

**THE MARY BAKER EDDY SCIENCE INSTITUTE**

*Presents:*

**MONTHLY LESSON CITATIONS**

DEAR FRIENDS: Following our January Lesson now in February 2009 we present Talk Two from the seven part Talk given in the book, "REVELATION AND DEMONSTRATION FOR YOU," by Clifford and Daisy Stamp.

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**TALK TWO**

***Reflecting Fatherhood, Sonship, and Motherhood***

Before we go on with Chapter 2 of this wonderful Book of Revelation, let us take a lesson from John's frequent use of the expression "which is, and which was, and which is to come." You remember how we saw that it is plain that this terminology translated into today's idiom would read, "Life (which is), Truth (which was), and Love (which *is to come*)."

You and I want to be like Principle; that is, we want to be governed by perfection, poised in our understanding, and to have a measure of conscious power, which can demand results from our work. Well, we are taught that the essential nature or shall we say the essence of the nature? —Of God, or Principle, is found in those three terms Life, Truth, and Love. The full nature of God is embraced in the full seven synonymous terms, but the essence of that nature is given us according to our understanding of Life, Truth, and Love.

Mrs. Eddy speaks of God "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (S. & H. 569:1-3). So it is evident that if we're to reflect Principle, we must reflect its essential nature, and if we are to reflect its essential nature we must express in daily experience something of the fatherliness of Life, the "sonliness" of Truth, and the motherliness of Love. We have got to learn to express and also balance out these three in our experience if we want to express a full manhood.

Think of any men or women whom you admire, and perhaps look up to: do they not express, first, the creative side of manhood, which we learn to associate with Life, or true fatherliness? Then do we not find that they are always true to form, that they are obedient in their sonship to Principle, that they conform to Truth, – in a word, that they reflect the sonship of Truth? We

recognize Truth as true by the way its manifestation conforms to Principle. Then again their character will always be found to be full of warmth and tenderness, patience and a constant assurance; that is, they express all those qualities which we associate with the true mother in human experience, or divine Love in scientific expression.

Say you employed a man in your business who was bursting with ideas, who was full of a quick and inspired creative ability, – that is, who expressed that side of the essential nature of God which we call Life. Well, that would be good. But say he wasn't consistent; say you found that he wasn't willing to take the brilliant ideas that came to him and translate them down to a correct conforming, an obedient response to the requirements of the principle of business, – that is, that he wasn't willing to express the qualities of true sonship and be made pliable through Truth. Again, say he just hadn't got the perseverance and vision so that he would work for the idea and tend its growth to maturity, – that is, that he didn't appear to have the qualities of true motherhood, or to reflect the qualities which we learn to associate with divine Love. Would it not be very apparent that that man or woman had something to learn before he or she could become a thoroughly rounded out asset to your business? Should it not become more apparent every day that if we want to express the poise and power, which we associate with Principle, we must practice its threefold essential nature – as revealed by the creative sense of Life, the conforming sense of Truth, and the fulfilling sense of Love?

Again, it's no good anyone always being willing to do what he is told and to be merely a very obedient son or servant – that type of character can be as much a drag on progress as the other can be a danger to it. Each of us must develop the ability to think for ourselves, as much as we develop the ability to be willing to follow a true leading and the further ability of a devotion and warmth. It is the balance of these three that Principle demands of us, and that is why this great writer of Revelation refers several times to that "which is, and which *was*, and which *is to come*." It is as if he is constantly saying to himself, "I mustn't get too enthusiastic on anyone side; I must remember that the essence of my theme is threefold, – that it is based on and reflects the qualities of Life *and* Truth *and* Love." We shall do well if we follow his pattern.

Now, John had learnt these things from Jesus, and Jesus had learnt them from his study of the Science of being in pure, conscious contemplation and in

his reasoning with, and from, the Scriptures. So it is one continuous chain, with you and me more and more grateful for those who have seen to it that they are a worthy link in that chain, – not "*were* a worthy link," but "*are* a worthy link," because it's all here and they are all here, thank God.

