

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

TALK SEVEN –SECOND AND LAST SECTION

With this lesson we complete the book “REVELATION AND DEMONSTRATION FOR YOU” by Clifford and Daisy Stamp. You can read the entire book, “Talk by Talk” on this site starting with the January Lesson. I hope you have enjoyed this awesome journey as much as we have in being able to give it to you.

The Calculus from Science (2): Science Dispenses with the Things of Yesterday

Now in verse 4 John goes over his fourfold theme again:” And God shall wipe away all tears from their eyes” - there is no tear-stained seeking in the Word from the point of view of Science. There is just revelation, and we should know that. To the little boy, yes, he's got to learn something and sometimes there are tears, but as he goes on he finds that one conscious sense of seeking brings him to another conscious sense of longing to seek, and then there are no tears, because at that point there is just revelation, - the Word of revelation. A pioneer knows tears as he cuts his way through the jungle of human reason, but the Science which he has discovered gives to all students who follow him the opportunity to go forward along the line of true reasoning, denoted by the Word, without the necessity of such tears. They can start from the point where he left off and then journey along in unburdened freedom, thereby playing their individual part in the further progressing of thought to higher heights, where others can come and join in the glorious theme. And so John says here, "And God shall wipe away all tears from their eyes."

"And there shall be no more death"- at first, you find that the Christ translation means that when a right idea comes to you, something bad has to go, but later on with this Christ translation from the point of view of Science you are fully occupied with the idea in its purity. You immediately build up from that right idea to another Christ translation of God, and so there is "no more

death." When you and I think consciously as God is knowing, there can be no death. In every subject it develops in that way; at first, when you're a beginner, the Christ comes as a new idea, and it dispenses with something outworn, and you're very glad, but later on there is nothing outworn left, and it's all a matter of new idea building up to new idea. We must learn to come quickly to this higher Christ process and dwell only with the living Christ, the living idea; We shall thus do as the Master bid when he said, "Follow me; and let the dead bury their dead."

"Neither sorrow, nor crying"- as you look out on men through scientific Christianity, you do not see the tear-stained faces of a needy humanity, but rather can you find only the glorious and joy-filled reflection of Principle through its man.

The time for sorrowing saints is past; this is the day of Science, and we must walk in the Science of Christianity, in which every individual comes to reflect back to our expectant sight only the glory of God. How true it is that you help yourself and other most not by seeing their earth-weights, but by holding and acknowledging all their heaven-found qualities.

"Neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Mrs. Eddy says of Christian Science, "It is not a search after wisdom, it is wisdom: it is God's right hand grasping the universe, - all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power" (Mis. 364:12-17). It isn't a striving to arrive: it is a full arrival, and to such there can be no pain or stress.

The Calculus from Science (3): Heir to All Things

Now for the third time John goes through the fourfold calculus, starting thus with the Word: "And he that sat upon the throne said, Behold, I make all things new" - Principle through the Word of Life makes everything new. Let us realize that. Let us realize that if we want life, and if we want it more abundantly (for this was the purpose of the unfolding Christ, Truth, as indicated by Jesus), then we must have an attitude of such glorious expectancy, towards even our learning, that every moment brings something new. In fact, we must live in such constant newness that we grasp the true meaning of that saying of Mrs. Eddy's, "Infinite progression is concrete being" (Mis. 82:20).

"And he said unto me, Write: for these words are true and faithful" (Rev. 21:5) - the sense of the Christ, the one Truth. Sometimes when we hear something beautiful, as you and I are hearing now, we say, "Oh, that's lovely," but it's much more than lovely, because it's divine. We should engrave it upon our hearts" 'with the point of a diamond' and the pen of an angel," as Mrs. Eddy says (S. & H. 521:16-17). Men have spent years of searching to find something which was "true and faithful," and Science has it in its everlasting Christ. So don't just accept it, but after you have accepted it, say, "It's divine," and engrave it upon your heart, your deepest affection.

Never forget that we have been given that which is "true and faithful." If some of the "wise men" of today, - some of our greatest and most consecrated thinkers, - could only be led to conclusions that were "true and faithful," the whole weight of their present toil and hard experience would make them bring all their costly gifts of consecration to the feet of those conclusions. And yet how lightly we sometimes refer to the great purpose of this the only Christ, the only "true and faithful" outcome, or child, of a perfect Principle!

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). What a glorious sense of Christianity! "It is done," so there is nothing for you or me to do, although much for us to discover. In the other man Science lives and has its being, and therefore what an active life of discovery we have before us! We have the tools, so let's use them, but never let us think that we have to manufacture good. "It is done." Principle's story is always done. In any form of Science, - even the human symbolic sciences, that is Principle's story, and it says, "Come, my student, discover what I have already done." We have only to be athirst with the zest of this discovery, and then Principle through the true meaning of Christianity will satisfy our thirst with "the fountain of the water of life freely."

If we begin by admitting perfection everywhere, we shall always end by finding this admission to be true, and the work between will be a glorious experience of our unfolding manhood. Because Jesus spelt the "Alpha" of his life-purpose aright and at the age of twelve said, "wist ye not that I must be about my Father's business?" he was able at the end of his earthly career to enjoy the "Omega" of his experience and say, "I have finished the work which thou gavest me to do," and thereby claim the just reward, "And now,

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." But in between he had had the full joy and glory of his unfolding manhood.

And then John goes on, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7). It is essential to be positive in Science. Science says, "Inherit all things." Be subjective in your attitude; don't be tentative. Go out as the Master did, always knowing that God is knowing through you, and use that knowing.

Now, the serpent will get you trying to look back. You remember that Jesus said, "let him that is in the field not turn back again for to take up his garment." Sometimes when the student finds himself in some untoward condition, he tries to say, "Oh, if only I could get to my books!" or "I wonder what should think about this." At that moment he should know that that's the devil talking. He should *act*, - act with the power of God. I think that we have to learn to say to any situation, "What is Principle knowing right now? Let me know it too." And then we act with a subjective sense of manhood, *from* Science, and thus prove John's words here, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." In other words, "He who overcomes the tendency to be anything else but what he already is, - a son of Principle, - will enjoy immediately the fruitage of the sonship to which he has laid claim."

Mrs. Eddy says, "Science knows no lapse from nor return to harmony" (S. & H. 471:1-2), for it indeed requires us to overcome any temptation to listen to any suggestion which detracts from its perfect standard of a perfect God and a perfect man, perfect Principle and perfect idea, as the basis of thought and demonstration (see S. & H. 259:11-14).

"I Will Shew Thee the Bride"

John continues, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9). We must remember that every human situation has an answer, and that that answer is a step further on in the line of our progress than before the situation arose. So whatever angel-thought comes to you at any time with the impulse of progress which uncovers one of the seven last plagues (some of the dream-stuff which must be uncovered in all progressive experience), do realize

that that impulse carries with it not only the promise of fulfillment, but also the specific outlining of that fulfillment. And so these experiences are not mere experiences without a specific and progressive meaning, for they are part and parcel of our whole line of progress; they always not only uncover some error, but also much more reveal a new truth, - a new bride for a new wedding of our own higher selfhood to our own progressive Christ ideal.

If you deal rightly with the situation you are in, it will always outline for you a higher and better situation, where you may dwell momentarily, until once again the call of infinite progression comes to you to go forward to a new outlining made for you by Principle, - your latest bride for your latest marriage to your latest idea of your infinite Principle.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10). Don't leave the sense that your individual city of consciousness is finally and actually God knowing Himself through one of the individual ways of His own infinite individuality, for the consciousness that John had was the divine consciousness, individual to him and infinitely individual to all of us. Is there any higher mountain than the realization that the holy city is actually your true consciousness here and now, and that this consciousness is the consciousness of God in one of His infinite ways of realization?

And then John goes on in his description of the holy city: "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21:11). The magnificence of the man in his detail! Do you remember that we saw that the writers of Exodus said of the breastplate, "Foursquare it shall be . . . and thou shalt set in it's settings of stones, even four rows of stones. . . And the fourth row [symbolizing Science] a beryl, and an onyx, and a jasper"?

And so John was saying, "From now on I'm going to look at everything from the great sense of Science."

Twelve Gates

"And [the city] had a wall great and high, and had twelve gates" (Rev. 21:12). Jesus said to his students, "when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye

shall speak." He said this because he realized that the wall of our city, - that is, the height of our ability to reason correctly, - is always of a height equal to the demand of the hour. Our understanding is always equal to the call made upon it for the defense of our heritage as the sons of God.

Jesus also knew that this foursquare wall of our spiritual fortress has twelve gates. When he went up into a mountain and prayed all night, he opened those gates to a conscious realization of the - great truths of being; and when he came down, either to his disciples, or to the multitude, or to any human condition, he opened those gates the other way, towards men, towards their need, to let the flow of the realization which he had just enjoyed flow out to them in the healing of the practical Christ.

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Rev. 21:13). John uses that order of east, north, south, and west because, as I see it in my individual contemplation of this great masterpiece, his revelation came to him in four main movements as the Christ ("the east"), then the Word ("the north"), then Christianity ("the south"), and then Science ("the west").

You remember that the "east" was illustrated in John's revelation of the Christ nature of man in its sevenfold fullness through the symbolism of the seven churches. And this realization of the stature of man naturally led on to a desire to learn and contemplate more of the detail and build-up of the revelatory processes which lead to such a realization.

This not only led John to substantiate the truth of his picture of man's stature, but also to defend that truth from the little niggling suggestions of sense which would undermine the structure and endeavor to pull down the ideal. This second movement of his divine theme was illustrated by John through the seven seals (the "north"), given in the Word order.

Having thus begun by contemplating the ideal, and then secondly strengthened our understanding of its foundations, we are equipped to pass to the next movement of John's great theme, - the expression of true manhood through the activity which has been rightly termed Christianity (the "south"). Here we have the trumpet-call upon man to be and to do, to reflect, and to find himself more fully in that reflection, and through his own finding to aid all mankind in their own individual findings.

The accumulating realization of the prestige and power endowed upon man, which comes through this expansive activity symbolized by the term Christianity, must now naturally lead to the fourth main movement of John's great revelation (the "west"). This he illustrates by the seven last plagues, for in proportion as we live fully and properly as a Christian in the great realm of Christianity, we are not only given a further and fuller glimpse of the inherent right of man to perfection in Science, but we must also be impelled by our previous convictions to face up to and cross those further barriers which John so magnificently symbolizes through his seven last plagues.

Having dealt with the claims of mortality as they apply to ourselves, through this natural sequence of idea as illustrated by John through the seven messages, the seven seals, the seven trumpets, and the seven last plagues, we are bound to arrive at and forever live, move, and have our being in that atmosphere of Science - illustrated by this foursquare city of holy thought-processes, which we are now considering.

And so we see a new significance in that order of east, north, south, and west, which John follows here.

In that fourfold spiritual activity which today we have had classified as the Word, the Christ, Christianity, and Science, We find that each specific line of realization must use something of each of the other three in the full round-out of consciousness, as we saw in considering the six wings of the four beasts in Chapter 4, verse 8. Here John symbolizes this by the three gates on each side of the city. For instance, when you are seeking, do open the gate of the Christ and have a little peep and say, "Yes, I know what I'm going to find;" then open the gate of Christianity on that same side and say, "I know how I'm going to use it;" and then open the gate of Science and say, "I can feel what a sense of realization it will bring me." That's the wine of inspiration which impels you on. You'd never seek if you didn't consciously have some sense of what you knew was coming.

Men have always gone forward because of this, - because the three gates have opened for them, - and so we should use those three gates. We shouldn't just think, "I've got to be a seeker," but we should have the vision to say, "What am I going to find, and how am I going to use it? How glorious it will be!" And then our seeking will be a magnificent adventure, instead of a duty.

Twelve Foundations

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). May not Jesus have chosen those twelve disciples very much as a great artist may choose twelve colors and place them on his palette before beginning to paint a picture and project on canvas some great idea? In our life also we choose our friends because in some way they are projections of some part of our own character. Hence those lines of Ben Jonson's which Mrs. Eddy quotes at the beginning of "Miscellaneous Writings":

"When I would know thee . . . my thought looks
Upon thy well made choice of friends and books."

But in the case of Jesus it was a scientific and specific choice according to a divine design, for he had set his already immaculate character a standard of such rounded-out manhood (symbolized by the number "twelve") as would not only be perfect here on earth, but would also have the measure of perfection equal to that wholly spiritualized experience to which he so naturally passed at that time which has since been called the ascension. It was as if he were an explorer choosing a perfectly balanced team for an expedition, whose purpose was the journey of his character from a human perfection to a purely spiritual perfection.

We should not forget that the same framework of character building has been set for us by the great Bible teachers, who used the twelve Israelitish tribes to symbolize thought-characteristics of which the full complement is necessary for the fully rounded-out individual manhood of each one of us. Hence Mrs. Eddy's statement, "The twelve tribes of Israel with all mortals, - separated by belief from man's divine origin and the true idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science" (S. & H. 562:11-16).

Let us remember that she goes on to say, "These are the stars in the crown of rejoicing" (S. & H. 562:16-17), and that Jesus rejoiced with his disciples. He loved the picture of complete manhood which was unfolded before him as he walked and taught and demonstrated in company with these twelve. He must have seen something in each one of them which spoke to him specifically of the Principle, or Father, to whom he had so perfectly consecrated his whole thinking. And so to him these twelve individual characters would have meant what John is here symbolizing in the term "twelve foundations."

Jesus must have been satisfied with the twelve-man "orchestra" which he had chosen, because in their company and through their responses he was able to play the great symphony of his own complete manhood. Although at one time they were scattered from him, he did not leave them until he had completed his earth-symphony, up to the point where it carried him beyond the need of any further earth-symbols for the experience and realization of his manhood.

It is also significant that three of these disciples - Peter, James, and John - were always chosen by him when he was experiencing some of the more refined processes of character unfoldment, such as at the transfiguration and in the garden of Gethsemane. It was as if they meant to him something of that essential nature of manhood which we now find symbolized by the terms Life, Truth, and Love.

Thus Peter's impetuosity had all the "brim-up", and quick uprise which we love to associate with the term Life. The fact that Peter had to learn to sustain this uprise in constancy and fidelity to Principle was one of the things which concerned his Master, and it was a lesson which he faithfully brought home by allowing Peter his deep, humiliating dejections through his denials and, much, more, by his later thrice emphasized instruction to Peter to arouse this natural instinct of constancy and use it, and in such use to keep it always alive. Jesus' understanding of Peter must have come from his own understanding of himself, and therefore it is reasonable to infer that he, the Master, had had to unfold to himself that quality of constancy of purpose; for as the writer of Hebrews tells us, he "was in all points tempted like as we are, yet without sin,"- that is, he never swerved from the path of fulfillment which some temptation tried to counter.

May not James have symbolized something of those qualities which we now find embraced within the meaning of the term Truth, for although we know little of this disciple, the little that we do know indicates qualities which are the mortal opposites of the true qualities covered by this synonym for God? Thus it was James who instigated that request to cut through all learning processes and be allowed to sit on one side of his Master with his brother John on the other. This was somewhat like the small boy who discerns the truth of his right to be at the top of the class, but then wishes to avoid all the processes and be placed there by special dispensation; and so James' attitude quite naturally received a rebuke from the Master who was willing to learn

every lesson of Truth thoroughly before he was "set down at the right hand of the throne of God." James' other impulsive request for permission to call fire down upon certain Samaritans, who had received his Master unfavorably, again indicated something of hasty condemnation, although it also showed a desire to use the sword of Truth in a way that he thought correct. When faced with this question of judgment, Jesus had said, "Ye judge after the flesh; I judge no man," - in other words, he had learnt that only Truth through its own true standard of unfallen manhood can judge its man, and that in handling error we must never condemn individuals,

With John there should be no doubt about the qualities which speak to us of the synonym Love; but when the young man John so naturally rested his head upon the bosom of his young Master, was not all that made natural because that same Master was always resting *his* head upon the bosom of his Father, - always resting all his reasoning, all his logic, all his dynamic knowing, on his Principle? And thus in John may not Jesus have seen all that highest sense of Love which was unfolding to him, and which towards the end of his career caused him to say, "A new commandment I give unto you, That ye love one another," of which Mrs. Eddy says, "It must have been a rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding" (Mis. 292:9-11)?

And so it must have been that through all the twelve he saw some part of the wholeness of the character of true manhood objectified before him. It was as if in them he found himself, and surely there can be no lovelier theme to friendship, home, and heaven than that we in them should find ourselves.

In considering these "twelve apostles of the Lamb," let us see how the picture applies to ourselves. Don't you think that somewhere in you and me there's a little bit of Peter, for instance? How often we've been so impetuous that we've tried to walk on the water long before we were able to! Thank God that the loving Christ was always near to lift us up, but the impetuosity of Peter is something that we need to watch. And Judas? That Judas sense will come sometimes and try to suggest to you that you betray the Christ, and suffer the temporary shame of so doing. But the great Master loved Judas as well, and when Judas came to betray him, his only word was, "Friend." The time must come when even we shall be able to say of the temptation which may present itself for us to betray our Christly nature, "Friend." For instance, say you were tempted to take a little so-called "harmless" medicine

to help things along a bit, and the subtlety of this suggestion suddenly roused you to a higher and more manly fidelity to your Christ understanding, so that you immediately avoided either taking such medicine or following any line of that suggestion - in that rousing would not even this suggestion have been your friend? Mrs. Eddy says of those whom we call enemies that they are virtually our best friends (see Mis. 9:9-15). The lesson must be never to condemn ourselves, but to thank God for *anything* (whether this be friend indeed or the foe who is finally our friend in Science) which arouses us to our higher Christly calling.

The Measurement of the City

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof" (Rev. 21:15). When I looked up that word "reed," I found that Isaiah refers to "the paper reeds by the brooks," and that a similar Greek word was used for "paper" in John's Epistle when he said, "I would not write with paper and ink." So I realized that the golden reed to measure our city is the written word in our great textbooks, the Bible and "Science and Health with Key to the Scriptures;" John's textbook was his Bible, so in his day he measured with that golden reed. What a golden rule it is to go back and constantly measure the standard of our thinking by the standard set us in these textbooks.