### **An Individual View of a Masterpiece**

In Chapter 2, John goes right ahead with his messages to the seven churches, and we shall find that he sets them out in unmistakable tones, which reveal to us today the seven synonymous terms for God, appearing in that order which we have come to call the Christ order. It is natural that he should do it in that way, because to him it was "the Revelation of Jesus Christ," as he tells us, and therefore the nature of true manhood, which these seven churches depict, would reveal itself to him from the true translation which Jesus had given him.

Let us take an analogy from our own experience: you or I perhaps came into Science from the point of view of the Christ-healing, and thereafter for a while we probably looked at everything from that angle. We expected Principle to do its work on a somewhat miraculous basis, but then we had to learn that if we are to be at one with Principle and partake of Its works, Principle demands of us *our* part. So we found that we had to go back, as it were, – although really it was to go on, – and learn *how* Principle does its work, instead of just expecting Principle to do it. So then we got down to basic work and imbibed the instruction contained in the Word order of the synonyms for God. Just so in Revelation we have John first bubbling over with the Christ revelation, and consequently presenting his messages to the churches in that Christ order; then later he takes the seven seals to reveal the Word order, through which he takes us back to base and shows us how to make our foundations safe; later still he takes the seven trumpets to show how we must awaken ourselves to the challenge and necessity of demonstration in the order of a true Christianity; and finally he takes the seven last plagues to uncover all that tries to plague us and stop us from expressing the fullness of Science and the naturalness of that which we know as the Science order of the seven synonymous terms for God.

Now, that is the basis of the way I have been looking at Revelation, and it is a little different from the way in which Mr. Doorly took it in his explanation of it, and yet I learnt everything I know from John Doorly. I studied Mr. Doorly's work on Revelation very thoroughly before I decided to go and have a look at this masterpiece all on my own, and I learnt that everything

that John Doorly says is one hundred per cent correct and one hundred percent necessary to a correct instruction. Then, having learnt that, I realized that the greatness of any masterpiece in any walk of life lies in the fact that everyone can come to it and draw from it just what he needs of the science, which it reflects, and draw upon it in his own way. A masterpiece develops the individuality of everyone who cares to study its message; it does not suppress or overshadow individual growth because of the greatness of the one individual who first described or painted its reflected glory, or of anyone who later translated it. It stands as the work of God translated for men through an individual who at the time was sufficiently close to Him to feel His impulses, but it is the work of *God*, and he who studies it finds his own God in his own way and therefore develops his own individuality, – even whilst of course he is overwhelmingly grateful for the individual who was near enough to Principle to do that original work of translation.

When an individual who is progressing along a given path of Science doesn't thrust his opinion down the throats of others, but lives his opinion and paints his assurances along the path of his own life, then we come to look upon his work and realize that we are looking at a masterpiece.

So I stood before this great masterpiece of John the Revelator with the great guidebooks of Mrs. Eddy and John Doorly in my hand and I studied every detail. Then I closed those books and stood back a little, and then looked at the great masterpiece again, and waited for it to tell me of what it had for me as an individual. Consequently, all that you will listen to will be a description of my own experiences before this great masterpiece. The day will come when everyone will have his own description of his own experience before it, and then the louder and sweeter song of a vast symphony will rise before the upturned face of mankind, and there will be no more sorrow or crying, for the "former things" (of individual instructing individual) will have passed away, and every man will stand face to face with his Principle. As the writer to the Hebrews says, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." This is the ideal state towards which we are working, although we must not ignore the balanced footsteps in the way.

### **The Definition of Church**

Let us take Mrs. Eddy's definition of "Church" and realize as we read that

the only church is the true man, – the true you and the true me. "Church. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Would Truth and Love be known or felt on earth without their structure, their representative, their man? Would you or I know in the least what they were without Jesus and the Pauls and Marys and Johns everywhere throughout all time? Again doesn't all true manhood "rest upon" and "proceed from" divine Principle?

Mrs. Eddy continues, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (S. & H. 583:12-19). That very institution, that divinely ordered consciousness, is the individual you and the individual me responding to our Principle. So John is here describing you to yourself and doing it through describing some of the qualities of each of the seven synonymous terms for God. He is revealing your Christ nature to you.