"And the city lieth foursquare, and the length is as large as the breadth: . . . The length and the breadth and the height of it are equal" (Rev. 21:16). Sometimes we forget that. We are so eager to get out into the "length" of it in Christianity, and do something such as talking or teaching, that we forget that we must get the "breadth" right first, - the foundation work, - and that our vision must be equal in "height" to the amount of work which we can ever hope to do. But the eager little Peter in us says, "Let me come on the water too," before we have been up the mountain where the Master had been all night before *he* walked on that water. Peter had been toiling in a boat, working at his business, and then thought that he could do what the great Master could do. So don't let's forget that the "length" and the "breadth" and the "height" must be equal.

What a Science this man is showing us, - what stately Science!

And then John tells us that "the foundations of the wall of the city were garnished with all manner of precious stones . . . And the twelve gates were

twelve pearls" (Rev. 21:19, 21). Never forget that your "gates" are "pearls." When you go away and study and you open the gates to a new aspect of consciousness, wholly between you and Principle, don't forget that it's a pearl. Don't be in a hurry to come down and talk about it until you have made it your own. The great Master went up into a mountain and then came down and used what he had learnt when he had opened his gates towards Principle, and so he was able to open the gate outward from Principle and come and still the storm for men, but he didn't tell them what he'd seen; it was a pearl to him, and he kept its precious import, although he illustrated that import in symbols, - perhaps later in some healing or parable.

So don't forget that your gate, - you and your Principle, and the communion you have, - is a pearl, and that it is not to be treated lightly, nor to be lost, nor trodden under foot through your hasty use of it.

No Temple, No Sun, No Moon

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22). Don't think that you have your own private little piece of consciousness; don't hedge it about; don't have a little organization all of your own by thinking inwardly about yourself all the time. There is no "temple," or entirely segregated entity standing on its own, for this is the claim which is symbolized in the limits of bodily existence (see S. & H. 576:12-20). There is definite individuality for each one of us, but that individuality is integrated into the unmeasured greatness of the All of all individualities, here referred to as "the Lamb." Man is not a little chunk in a great big heap of many chunks: he is a specific theme interwoven in the one great harmony of being, and that harmony is the expression of the one and only Being. So John tells us here that there was "no temple therein," - no limited, outlined, mortal concept, - "for the Lord God Almighty and the Lamb are the temple of it. "You live, and move, and have your being in the infinite consciousness, and it is ever-present.

Verse 23 reads: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." When you have arrived at "the city" state of consciousness in any sphere of activity, you no longer need its principle or its idea for guidance. As you are journeying there, yes, you need constantly to remember both the principle and its idea, but once there you have merged into an individual

expression of that principle as its idea. For instance, when you have arrived at the true experience of music, you have "no need of the sun, neither of the moon, to shine in it;" you no longer need to watch what you are doing, for it isn't you "doing" it - at that point it is music operating through the transparency of your musical sense.

How much more must this be so in life itself! There must quickly come that time when we act as one who is a being, not a hoper-to-be, but an actual *be-ing*. We must get past the stage where we hesitate back to our system for guidance, and we must *be* that system in our own individual way. Man is the city foursquare of God, - the activity of Principle in its glorious knowing of itself, - for there is only one activity. Whatever faces you at this moment, faces God, and the way God faces it is the way you must face it if you would change its experience into what God is experiencing.

"Nothing that Defileth"

"And the nations of them which are saved shall walk in the light of it" (Rev. 21:24). You haven't got a holy city until everyone walks in it with you. It's a great truth that in order to enter heaven, your consciousness of everyone else must be heavenly. Let us think about that. Let us take that demand of Principle and measure our life so that our city isn't spoiled in any manner. Let us lose all parochial sense and become universal in our outlook, as symbolized by this term "nations," for "nations" in John's day indicated that same state of thought which we now cover by the term "universal."

"And the kings of the earth do bring their glory and honour into it" (Rev. 21:24). John also saw that the "king-points," the best, of enlightened thought in the great universal realm of all thinking are outcomes of the activity of this city in human consciousness, and therefore bring their glory to increase the overall glory of this great spiritual flow of heaven-born conscious realization.

"And the gates of it shall not be shut at all by day: for there shall be no night there" (Rev. 21:25). Think of this as a picture of yourself, - you subjectively objective, as the Master was; he was always a master in his subject, and yet he always yearned for more. You going away to study and think and opening your gates towards Principle, and then sometimes perhaps working all night so that you can open them for humanity and for yourself in the other way of positive demonstration.

Mrs. Eddy gives a picture of true manhood when she says, "The Scriptures declare Life to be the infinite I AM, - not a dweller in matter. For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death" (Mis. 189:20-25). So open your gates to the greatness of your life as part and parcel of the one Life, and then you will be able to open them towards humanity with conscious power to heal.

We must see that the gates open both ways, but we must also see that there is no let-up, no night, in the forever resting activity of consciousness. If we see this, we shall be able to understand more fully the naturalness of Mrs. Eddy's demand to her students, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S. & H. 442:30-32). Mrs. Eddy would not have asked this of us if she had believed that there is any actual lapsing of the activity of true consciousness during a period when the sun does not happen to be above our horizon.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). A man who is learning, - that is, seeking and finding and using and being, a man who is opening his gates upwards, - and then using what he sees in any form of Science, will find his consciousness becoming so active that nothing enters "that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only when you become stagnant, or when you think that you know it all, and so you sit down, that the "defiler" can enter. Manhood can't sit down. Like the great Mind, man, its idea, rests in action. No strain, no stress, no toil, but rest in action. And so nothing that defiles will enter into your city, your consciousness, if you use your gates properly.

If you were active in music and constantly practicing music, you would find that no discords would enter into your expression of that music. But if you were inactive and gave up your practicing, then when you played it would be possible for little mistakes to occur which would defile the true expression. When we are really active in our Science, we shall not find any of those little impatiences or hasty judgments which defile an otherwise pure outlook. True activity gives true peace.

Never be worried if at any time through true earnestness you feel that you are completely empty of scientific realization, for that is a sacred hour, a

moment tremulous with the coming of a new and more glorious Christ-idea. Mrs. Eddy says, "We cannot fill vessels already full. They must first be emptied" (S. & H. 201:13-14). So let us remember that if our sincerity leads us to this feeling of utter emptiness, it is only a call for our sincerity to go that one step further and fill the vessels of consciousness with a new and higher divine realization.

The Christ Order: "A Pure River of Water of Life"

Now in Chapter 22 this great man John runs through the four orders of the synonymous terms for God. First of all he takes the Christ order, because to him his story was the revelation of Jesus Christ.

"And he shewed me a pure river of water of life," - Principle shows you your individual flow in the one great flow of being, which should be pure in its devotion and unselfed purpose; Principle always shows or teaches you, and here John depicts it as showing the pure purpose of Life: -"clear as crystal," here is the sense of Truth, because Principle shows you the stature and clarity of your Christ manhood through Truth; if you abide in the truth and listen to no other voice, then everything becomes as "clear as crystal," -"proceeding out of the throne of God and of the Lamb" (Rev. 22:1) -Principle tells you through its nature as Love that you are always "proceeding out of the throne of God and of the Lamb" in the resting activity of your being. You have all the peace and rest of your infinite source, divine Love. And so there we have the tones of Principle, Life, Truth, and Love in one verse.

"In the midst of the street of it" - there is the tone of Soul. Your "street" is the rule of Soul, forever taking you to and from your Principle, so walk in that street, instead of straying in the bypaths of sense. Walk through the rule of Soul in the midst of Science. Walk with God as Enoch walked; Enoch "was not" to the senses' cognizance, and you will have that experience here and now as you let Soul rule. The "prince of this world" may come and tap on your door in various ways, but he will have nothing in you if you are walking as Enoch was with Soul in conscious satisfaction. How different from the emptiness of sense! "And on either side of the river, was there the tree of life" (Rev. 22:2) - there is the tone of Spirit, for when Principle's great "tree" of Science becomes the "tree" of your own individual life, you are using the calculus impelled by that Science, and you have the thrill which such a use always brings. "On either side of the river" indicates the "Yea, yea" and "Nay, nay" which are on either side of the great Christ flow

to you, and which guide it through the ordered course of Spirit's calculus. The "Yea, yea" is to amplify some truth for yourself, and the "Nay, nay" is to negative a negative; both these processes are accomplished through the discernment given you when your thinking is ordered and strengthened by the purposeful guidance of Spirit's calculus of idea.

John goes on to say that this tree of life "bare twelve manner of fruits," - for it will meet all the needs of your manhood and round it out to that fullness symbolized by the number "twelve," - "and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2). Those "leaves of the tree" are the ideas of Mind given you to enlighten your thought specifically in each detail of the Christ-healing right where you are.

So we have been given, there some of the magnificent tones of our synonyms according to their Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind, which brings to us that wonderful experience of the "pure river of water of life."

The Word Order: "No More Curse"

Now John goes over the Word order: "And there shall be no more curse" (Rev. 22:3) - Mind brings the light which removes the curse, because the curse on nations and on man is the belief that blood must run before a birth can come, and the enlightenment of Mind shows us that that is not necessary. Even to the student somebody says, "You've got to sweat blood before you'll understand Science," but Science is going to move that sense of things, and it's going to move it for the nations. There won't be any need for war in order to have progress - such a course will soon be outlawed. There won't be any need of suffering in human experience in order to be equipped to give birth. Mind has brought the great light, but we need to stand up to this claim, with the light of intelligent thinking, both for the nations and for ourselves.

The whole lie of the belief of matter's reality is a curse from beginning to end; and when we come to see that all is Mind and Mind's idea, - that is, when we clearly recognize that we "live, and move, and have our being" in the realm of thinking only, and that this being so, our thoughts must finally be found to have only the qualities of ideas, Mind's ideas, - then will the curse of matter be removed from our experience.

"But the throne of God and of the Lamb shall be in it" (Rev. 22:3) - the very throne of God is Spirit's calculus;. Principle revels in its calculus, and is enthroned in it, and Principle becomes enthroned in your consciousness with the blessings of power and demonstration only in proportion to your use of the calculus of true thinking, on the basis of Spirit's onliness and materiality's nothingness.

"And his servants shall serve him" (Rev. 22:3). The true sense of service comes through Soul, and if ever there is a laboured sense, - that is, if the "servant" in us doesn't wish to serve our Principle, - we should always know that it is not us talking, but sense trying to make itself heard. We should turn away from this serpent-suggester and realize that the most attractive thing to us is to serve our Principle through the higher calling of Soul.

"And they shall see his face;"- the promise to any man who follows the law and the order and the rule of Mind, Spirit, and Soul is that he shall see Principle face to face; -"and his name shall be in their foreheads" (Rev. 22:4). Principle's great name is Life, Truth, and Love. If you want to be a principled man, you must have the balance of those three; they must be written in your "forehead,"- that is, your thinking must be balanced by being governed by their threefold requirement. Mrs. Eddy writes, "The Master said, 'No man cometh unto the Father [the divine Principle of being] but by me,' Christ, Life, Truth, Love; for Christ says, 'I am the way' " (S. & H. 286:8-11). So let that name of Life, Truth, and Love always be on your forehead, and thereby enable you to fulfill the purpose of this Word order.

The Christianity Order: "No Night There"

John now turns to the Christianity order. "And there shall be no night there"- Principle as Mind demands a universal light in Christianity. If you go to the other fellow and you think of him as in the night of ignorance, you've started wrongly. In Christianity the way to start is to know that there is no night there. Your prayer should be, "We are within the light; he knows it and I know it; let's discover it." How many good men have made that big mistake of going out to save a miserable sinner from the night of error! It can't be done. If he's a miserable sinner now, you're lost before you start; whereas if he's the son of God now, and he is, you have a wonderful opportunity of discovering it, and that is so different. How exact and exacting is this Science!

"And they need no candle" - we need no flicker from the senses, for we have Soul and its glory. I met someone the other day who told me that when she feels really "down," she must have a "perm" to restore her happiness! Well, if we are consistently happy through the satisfaction of Soul, then we may indeed enjoy whatever we will in the normal goodness of living, - be it "perms" or motor cars, new hats or lovely yachts, - but we do not *depend* on them for our happiness, for there is no need of such "candles" to promote a joy which is already conferred and made permanent by Soul. Sense may need "candles" to stimulate its dim vision, but Soul confers such a freedom of thinking that its joy is just radiant and altogether unbound. "Neither light of the sun" (Rev. 22:5) - we need no false so-called calculus. We have had the tones of Principle, Mind, and then Soul rebuking the candle of sense, and now we have Spirit rebuking the thought that we need anything else to give us light but the calculus of the onliness of Spirit, reflecting itself in its own active glory. Oh, if you and I would only work on that basic theme, "It is the spirit that quickeneth; the flesh profiteth nothing"!

"For the Lord God giveth them light"- there we have the tones of Life and Truth, because Mrs. Eddy says, "Christ was 'the way;'" since Life and Truth were the way that gave us, through a human person, a spiritual revelation of man's possible earthly development" (Mis. 75:2-5). The spiritual revelation of *your* possible earthly development will be given to you as you see more clearly, through your understanding of the synonym Life, something of the greatness of your God-given individuality and purpose, and also as you behold the greatness of your stature of manhood through your understanding of the synonym Truth. Hence John's words, "for the Lord God giveth them light," because the light of your specific individuality and the way of your specific manhood are certainly shown you through Life and Truth. "And they shall reign forever and ever" (Rev. 22:5)-there is no greater sense of reigning than that enjoyed by the mother working in the sublime poise of the love which she has for the family which loves her, or by a man working for an ideal which he loves and in whose responses he feels the touch of Love.

So you see in that one verse the tones of the Christianity order, and every time you come back to this gallery of Revelation and dwell with this picture, it will give you a clearer sense of what the synonymous terms for God mean in this Christianity order.

The Science Order: The Scriptures in their Science

Now John gives the Science order: "And he said unto me, These sayings are faithful and true"- Principle permeates this Science order, even as the main stem of the candlestick upholds all six of its branches in that picture given in Exodus. All the sayings of Principle throughout the whole Scriptural record, culminating in this Revelation story, are "faithful and true;" and the experience of men when brought into line with these teachings proves how "faithful and true" they are in proving to man his own perfection. The sayings of the Bible are not personal expressions, but rather are they Principle's projections of its own idea translated into symbols which are understandable to man; this makes them of all things on earth the most faithful and true.

"And the Lord God of the holy prophets"- Soul forever identifying man with Life through "the chain of scientific being" (S. & H. 271:2), represented here by the "holy prophets." Now, that may seem a big statement, but if you dwell with it, you will see that the story of the Bible is the story of Soul forever causing men to contend against the claims of sense, and thus reach to a fuller realization of Life and its meaning. Jesus epitomized this Bible theme when he said, "I am come that they might have life, and that they might have it more abundantly."

"[And the Lord God] sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22:6). Spirit's calculus is sent to the student to show him Truth, and how Truth's healing must be done, for only through thinking from the basis of Spirit as All and flesh and all fleshly so-called laws as naught can we be led to the true idea which is the truth about any specific need or claim. Through its illustrations of this calculus of true spiritual thinking, the Bible surely contains the recipe for all healing, as Mrs. Eddy tells us (S. & H. 406:1).

Now we come to the tones of Mind and Love: "Behold, I come quickly"- Mind's idea is always here, and so it comes quickly. Thinking things out with a human brain is obsolete. The brain never had a thought; I have heard that the physical scientists have taken it out and cleaned it and put it back again! Think of that great instruction of the Master to his students, "ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, - take no thought how or what ye shall speak: for it shall be given you in that same hour what

ye shall speak." This was an instruction to them to rely wholly on Mind's omnipresence. Hourly we shall be delivered up before errors which endeavor to govern mankind, or "king" it over them and subjugate their inherent right to freedom, and therefore it is imperative to realize that this delivering up simply means that we are called by Mind to express a higher idea of its own ever-present knowing, and that we should not have been so called had not that actual specific idea caused the calling.

The Bible is a record which reveals how the shadow-play of human experience is caused only by the light which is ahead of it and which throws up the shadow-experience only that it may be annihilated to human thought. Thus the Scriptural writers used illustrations of human experience to reveal the reflection of the spiritual idea, but in fact it was the actual ever-presence—the "Behold, I come quickly" of Mind's knowing which impelled the waking dream-shadows so perfectly illustrated in those Bible stories.

"Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). Blessed is he who, like Love, embraces all good and keeps it to its Principle. Don't try to leave any portion of the prophecies of this book - that is, the whole rounded-out story of man - out of your consciousness, but develop the ability to accept and allow the full gloriousness of being, as exemplified through all the illuminated stories of the Bible, developing the one great basic theme which is climaxed in this Book of Revelation.

So there we have been given the Science order of our synonyms for God through a word-picture of such artistic and yet dynamic coloring that, like every word-picture which John has given us, it makes those synonyms live in our thinking and companion us in our daily round.

"I John Saw These Things, and Heard Them"

"And I John saw these things, and heard them" (Rev.22:8). Two of the most important things to our reasoning are the ability to see clearly and the ability to hear distinctly. Jesus, in dealing with this, appeared to give his disciples what we today should call an audible treatment when he said, "blessed are your eyes, for they see: and your ears, for they hear."

Along this line of reasoning we shall often find that for clarity of sight, singleness of vision, we need just that purity of purpose and devotion to the ideal which keeps our vision so definitely towards the Principle of this

ideal that we not only see clearly how to go, but we also see just as clearly what to avoid. A purification of purpose will often clarify an otherwise dim vision.

Again along this line, hearing nearly always signifies alertness. Mrs. Eddy knew this when she said, "I will listen for Thy voice, Lest my footsteps stray" (Mis. 398:1-2). She was ever alert to listen to the voice of Principle through its Christ-idea, and if we too are alert to listen to that voice, we shall become so quick of ear that we shall not only hear the directive of Principle in our daily living, but we shall also detect the whisperings of sense for what they are; we shall not ignore them, but we shall answer them with the audible voice of Truth.