### **The Message to Ephesus (I): Principle the Central Stillness**

John begins: "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1). What a perfect picture of the synonym Principle! Mrs. Eddy says, "When understood, Principle is found to be the only term that fully conveys the ideas of God" (No. 20:11-12). She also says, "In their [Christian Scientists'] textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as one. The divine Principle includes them all" (My. 225: 27-30). If you wrote down Mind, Spirit, Soul, Principle, Life, Truth, and Love in that order, as given on page 465 of "Science and Health," you would see that Principle is "in the midst of the seven golden candlesticks," for there it is in the very middle of the seven.

All our thought must be based in Principle and radiate outward through all that is shown us by the six other synonymous terms. Only a man of Principle can walk and work in the midst of such glorious thought-processes as are determined and governed by the seven synonymous terms for God. If you watch a man controlled by Principle, at one with his Principle, such as Jesus was, you can readily see that through reflected power he too holds "the seven stars in his right hand." The whole divine system, embraced in the qualities

radiating from the seven synonymous terms for God, was always in the palm of Jesus' hand; that is why he was able to lay his "hands" upon people, or lift them with his "hand," – his power of understanding, to perfect healing.

So here is a promise held out to you: learn Principle, reflect Principle, and you will hold the "seven stars" of reflected poise, power, and glory in your "right hand," – in your individual capacity to heal and to help.

### **The Message to Ephesus (2): Obedience to Principle**

John continues in verse 2: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." A man who is faithful to Principle can, without egotism, know his work and his labour and his patience, and he should do so. He shouldn't shrug his shoulders at some good he has done or seen, and say, "Oh, it's nothing," for it is a great *something* when you are consistent and faithful to Principle. Jesus appraised himself correctly and with true conscious worth; he said, "I have finished the work which thou gavest me to do," and then he went on to claim the glory to which he was entitled. So should we, when we have been obedient.

We should also refresh ourselves by realizing that we cannot "bear them which are evil," nor by any means are we required to. That is, none of us has to bear with the evil suggestions of a limited selfhood, in any direction of activity, any longer, because like Paul we are "free born," made free in our obedience to Principle.

Also in the measure of your faithfulness to Principle will you find yourself alert and constantly "trying" the forces at play, so that even if they claim to be "apostles" of Principle you will know immediately if they are not. One of the best indicators of our closeness and obedience to Principle is the quick revulsion, which we feel at the attempted presence of anything that could oppose its clear-cut mandate. You always find the liars by the amount of Truth, which you know and live, – not by spending your time looking around for error.

The other day I listened to someone who was a good cook and who had just read a recipe put over by an official of the Ministry of Food, in which substitutes were suggested for certain ingredients in short supply. As she read it, she simply said, "It wouldn't work; you must have the fats," and

she was right. From her deep experience and closeness to the principle of cooking she could "try" the so-called "apostles" and immediately recognize their shortcomings.

Verse 3 continues: "and [thou] hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." A man of Principle expresses a deep and steady patience, waiting for the birth of Principle's full idea, rather than exerting pressure to push his own notions of what should come about. Because he is identified with Principle, he works steadily on and is never exhausted or exasperated.

### **The Message to Ephesus (3): Devotion to our "First Love"**

In verse 4 John introduces the measuring rod of Principle, when he says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." It is fatal to lapse from a sincere devotion to Principle. Principle is imperative and demands obedience, and it won't let you let up. The more you go on; the more you have to work, but remember that it is not toil; it's the sort of work that whilst it increases in amount also increases in its rest and its peace.

Think of the musician there on the platform: he is inspired, but could he let up? Just because he has attained to that position, could he let up? Doesn't he work harder in his off-the-platform hours in order to ensure his closeness to the musical principle during that brief performance? He could never leave his "first love," his first devotion.

Do you remember our "first love" in Science, when it thrilled us, and our sense of the onliness of the spiritual sometimes caused us to go to absurd extremes? Nevertheless, we were enthused with the purity of its truth. The danger-point came when, having to learn to temper the wind to the shorn lamb, we forgot just to temper it and began to tamper with it. The clean wind of Spirit's onliness and matter's nothingness can never be altered to include a little bit of matter's supposed somethingness, or else we soon lose the joy of that "first love." Sometimes when we think that we are growing up in Science, we say, "Well, you know, you've got to be sensible," and from that statement we may be led into many departures from the demands of Principle, contained in such words as, "It is the spirit that quickened; the flesh profiteth *nothing*," and "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (S. & H. 468:9-11). We sometimes think that we know a great deal, and

yet we know nothing unless we keep basically right. The advancing student should constantly return to base for refreshment in Principle's orders.