John continues, "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things." Often, when through some angel-thought we have heard and seen in the way we have just considered, the understanding of the specific truth which this angel-thought holds may cause us to prostrate our thinking before it. But as John now shows, that angel-thought says to us, "See thou do it not: for I am thy fellow-servant, . . . worship God" (Rev. 22:8, 9). We must realize that however wonderful a true idea is, it is still only our "fellow-servant,"-fellowed with us in the brotherliness of the one conscious realization of Principle, to whom alone we owe homage. No truth which comes to us, whether through an idea brought to us by our own experience or shown to us by some other individual, must be deified. To us ideas are indeed but "brother birds, that soar and sing, And on the *same* branch bend" (Mis. 387:10-11), and they should make us turn beyond them to the one Principle who is "the Father of us all."

"The Time is at Hand"

"And he saith unto me, Seal not the sayings of the prophecy of this book: 'for the time is at hand' (Rev. 22:10). What a thing to watch - that we don't seal this prophecy and think that this picture is a far-off event in the millennium! It's the picture that to John on Patmos was actually present, - the revelation of Jesus Christ to him, - and it carried him through and past the belief which we call death. So it's not a far-off event, don't seal it up. Don't close your books at the end of this evening and think, "Well, that's that." No, sir, it's not that. The nature of idea is such that it never stops in activity. Dwell with

it and it will multiply itself, and it will go on in multiplication of blessing, and you cannot seal it up.

Mrs. Eddy says, "The time for the reappearing of the divine healing is throughout all time" (S. & H. 55:22-23), so never forget that right at your hand and *through* your hand, - that is, your conscious power of spiritual reasoning, - this time for the reappearing of the Christ-healing is always present. Where you are at this moment, you have just that amount of understanding which has brought you to that moment and all that that moment presents, either for healing or for further realization. Principle's time is always "at hand" through the lovely hand of your own spiritual ability.

In verse II John is saying very much what Jesus meant when he said, "Follow me; and let the dead bury their dead."

Verse 12 reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If you do your work rightly now, Principle says, "I come quickly." In the measure of your faithfulness to any principle anywhere the reward is with you. In arithmetic the man who reckons that $2+2=4$ has got his answer immediately, and in Science the man who conforms his thinking to Principle's perfect requirements may also have his answer just as quickly and just as perfectly.

The Morning Star

In verse 16 we read, "I Jesus have sent mine angel to testify unto you these things in the churches." You remember that we saw that the churches represent your and my true selfhood, the "structure of Truth and Love" (S. & H. 583:12). The whole theme of the teachings of the Master was that you should find and experience the glory of this structure, and in that sense it is still the "I Jesus," for his teaching has never passed out of its original purpose, and we must learn that the individual is always present in the ideal which he upheld while still apparent to the senses.

"I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). Mrs. Eddy says of this star,

"Fast circling on, from zone to zone,
Bright, blest, afar,
O'er the grim night of chaos shone
One lone, brave star". (Chr. 53:1-4).

Your star and my star, - the only star that identifies us, - is that morning star. One of the great stars of Science is that song of Principle, "Principle and its idea is one" (S. & H. 465:17). It's morning and nothing else *but* morning to the Scientist. The Scientist is always eating the "morning meal" (S. & H. 35:11) with his Principle. Sense may say that it is night, but sense is all that can cognize night. To Science there is no night, nor in deed any lessening degree of light, for Science holds its reason at the point of revelation, - the point of perfection understood, - "and there shall be no night there."

The whole root of the David individuality, and later the offspring of it climaxed in the Christ nature of Jesus' individuality, was this realization of perfection here and now as being the standard of man, without the necessity of passing through any night-experience to reach it. Both David in a measure and Jesus in full accepted perfection as their natural and basic standard from which to work. And so John could say of this ideal of manhood which we should all hold, "I am the root and the offspring of David, and the bright and morning star." David in his youth and Jesus throughout his whole experience had the sense that they were endowed with perfection. This was illustrated in David's life in his disdain for and rejection of any other need than the pure, straight reasoning of manhood to overcome the Goliath of sense; and Jesus' whole life was based on the conscious realization of being "the royal reflection of the infinite," as Mrs. Eddy says (S. & H. 313:16-17).

The obvious lesson from all this is that we must learn how to step out across the threshold of each hour's experience with the same fearless dignity and mental assurance; for, being the sons of God, we are all truly royal-blooded in the supremacy of our mental capacity.

"The Spirit and the Bride Say, Come"

"And the Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. 22:17). There is nothing more attractive than that picture of the Spirit and the bride saying, "Come." Mrs. Eddy says, "Christian Science healing is 'the Spirit and the bride,' - the Word and the wedding of this Word to all human thought and action, - that says: Come, and I will give thee rest, peace, health, holiness" (My. 153:27-30). It is the practical application of Christian Science which is the bugle-call summoning us to the continuous joy of a constantly ascending experience in the realm of thinking more and more spiritually. So if, as we do, we feel the warmth and attractiveness of

this constant call, we also as one that "heareth" should watch that we say "Come" to others in the practical manner of spiritual healing (both in the physical realm and in all the activities of man), so that they too are attracted by this call.

In dealing with humanity it is almost useless to try and extend this invitation through the theory alone, for it is only through the practical application that you can truly invite mankind to the feast of the spiritual theory which we all later learn to love as much as the practical illustration which such theory must impel. So remember that it is not only the Spirit which says "Come," but also the *bride*, - the things that men want here and now more than anything else on earth, such as health, freedom, happiness. Therefore it is our job always to reveal this bride as truly adorned and awaiting from everyone a husbanding.

Take Nothing from Truth

John goes on, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

John is here first of all showing that Scripture is complete and whole, and that if we attempted to add to it through some newfangled theory, we should only besmear the picture from our point of view and therefore be plagued with our own indecisions, until such time as we learnt not to interfere with, or add to, that which is already divinely whole. He is also showing that if we try to take *from*, or belittle in any way, any experience or illustration or part of this one whole theme of Scripture, again we are interfering with something which is not of men, but of Principle, for it is Principle's whole and in every-detail-equally-important statement of itself through its idea, as translated by the enlightening symbols used by the great seers throughout all time.

If we try either to add to or to take from that which is divinely whole, we come within the range of the rebuke given by Jesus to him who sins against the Holy Ghost, for the Master said, "All manner of sin and blasphemy shall

be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Such practice could never be forgiven by Science, for Science knows only its own wholeness, and only we would have to learn how to forgive ourselves through relinquishing the obvious evils of such a practice.

John also means that every statement of truth, however simple, is in itself a whole statement, and we must learn to accept it in its fulness without trying either to add to it or take from it through our human opinions. Therefore if, for instance, anyone has employed a practitioner to help him and that practitioner has told him to say of himself, "I am loving," then he should accept that statement in its entirety and dwell with it until its meaning is revealed to him. He should neither try to belittle it by saying, "Oh, I couldn't be always loving," nor try to add to it by sticking out his chest and saying, "Of course I am always loving," but he should accept it in its pure, untouched truth - that because of Love he is loving at that very moment and through every moment.

This repetition of words, which are given to convey a specific spiritual fact to the human mind and to bring about a true contemplation of that spiritual fact, is not the exercise of will-power; indeed, the human habit of resisting such acceptance of spiritual fact is the only will-power. The initial acceptance of truth and the continuity of that acceptance through the repetition of such statements is often necessary until the individual human thought gets caught up in the flow of actual spiritual realization which those words symbolized; at that point repetition is no longer necessary, and the proof of the joy of the experience makes such an individual realize how true were the practitioner's words and how necessary that repetition was until sense was silenced and he was carried forward in the theme of Soul to the end of his journey, - in this case, the realization of the specific healing.

Mrs. Eddy covers both these points, - the necessary declaration of the truth and the need to understand what we are declaring, - in the following statement: "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so," and she goes on, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (My. 242:3-7).

"He which testifieth these things saith, Surely I come quickly" (Rev. 22:20). What a glorious sense! And "Surely I come quickly" is the eternal promise to the worker. Finally that "come quickly" must mean the absolute coincidence of the idea with that which called for it.

The Grace of Science

John ends, "The grace of our Lord Jesus Christ be with you all" (Rev. 22:21). The grace of Jesus was his complete at-onement with the motions of Science. He walked in Science, and wherever you see a man walking in the science of a subject, he walks in grace. The worker in the factory who is in rhythm with his work walks in grace; the fisherman pulling his boat, the ploughman over the earth - when they are at one with the science of their work, they walk in grace. And therefore John, who in this great Revelation has depicted Science perhaps more clearly than it has been depicted in any other of the Bible compositions, could truly use this word "grace" in all the fullness of its meaning.

When power becomes grace,
We've seen His face
And found true man.

The fisherman with rhythm'd oar,
Where you or I would toil much more
And move less more

The woodman cleaving clean the cut,
Where we might work in vain, save but
To blunt the blade

The plough man guiding straight the plough,
Where some would stand and wonder how
The furrow's made

In each we see the truer man
Clothed in some grace from heaven's plan,
And yet they also had to start
Before that grace could rule their heart.

Each must have caught some gleam of light,
Then used it to dispel his night,
Lift right from wrong
Until they worked, why, just the same
As that great power which called their name
And made them long.