So this great writer goes on: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). Remember, and constantly remember, the basic facts of Principle and the demands of the Principle of this wholly spiritual Science. Whenever the lights go low, and the joy and inspiration wane, it is high time we challenged our slackening-off in some direction from the pure demands of Spirit and Spirit only. When the lights dim and the candlestick is slipping out of its place, it's a sure sign that somewhere we have conceded something to matter.

Watch the pilot of a plane before his flight: he leaves nothing to chance, he never leaves his "first love" to slack up a bit, because there is too much at stake. He may be truly familiar with the principle of flying, but his familiarity, being true, breeds respect. Yet we with our understanding of Science and the demands of it, we with the lives and happiness of more people on our hands than we often know about, are liable to get slipshod and slack unless we constantly remember the pure demand of that "first love."

#### **The Message to Ephesus (4): Arresting Personal Opinion**

Now, after this severe warning, John offers some encouragement; he says, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). This word "Nicolaitane" comes from "nicao," which means "to conquer," and "laos," which means "the people." The habit of domineering over others through personality and personal opinion is taken care of in the ratio of our closeness to Principle. Opinion is usually a mixture of fact and fiction, good and evil, and it impresses itself heavily on the hearts of men, doing more damage than we realize. There is no helpful quality in anything, which does not proceed directly, and purely from Principle. If you find yourself saying, "He's a fine man, but in my opinion he's a bit mean," or "Oh, he is a lovely character, one of the sweetest and purest I know, but he's not much of a student," the amount of error in each of those statements turns even the purity of their first part into the "viper's poison."

If you say, "I hate that man," everyone knows just where you stand, and your blow will fall only upon yourself, but if you open the doors of sentiment with kindness only to throw in some subtle venom of personal opinion, then

your statements may be taken up by others until the gathering clouds of condemnation can weigh heavily upon the path of him whom you called your friend. You ride roughshod over the upturned face, of humanity, stamping out the new-born hope, and you become in very truth "a conqueror of the people," a bestial "Nicolaitane," only to learn sometime through deepest suffering that that which you indulged was forever hated and despised by your true self.

If each day you are living closer to Principle, you will often find yourself arrested in the middle of the inaudible or audible expression of some unprincipled opinion. So don't be discouraged by what is uncovered to you which you find to be unprincipled in purpose, but rather be encouraged by its sure indication that you are getting closer to Principle. Generally speaking, you can detect the departure from Principle when the "but" or the "if" enters your speech. For instance, "He's a good man, *but* he is such-and-such," or "My friend will do that well *if* so-and-so." Stop where the "ifs" and the "buts," try to start and you will usually be correct.

### **The Message to Ephesus (5): The Fruits of Obedience**

John ends this first message: "He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). So if we overcome these little tendencies, which our closeness to Principle reveals to us, then shall we eat of the natural fruit of the "tree of life," and even this earth-experience will take on the tones of paradise. Think about yourself and think about others with the thoughts, which come from the "tree of life," – the type of thoughts, which multiply in goodness and gladness the more you entertain them. There is no reason why each day shouldn't be full of natural good; it is only our little interferences, our pettiness in departing from the demand of Principle, the straight line of Spirit, which cause it to appear otherwise.

### **A Summary of the Message to the Church at Ephesus**

So in this message to the first church John shows us first that we must consistently dwell within the precincts of Principle; secondly, that in order to dwell there, we must be conscious of our own worth as a royal son of this royal Parent; and thirdly, that being such a son, we must watch that we never lapse from the original obedience and enthusiasm which this new-old idea of Science inspired. This naturally leads us to the conclusion that

under no circumstances dare we stoop to the Nicolaitane blunder of forming opinions on personal observation, rather than receiving facts from Principle's systematized knowing. John then ends his first message by showing that if we adhere to this sequence of Principle, we are bound to enjoy the fruitage of the "tree of life."

### **The Message to Smyrna (1): Life the Eternal "Now"**

Now John comes to his second message, which has the tone of the second synonym in this Christ order, – Life.