And once that power was made their own,
Theirs was that grace forever known
By Him as three
At first their thought would multiply
With grace unhampered in His sky,
Creative, free,
Then to arrive at fact and form

Which can despise the earlier storm
Strong grace of man!
Which grows to find the grace of Grace
When it beholds its Parent's face
And lives Her plan.

So John wasn't ending with a few sentimental words in his last verse. He was saying, "The grace which that great Master had through his declaration every moment, 'Not my will, but thine, be done,' was grace indeed, and so see that that most perfect grace of our Lord Jesus Christ be with you all."

Remain in Science, never leave it, and then such grace will come to you,-
grace of expression, grace of healing, grace of learning, grace of knowing.
All your experience will be grace, - the grace of that Master.

God's Forever Realization of Himself is Made Manifest as You

You never leave this classroom, for this classroom is not within these Jericho walls: it is within divine Science. These walls have proved to be no walls, for even here we have walked on Patmos and down by Galilee and the patient planets have come below this futile ceiling, for there is no ceiling-height to Science.

Wherever you go, you walk in your own atmosphere of thought, and yet it is not yours - it is God's. Jesus said to his students of the Christ Mind, whose power of spiritual grace he had so perfectly imparted to them, "Lo, I

am with you always, even unto the end of the world," of which Mrs. Eddy has said, "that is, not only in all time, but in *all ways* and conditions" (S. & H. 317:14-15). Wherever you go, whatever way is your way of life, - whether it be the schoolroom, the kitchen, office, factory, laboratory, or shop, - you and your Christ Mind can never be parted. That Christ Mind impels the translation to you where you are, and in a way which you can understand and *feel*, of the Mind which is God. God's actual realization of His own selfhood, - with all the wonder, certainty and power, and bliss such a constantly flowing realization implies, - when translated through thought-symbols which are within the present grasp of your present understanding, is your own here-and-now Christ Mind at work.

You and your Father are one, for there is only one thing or Being going on, and that Being is God. The forever smile of His own satisfaction and active realization of His own selfhood is you. Each one of you is just another line of the forward-moving realization of God; forever moving forward in fresh realization of a selfhood that always was. Each one of you is just another smile of the infinite One, as in the great All of His infinity He constantly and consciously discovers something more of His own wonder. Principle is the great Discoverer, forever discovering in every untimed, undimensioned "minute" His own infinitude; and this forever new and active conscious being of the one Being is the Christ-man of which you and I are some glorious part.

Principle being All; His All is foreordained and therefore foreknown, but when the foreordained is made manifest as the ordained perfection of the "now" of experience, and the foreknown is felt as the perfect knowing of conscious realization, it is the Christ-Mind allness which constitutes the all of man. Within this wonder of constant active discovery and realization of that which always was, you and I have our interwoven and interdependent individuality. In one sense, therefore, man is the forever well-up or breaking surface, in infinite individual manifestation, of God's own realization of Himself. 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).

You are that limpid lake, that calm, strong, lit-up smile of the satisfied reflection of Principle as it thinks of itself - and that you will always be. That smile is alight with the warmth and active wonder of the constantly fresh

realization which is forever going on within the All-in-all of the one Being. You are a smile, but not a static smile; rather, like the sparkling smile on the surface of that well-named lake, you sparkle every moment with a new inspiration all your own, and yet you come to see that even so it is not your own, for it is indeed God's own, expressed in the one infinite individuality, of which you are a satisfied but ever-active participating part.

You are indeed the expressed graciousness of God's own gracious knowing, so never forget to be just what you are. Never forget to stand on the height of the realization of what you are, and to see the infinite possibilities which stretch before you. And so standing, remember that this present height has been made possible by all the build-up of good through all the centuries, by the fidelity of the Christ to its man as much as by the fidelity of man to his Christ; and realizing these things, let these wonderful words of Mrs. Eddy's run through your thought in conscious prayer and satisfaction:

"The centuries break, the earth-bound wake,
God's glorified!
Who doth His will-His likeness still
Is satisfied." (Po. 79:18-21)

INTERVAL

"The Eyes of the Blind Shall Be Opened"

This morning some lovely words from the Bible just poured into my thought and made me see how wonderful is this picture of Science. These were the words which came to me: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." And so I turned to Isaiah and read the verses which follow: - "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and

everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:5-10).

That whole passage flooded my thought this morning, and as I dwelt on it, I saw that God had shown me in a very definite, very simple, and yet very profound way a picture of complete fulfillment in Christian Science. As men and women understand divine Science, these things will surely come to pass. So let us individually understand divine Science, love it, and live in it. Science is the realization of perfection, and to gain this realization is the loveliest thing that can come to any individual. Just think what it means to experience health, happiness, abundance, peace, fulfillment, and heaven all the time!

The One Principle Operating as Life, Truth, and Love

Let us remember that there is only One, - the infinite One, the infinite Principle. This One is Life, the one Being, the I AM, forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication; this One is also Truth, which is forever reflecting on its own wholeness and forever operating as infinite divine consciousness; and this One is also Love, forever resting in Her own fulfillment, Her own loveliness, Her own perfection, Her own bliss, Her own plan, Her own glory. The more we look at that picture, the more we see that it's all in and of Principle. And so we have been shown in a very intelligent way this week how to think from God and as God.

As I began to listen to Principle this morning, I saw how important it is for each one of us to know each day that we live, move, and have our being in that one Life, eternity; in that one Truth, divine consciousness; and in that one Love, infinite fulfillment; and that we are living outside the material body, outside the material world, because we exist as individual consciousness, and so everything to do with us is fulfilled, complete, perfect, and glorious now. I want to ask you to know that day in and day out. And remember that we never have to make anything work in Science, because Principle is forever interpreting itself and demonstrating itself. But we do need to let that flood our individual consciousness, because it is the forever truth about you and me and every other idea.

Another thing that I was thinking about this morning was how wonderful this story of Revelation is, with its symbolism of the city foursquare and all

its instructions on what we must do and what we must not do if we want to live in the realm of Science. I feel certain that the time is near at hand when a multitude of men and women will love this story and thus find the new heaven and the new earth so beautifully portrayed by John, the beloved disciple. One of the things that I love especially in that whole story is the picture of the river Euphrates, which Mrs. Eddy defines as "Divine Science encompassing the universe and man" (S. & H. 585:16-17), and as Clifford told us earlier this week, in one Concordance it is defined as "bursting, sweet." What a sense of the unlimited nature of divine Love! "Bursting sweet"!

Love and Mind

Yesterday we were talking about how we reach that aspect of *divine* Science where we see the loveliness of Love in ourselves and in everyone all the time, and I have seen very clearly that what we have been doing here this week will help us to gain that realization. We certainly have been thinking in the realm of ideas, and so when we come to this wonderful story of Love and Mind in *Christian* Science, we find that we have already arrived there, almost without knowing it.

Love expresses itself as intelligent ideas, and therefore Love manifests itself through Mind. When anyone has once glimpsed that fact of Love manifesting itself through Mind, he can never be mesmerized into looking to the material to find healing in any way; because he turns spontaneously to divine Love for the ideas he needs.

To Express Love is to be Intelligent

Here is a reference which gives a very clear sense of Love and Mind: "Ideas are emanations from the divine Mind . . . To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses" (S. & H. 88:10-11, 18-20). First of all, Mrs. Eddy shows there that Mind manifests itself as ideas, and then she makes that profound statement: "To love one's neighbor as one's self, is a divine idea." To love one's neighbor as oneself is to express the greatest intelligence which anyone can express, and we shall see how true that is as we go on.

Take, for instance, the problem of lack of fulfillment, which we all have to face or help others to overcome. Through helping many people with

this problem, I have come to one very definite conclusion. I have seen individuals who love this Science and who have a clear sense of it, and yet they are limited, - limited in health, limited in opportunity, sometimes they're in debt, - sometimes there's a problem which won't solve itself no matter how much they work, - and so often it is because they do not understand divine Love and therefore are ignorant of the way in which it must be expressed. Now, let us remember that Love is forever expressing itself as ideas, - ideas of affection, compassion, tenderness, loveliness, gratitude. The trouble with us so often is that although we may sit down and think about divine Love in a vague kind of way, we do not express divine Love enough in our lives. I am sure that that one failure is often at the root of lack of fulfillment.

How little we express our gratitude! How many people have the habit of saying to each other in their own homes, "I love doing this with you," or "I love my life with you," or "I love all these things we're seeing together"? How many homes exist where people say to each other, "You are lovely to-day," because they are looking through the lens of Love? Well, I go into many, many homes and sometimes I am amazed at how little love is expressed. I feel with all of us that if we are going to have the fulfillment of Love in our lives, we must accept what Science says about our true nature. If the carnal mind says that it's not your nature to express kindness and sweetness and affection and loveliness, it's a lie; the nature of Love is to express itself forever in ideas, and how is another individual going to feel your love unless you *express* gratitude, sweetness, affection, appreciation, and all the other lovely qualities which are the reflection of the one Love? I have seen healing take place over and over again where this belief called reserve existed, when the individual began to think intelligently about divine Love. As the understanding of Love comes to any home, love and appreciation are expressed, and health, happiness, peace, and abundance are the natural outcome of this spirituality.