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive" (Rev. 2:8) – what a wonderful sense of Life! "The first and the last" indicates that Life is here and that it's going to stay here. It doesn't matter what you and I think about it, or whether we find it out "here-now" or "here-after" – it will always be "here." You were here "first," – before time and its paraphernalia were known, – and you will be here "last," – you'll still be when time and all finite-symbols cease.

The word "Smyrna" means "myrrh," which indicates that life should be sweet; it need not be bitter. Life should be a sweet thing of laying down the old clumsy mortal and taking up the responsive, supple sense of Life. One commentary describes myrrh as a domestic perfume; response to the synonym Life and its meanings should certainly make us become a "domestic perfume" to those around us, through the sweetness of our character.

### **The Message to Smyrna (2): "Thou Art Rich"**

Verse 9 reads: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." When you stand before Life and its magnitude, at first everything about you may feel poor and small and wholly inadequate. Well, it's a good start to feel naked before God, but it's only a start, for Life says, "thou art rich." We should only feel naked long enough to realize to what radiant clothing we have title. Life, strips you only in order to clothe you all anew, whereas mere existence just adds another patch. For fear of becoming non-existent mortals cling to their tatters; for God's sake let His winds blow and rip away those tatters of mortality before you try to put on the costly garment of Life's effulgence, for which the only price is to give up your meaner measuring.

One dictionary tells us that "blasphemy" comes from two words meaning "hurt" and "speaking." Don't "hurt speak" yourself by saying that you are a Jew and then not being it; that is, don't say, "I am the chosen of God, or God's child" the Jews were the chosen people – and then go off and wander around in a desert of hope and frustration. If you claim sonship, watch that you demand of it as much as it demands of you. Its awful blasphemy, awful "hurt speaking," to say that you are the son of God and then crawl around like the son of misery!

Jesus was a Jew, even in racial belief, and so he wasn't going to have the curse attached to that belief hung around his neck. He said, "Before Abraham was, I am;" it is as if he said, "Of course I'm a Jew, but I'm the real Jew, – the man of arrival, not the child of a wandering race. I stake my claim back in the natal purity of man's realization of his at-one-ment with God, before mortal mind was allowed to say that between that oneness and its realization there was a lot of weary longing."

In this sense we are all "Jews," even as we are all "Gentiles." The positive sense of the term "Jew" is manhood that has always arrived, and has no toilsome journey; all Principle's ideas start at the point of arrival, or at-one-ment with Principle. The positive sense of the term "Gentile" is a thinker free from the restrictions of ritualism and creed; and man the idea of Principle is as free as his cause. So let's be the true Jew, and not "hurt speak" ourselves by letting in the poverty-stricken claim of mortal mind. *Live*; don't just exist. Stand at the point of arrival, for Life always thrills at its own arrival, – its already "hereness" and "nowness."

### **The Message to Smyrna (3): "Be Thou Faithful unto Death"**

The next verse says, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life"(Rev. 2:10). That "ten days" has no reference to a period of time; it is the "ten" of application to the human, as when Moses translated through the Ten Commandments the wonder of his face-to-face experience with God.

Some folks may glimpse the wonder of Life as spiritual, and yet find themselves imprisoned in a sick body. What are they going to do unless with both hands they set about translating that vision of Life to their own experience? John says in his epistle, "That . . . which we have looked upon,

and *our hands have handled*, of the Word of life." The fullness of Life has to be worked out just where you find yourself, and nowhere else, and unless you take it that way it will never be full for you.

There were two people during the war who were billeted in a country mansion, one wing of which had been closed for many years. One of the two individuals found herself given one of the furnished and daily-used rooms, but the other was given a room in the disused portion of the house, which was full of dirt and dust and disorder. Now, did she whine over her lot? No, she rolled up her sleeves, got the scrubbing-brush and the dustpan, cleared it up, and put it all in order; somehow that room was sweeter to her than the other room was to the one who through so-called good fortune had landed in a perfectly kept and furnished room. The things we earn are often sweeter than those we are handed.

You see, someone may say, "Look, so-and-so has got health, but I've got its opposite, and it doesn't seem fair," and so this great writer, stooping from the pinnacle of Life, – Life with its power of multiplication, Life that can and does make all things new, – shows you the ability you have from Life to make it ring its sounds of gladness right where you are.