I am very blessed, because I live with an individual who freely expresses divine Love, and no one will ever know how much his expression of divine Love helps and inspires me. So if anyone is facing this claim called lack of fulfillment in any direction, the answer lies in understanding and expressing divine Love. When we touch divine Love as we're doing this week, we can't help expressing it; we can't help seeing the loveliness in the other fellow and expressing loveliness ourselves. So remember that it is Love, understood and expressed, which brings fulfillment.

I feel so grateful that this study of the one Love in divine Science is enabling us to see that Love is forever expressing itself through me, through you, and through every other idea. As we gain this universal sense of Love, the peace which "passeth all understanding" will come to us individually, and eventually to all mankind. Men will see that they all need each other, love each other, and bless each other.

"Love Fulfils the Law of Christian Science"

Let us take a very important reference here: "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death" (S. & H. 572:12-17). Love is the fulfilling of everything, as we're beginning to see, and the more we understand and express the one Love in divine Science, the greater will be our ability to uncover and overcome "the myriad illusions of sin, sickness, and death." The facts of divine Science must be translated down to the human picture, and as we understand the operation of Love and Mind in Christian Science, we shall quickly see the patient's mental state and also quickly be able to heal it through the ideas which come to meet the specific need.

Love is Forever Expressed through Every Idea

Then again it's lovely to remember that if we grasp something of this Science which is Christianity and this Christianity which is Science, we can never condemn nor blame anyone. For instance, if we see someone who the carnal mind says is deaf, we can immediately know - that the man of God's creating, because he is spiritual, has infinite spiritual understanding, that he's awake and active and intelligent, and that his whole thought is open to the interests of every other idea. Don't let's have any sense of the evil as *real*, or of somebody as imperfect, but let's remember that there is always the need to be compassionate and to lift the other fellow out of the claims of materiality.

And then what about going into a home where we see that the children are suffering with catarrh and colds and coughs because of discord between the parents? With our old sense of Science we used to say, "Well, it's up to those parents to learn about Christian Science and change their methods, and then the children will be all right." But the understanding of the one

Love in divine Science gives us quite a different feeling, because now we are learning never to have a sense of penalty or condemnation. If we go into a home like that to-day, our whole heart goes out to that family and we begin to know the fact that Love is expressing itself through every idea in that home, - that that home is full of the warmth of Love, the sweetness of Love, the gratitude of Love, the loveliness of Love, - and then the inharmony between the parents ceases, and a wonderful sense of Love floods that home, and consequently the children become happy and free from those beliefs called colds or catarrh or coughs. I've seen that happen. There is no doubt in my mind that any discord between parents is always reflected in the small children and in the animals in the home, just as when two people love the spiritual and love each other, their children reflect that spirituality, that warmth, that happiness, and that loveliness.

So although the story of the one Love in divine Science is right up in the realm of reality, right up to the very "throne of grace," how dynamic and lovely is its operation in our human experience! As we touch this wonderful picture of Love in divine Science, and then we see that Love's fulfillment is always taking place in the realm of metaphysics, the realm of ideas, entirely outside the material, we shall live to glorify our Principle by freely expressing the quality of love. Nothing is more intelligent than divine Love and its expression. When I look back at our old sense of Christian Science before we knew how to study the system of it, I realize that we did the silliest things and we said the silliest things! Without any understanding, although we were very much in earnest, we sometimes went to someone who was ill in bed and said, "There's nothing the matter with you," but we couldn't demonstrate it. Now as we look out through the lens of Science and see the perfect man, of God's creating, we find the patient lifting *himself* up and becoming well and free. I love that picture which Mrs. Eddy has in "Christ and Christmas," where a patient is lifting himself up from the bed and the light is shining on him. Oh, this story of divine Love is glorious!

The Understanding of Love is True Substance

I once saw a lovely proof of how divine Love comforts. It was during the war, when invasion seemed very likely, and I was asked by some people if I would go and see them. Although it was quite a long journey, especially in those days when petrol was scarce, I went to their home. It was a lovely home; they were wealthy people and they had everything that the world could give them, but I have never in my life seen such a picture of sadness

as I saw when I arrived there. I went into one of the most beautiful rooms I have ever seen, and there huddled up in a chair was the wife, - no energy, no inspiration, suffering mentally and physically, - and the husband in another room the same. The husband had held a very important position in the previous war, and he knew that he was a marked man if Germany invaded England. He and his wife loved each other so dearly that they were simply mesmerized by the fear that they were going to be separated and that neither would know what was happening to the other.

They had known something about the old sense of Science, and so I began to talk to the wife about the sevenfold nature of God. I went several times to see them, and in a few weeks both those dear people were lifted out of that darkness and misery and sadness and right out of that hopeless condition. They were like two new young people. Now, what brought that wonderful inspiration into their home? They had everything they needed materially, but when I left for home after my first visit to them and I began to think about the real home and the real man and the loveliness of Science, I never felt so rich in all my life, and yet with great humility. Those two individuals proved that the only substance is the understanding of divine Love, and the understanding of the sevenfold nature of God lifted them up, brought them inspiration, brought them comfort, and gave them what nothing else in all the world could give them.

Now, that wasn't all! Living near this couple was another very fine man, and he was very sad about conditions in this country. So some months after these two people had been helped, the husband rang me up one day and said, "I wonder if you can help our neighbor. He's a great friend of mine, and he's dying. The doctors say that the worry and the fear have affected the heart, and he can't last probably more than today." He said, "I'm awfully fond of this friend." There was such a sense of love about the whole situation that I said immediately, "Yes, I'll help right away." In a few days this other man was healed too, and was able to carry on with his business in a wonderful way, to the astonishment of the medical thought. What an illustration of Love expressing itself through every idea! When I first went into that home, the awfulness of the situation brought a great longing to help that couple; and God gave us the answer through the study of the sevenfold nature of God. And so those people began to study the textbooks to see how priceless it is to have spiritual substance.

Do let us one and all love the spiritual above everything. When we are thinking or studying, let us say with all our hearts, "This spiritual understanding is everything to me. Nothing else matters" Now, when we reach this spirituality, we don't ignore our human obligations, but we become better wives, better husbands, better friends, better citizens, and we become a blessing to ourselves and to everyone. I don't feel that we can grasp Science unless we have that one hundred per cent love for the spiritual, - so that we live to glorify our Principle and so that we see the loveliness of Love operating through us and through everyone.

"Perfect Love Casteth Out Fear"

Another reference which I want to take with you is this: "The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love' Here is a definite and inspired proclamation of Christian Science" (S. & H. 410:17-21). I don't suppose that there's anybody living who wouldn't give anything never to be afraid, and the answer is in this story of divine Love. All our fear comes about because we don't understand divine Love and are not spiritually-minded. We think that we've got to make something work, we think that something has to be fulfilled, we think that we've got to do this or that, or we think that something dreadful may happen to us.

Don't you see that that fact given to us in the Bible "Perfect Love casteth out fear"- is the remedy? The way to get rid of fear, or to have that sense of not being afraid, is to be conscious of the great fact of divine Love, in which every idea is fulfilled, is perfect, is complete, and is glorified now.

When I have had to help people out of fear, I have often said to them, "You can't have love and fear together, so if you're afraid of a disease, or afraid of travelling in a train, or afraid of anything else, right away begin to say, 'I love everyone, I love doing all these things, and I love doing them for God,' " and it has always operated in a lovely way. But that is love with a small "l", and in the last few weeks I have seen a higher way of dealing with fear - through Love with a big "L." During these last few weeks I have seen that we must let divine Love flood our thought and see that the one Being is Love, - forever knowing its own fulfillment, its own loveliness, its own perfection, its own glory; because of this fact, there isn't such a thing as a mortal who is afraid, and so we are able to lift ourselves and others out of materiality and out of fear. When we see that divine Love has

an intelligent plan, how can we be afraid that something dreadful is just around the corner, or that we have to take care of everything?

Let us always remember that there are not two factors, the spiritual and the material. The spiritual is the only reality and the material is the dream. Mrs. Eddy talks of "the belief and dream of material living," as we have seen. Thank God that we are beginning to wake up from this "belief and dream" to glimpse something of reality!

Living to Glorify God

During these last few weeks, the moment I have woken up, I have gone over the story of the one Life, the one Truth, the one Love, and the one divine Principle, Love. I have gone over it and over it morning after morning, until it has flooded my being, and, as I have told you, it has given me a new sense of Science. The feeling of how much I love people has been so much freer and so much more spontaneous. I find that I say kind things so much more quickly and so much more naturally.

Let us never forget that Love isn't a lump of something: Love is infinite, the one infinite Being, forever resting in its own loveliness and forever expressing itself as ideas. Therefore as we express ideas of sweetness, of tenderness, of affection, of kindness, and of loveliness, and as they flood our being, we have a wonderful sense of health and happiness and heaven, and we bring it to everyone with whom we come in contact. Nothing to me is lovelier than when I see, through a universal sense of Love, that I can be a joy to myself, to everyone I live with, and to everyone in the whole world, and that that is why I exist, - to glorify my Father which, is in heaven. That is, the teaching of the great master Metaphysician, but it can only come as we love the spiritual above everything and are awake to see the nothingness of everything unlike it. That experience some years ago in that home where there was everything that matter could give and yet there was so much misery - oh, it made me love the spiritual and love it more than anything else!