That woman was faithful unto the "death" of the dirt and the disorder, and so if we too are faithful unto the death of all the doubts and all the elements that have to die anyway, shall not we have a "crown of life"?

Now, a little later on, that country mansion was blitzed and these two people both had to go to dirty little billets in the village. The one who had landed softly before, now found it hard going, but the one who had rolled her sleeves up once before found that she could do it again without it even disturbing the trend of her daily happiness. So if you have health, base it on Principle and don't sit lazily at ease in your armchair; but if you feel that you haven't got health, then get down on your hands and knees and use your "ten days," Your finger exercises of applying pure Truth to your own daily thoughts and feelings, and win your victory. Win the victory which that woman won, – the dominion over all future experiences, and thus you will win not just health now, but also health all along the line.

#### **The Message to Smyrna (4): Passing from Life unto Life**

John continues, "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev.

2:11). If you clean up your present experience, you are building a mental ability to clean up all future suggestions that Life is not present where you are. A man who lives Life here will find that he's living it even when others, through belief, are watching what they think to be his passing-out. Through his fidelity to Life in this sphere of activity, that experience will have no more effect upon him than to confirm his faith, so that he will know that he knows, with a conviction which can never again be assailed.

Mrs. Eddy writes in "Unity of Good": "They upon whom the second death, of which we read in the Apocalypse (Revelation xx. 6), hath no power, are those who have obeyed God's commands, and have washed their robes white through the sufferings of the flesh and the triumphs of Spirit. Thus they have reached the goal in divine Science, by knowing Him in whom they have believed. This knowledge is not the forbidden fruit of sin, sickness, and death, but it is the fruit, which grows on the 'tree of life.' This is the understanding of God, whereby man is found in the image and likeness of good, not of evil; of health not of sickness; of Life, not of death" (Un. 3:8-19). You have overcome the "second death" when you reach this goal of divine Science, and this can be done now, and will be done by many prior to the experience of, and thus outwitting, what is called death. But if this experience called death is temporarily necessary, it will serve only to confirm through experience the original fact of Life, which can be confirmed through Science without the necessity of this experience.

John is saying, "Where you are, you have to work, so work for the high goal of the non-necessity of any death experience, – except the constant death, or fading out, of things outgrown."

Those words which John uses in this message, "behold, the devil shall cast some of you into prison, that ye may be tried," show the emphasis John puts on the importance of our individual victories in order to get the feeling of Life. Mrs. Eddy tells us, "With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality" (Ret. 58:7-9), and of her own understanding she writes, "I will follow and rejoice All the rugged way" (Mis. 398:3-4) – not "the smooth, flowery path," but "the rugged-way."

We should rejoice to have something to overcome, and say, even as Paul said, "I take pleasure in infirmities," and then we should go on to enjoy the vigor and zest of overcoming. If you get into the habit of overcoming, and

rejoicing as you do it, you will gather momentum until, like the Master, you will simply have to overcome death, because overcoming everything that is in opposition to Life will be the natural and yet vigorous purpose of your life. Just get into the glorious life-habit of overcoming, and increasing your ability to do so, and you won't be afraid to look ahead to see what's coming next, because you will know that you are bound to increase in individual power and purpose.

### **A Summary of the Message to the Church at Smyrna**

In this description of the second side to man's character John shows us first how sweet and rich we are through Life. Then he emphasizes the need to cultivate the habit of fearing nothing, but welcoming it as a fresh opportunity to demonstrate down to the detail of the human touch (indicated by his reference to "ten days") the glorious crowning purpose of Life reflected through its man, – the purpose of multiplication, and the overcoming of obstacles, the soaring and singing, of the fifth day, of creation.

He ends by telling us that if we work this way, and are faithful unto the "death" of any evil, we shall earn the reward promised in his words, "He that overcometh shall not be hurt of the second death." You don't overcome the "second death" by lying down before difficulties; but when no argument of mortal mind can get you from a vertical position, with your head always pointing straight to heaven, then mortal mind can't get you down, and if the arguments of mortal mind can't get you down they won't be able to claim that you have died, and so the "second death" will be finished with.