Reaching Out to Divine Love

When we touch the great heart of Love, it doesn't matter much what words we use. For instance, when I have to go forward and prove this Science in a way that I've never had to do before, I sometimes say with my whole heart, "O divine Love, just help me." Of course, I know that divine Love can't do

anything more than it has already done and is forever doing, but that prayer helps me, because it makes me trust divine Love completely. Again, when I see patients healed quickly, - for instance, someone rang me up last night and told me of a lovely physical healing which has come very quickly and beautifully,-I often say, "O divine Love, give me much humility." There again I know that Love doesn't need to be implored, but that prayer brings humility and love into my individual consciousness. What matters is that we accept this one Love and see that it is infinite in its disposal, and that there are infinite ways in which we can approach it. The important thing is that you and I should have that humility, that reaching out, so that we become conscious of Love's presence, not in a limited way, but in a way that is infinite.

The Fruits of Science

You know, the world has never heard the story of divine Love as we are hearing it to-night, and we're hearing it because God brought us all together this week, and God has poured us out a blessing too wonderful to put into words. I love what Clifford said: "Let's keep on the stairs which lead up to spiritual love," because if we go forward individually and yet as a whole, loving the spiritual more than ever before, living in that sense of Love and Mind which obliterates the mortal concept, then we shall be a mighty influence for good in the world. Remember that Mrs. Eddy says that if your mind is filled with Truth and Love, then "all whom your thoughts rest upon are thereby benefited" (My. 210:10-11).

I see more and more that as we let thought dwell on the picture which God has shown us this week of this Science which is Christianity and this Christianity which is Science, and as we live with it and love it, so that it becomes us and we, become it, not only have we already started to gain immortality, but also in this human experience health, happiness, and heaven will be more certain. Friendships founded on this infinite Principle, divine Love, will forever unfold in all their loveliness; and those friendships, because they exist in the realm of Soul where animal magnetism can never operate, will be a blessing not only to the friends themselves, but also to all mankind. We shall each find that God has indeed opened the "windows of heaven," and that whatever we need is at hand in abundance, -"good measure, pressed down, and shaken together, and running over;" we shall have a sense of a new heaven and a new earth; and we shall glorify God in

a way we didn't know how to before. The lovely thing that has happened this week is that we have been shown in no uncertain manner the way to think, the way to live, and the way to act as Science demands.

No wonder Mrs. Eddy says, "Who wants to be mortal. . .?" (Mis. 104:28) All the loveliness of Love comes to us as we give up the mortal concept of life, with all those limits which bind us and pull us down. What we have to do is to lift thought to the facts of divine Science, and let those facts operate in our human experience.

Controlled by Love and Mind

There are two more references which I would like to take. The first is this: "Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind" (S. & H. 269:11-14). Let us be metaphysicians from now on, never looking into matter and never being mesmerized by matter. Let us see that the only thing we ever have to deal with is thought, and that all that we ever need is ideas coming quickly and spontaneously from the great heart of Love and bringing fulfillment.

Here is another very wonderful reference: "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers. The basic error is mortal mind. Hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer. Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success" (S. & H. 404:26-11). What a statement! How are we going to overcome the hatred and the envy and the dishonesty and the fear and all those errors of thought unless we first understand what Love and Mind really mean, - the fact that all men have one Mind, and that that Mind is Love? I have seen so many cases helped during these last few months because ideas have come through the study of Love and Mind. I have been able to help people in a way that I

couldn't have done six months ago. It's so important that each one of us begins to think of Love and Mind, because in that understanding is to be found the remedy in no uncertain way for all fear and all beastliness.

There's nothing that brings an upheaval to the body but disturbance in your thought, whether you call it hatred or fear, or dishonesty or anything else. Many people have said to me time and time again, "I would give anything to have poise and balance. How can I get it? I so quickly get disturbed, I so quickly get bad-tempered, I so quickly get afraid." There's one answer: know that you are controlled every moment by Love and Mind, and that because you are controlled by Love and Mind you are always calm, poised, and peaceful. Isn't it wonderful to learn how to reflect these qualities? Love expresses itself as intelligent ideas: it is not something abstract. When we understand something of the one infinite Love, ideas come to us, - ideas of tenderness, ideas of compassion, ideas of patience, ideas of sweetness, ideas of loveliness,- and those ideas bring a sense of peace and rest.

I have helped many people suffering with palpitation of the heart, interference with the workings of their insides, and all sorts of skin troubles, and I have seen all those conditions just disappear through realizing some aspects of Love and Mind. For instance, if someone has palpitation of the heart, what's at the back of it? It's sometimes that the individual has got worried and disturbed and tense, and so the old organ begins to respond to that state of thought. A good heart is that state of thought which is calm and poised and is generously expressing kindness and affection. When we have that sense of being controlled by Love and Mind, it doesn't matter what other people say to us; we find that we are always restful, poised, and at peace.

The Love of God Encircling the Universe

Somebody has asked me, "How do you get this sense of Love?" and I can only tell you that I often sit down and consciously bathe my thought in divine Love. There is a very lovely statement which has helped me whenever I have let it flood my thought. In one of her classes Mrs. Eddy asked what a Christian Science treatment was, and on this occasion she described her own healing work in these words: "I saw the love of God encircling the universe and man, filling all space, and that divine Love so permeated my own consciousness that I loved with Christ-like compassion everything I saw. This realization of divine Love called into expression

'the beauty of holiness, the perfection of being' (S. & H. 253:2), which healed, and regenerated, and saved all who turned to me for help." And so I often sit down and bathe my thought in that wonderful picture of divine Love filling all space, and I realize that nothing else exists, that nothing else has power, and that nothing else is present. When I have done that, I have found ideas coming to me and enabling me to help people who have needed my help. That sense of infinite Love always obliterates the mortal concept with all its fears and doubts.

I am certain that if you will think of the one Being, the one Love, you too will have the most holy experiences that you have ever known, you too will entertain angels unawares, and Love will become the all and only of your being and your universe.

Love is Infinite and Universal

When God has shown us a picture like this, it's up to each one of us individually to accept it, to live it, to love it, and then to see how it transforms everything in our experience, How privileged we are that we are just beginning to glimpse some of the great spiritual truths which that master Metaphysician saw, which that wonderful woman Mrs. Eddy saw, and which that wonderful character John Doorly saw! We have glimpsed this week something of the one infinite Principle, forever operating as one Life, one Truth, and one Love, but we shall not have time to consider the one divine Principle, Love, and that must wait for another time.

God has shown us the way, - the only way, the infinite way, the lovely way, - and so there's no excuse for anyone here to-night if they don't take it. I feel that we are all going forward individually and yet as one. It doesn't matter whether we live in Denmark or Switzerland or America or England, because we're always together in the one plan. As we keep our thought on the one infinite divine Love, we shall always be together, we shall always progress together, and the world will feel the influence of it. Jesus' disciples once said to him, "All men seek for thee," and I feel that the same will be said of us if we are faithful to this story of divine Love.

Nothing is needed more in the world today than a realization of this great fact of divine Love. It's irresistible, and it's the one and only truth. I love that sense which Clifford brought: "Let us keep on the stairs which lead up to spiritual love," ever up and up, in our individual realization of this great

glorious fact of Science. The thing which is so lovely to remember is that as we are lifted up individually, we not only enjoy heaven ourselves, but we also lift others to it. I believe that every one of us here tonight is going to be able to lift many people up, because divine Love is infinite. That line from Mrs. Eddy's hymn, "His arm encircles me, and mine, and all" (Mis. 389:13), gives a beautiful picture of Love including every idea. Mrs. Eddy also says, "Universal Love is the divine way in Christian Science" (S. & H. 266:18-19).

As we understand the one Love in divine Science, we shall be able to fulfill the command of the Master, "Thou shalt love thy neighbour as thyself." We shall also see that Love manifests itself in Christian Science as intelligent ideas, and nothing is more intelligent than to love every other idea and to take every idea into heaven with you. When we have that glorious realization that Love is forever expressing itself through every idea, we shall have health, peace, and fulfillment in our human experience and we shall be a blessing to all mankind.

Let us always remember that there is no fulfillment without divine Love. The inspiration, exaltation, individuality, and multiplication of Life is fulfilled only in Love; and the infinite consciousness of all reality, or Truth, is fulfilled only in Love.

Oh, this story of divine Science is lovely beyond words, for it is the divine fact about God Himself; and Christian Science is the application of that fact to the human. Moreover, this whole story of Science is irresistible. I have never known such a wonderful experience as this week, and I thank you for all the loveliness which you have brought. God has certainly opened "the windows of heaven" and poured out a blessing. Let us watch that we constantly turn away from the mortal picture and look, at the divine facts about God. As we think intelligently as God, - as the one Life, the one Truth, the one Love, - and we become conscious of the eternal fact that the only thing going on is the "I AM, the Being who was and is and shall be," forever operating as infinite divine consciousness with a divine infinite plan of fulfillment, we shall find that the new heaven and the new earth which John saw will appear to us and our hearts will rejoice. Mrs. Eddy truly writes, "What but divine Science can interpret man's eternal existence, God's allness, and the scientific indestructibility of the universe?" (Mis. 206:8-10).