A shipmate of mine unwittingly summed up this second character-picture of John's when he said, – at a time when conditions were trying to lay us out, – "If they can't get you down, they can't lay you out, and if they can't lay you out, they can't bury you, so let's keep going." And we did!

### **The Message to Pergamos (I): Truth the Two-Edged Sword**

John has given us a picture of Principle and Life, and now, continuing with this Christ order, we come to the tone of Truth in John's message to the church of Pergamos.

"These things saith he which hath the sharp sword with two edges" (Rev. 2:12), he writes, and what a perfect description of Truth this is. Sometimes, when we are beginners, we think that Truth has only one edge, and we get

very keen on using that one edge only, and so you see us going around uncovering error – especially in others, and seldom in ourselves! But later we learn more of the Science and art of this work, and so we listen to Mrs. Eddy when she says:

"Dear God! how great, how good Thou art  
To heal humanity's sore heart;  
To probe the wound, then pour the balm  
A life perfected, strong and calm" (Po. 22:14-17).

We don't stop probing the self-inflicted wounds, but we learn something of the true art of Science as we learn how to use the other edge of that sword of Truth, – the edge which is able to cut out the clean and lovely outline of the true form of our friend or of ourselves and therefore show it in all its true and healthy glory. Surely this ability leads to that desirable state of being described in Mrs. Eddy's line: "A life perfected, strong and calm."

Don't ever forget that second edge of Truth in your work in Science, for if you uncover error – and you must do so in order to see it destroy itself – you must make the specific truth greater and more real to yourself (and to those whom you would help) than the specific error. The great Surgeon, Truth, requires us to remember that when we wield His sword we are using something, which needs great skill. The surgery of Truth is not to be confused with butchery; its purpose is healing, and to leave a man feeling better than when you started, not worse. How this great disciple of the Master knew the exactness of the meaning of these synonymous terms for God!

John continues; "I know thy works, and where thou dwellest, even where Satan's seat is" (Rev. 2:13). Mrs. Eddy writes of this church, "There AEsculapius, the god of medicine, acquired fame; and a serpent was the emblem of AEsculapius. Its medical practice included charms and incantations" (Mess. '00, 13:18-20). Don't let your practice of Truth include "charms and incantations," – or, in modern language, pat phrases cribbed from Science without a real understanding, because that is where "Satan's seat" is. Satan would sit you down in an easy chair and cause you to say, "It's all right; everything will be all right," and then do nothing about it. Of course it will be all right if you do your work and use the sword of Truth first to probe the wound and then to pour the balm. Mrs. Eddy says, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love" (S. & H. 419:4-6), but never forget the divine order of this requirement, for

you cannot leave your field, or your patient's field, to God until you have destroyed the foe in your consciousness of it.

John saw that the faithful student must be aware that he dwells "where Satan's seat is,"- that is, that error would try to put him to sleep in his work and sit him down in a mental easy chair. If Jesus, John, Paul, Mrs. Eddy, and John Doorly never sat in such a chair, we too should be careful to avoid it.

### **The Message to Pergamos (2): Antipas the Martyr**

Verse 13 goes on, "and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13). Notice those words, "Antipas was my faithful martyr." Now, there may not be any literal connection between "Antipas" and "antipathy," but it is very true that our natural and pure antipathy to the things of error is often slain through our sitting down where Satan, or error, dwells, instead of jumping up at its first slimy touch and resisting its suggestions.

For example, no one takes naturally to intoxicating liquor or to smoking, because we have a natural antipathy to such things, but many are persuaded to sit down and listen to a story which tells them that it is manly to do so and that today's broadmindedness requires it. Why, even a dog won't eat or drink what it just doesn't like – it follows its instinct and rejects what it has a natural antipathy to. So it is hard to see why men and women think it progress to express less manhood than an animal. Truth holds a clean manhood for us all, and this clean manhood gives us a quick antipathy to the subtleties of error in all directions of our life; therefore we should watch that we do not let this antipathy be martyred by the clever suggestions of those who sit "where Satan dwelleth." For instance, if you have a natural antipathy to the taste of alcohol, are you going to listen to the allurements of social prestige, which say that it is necessary, and so martyr yourself? And yet in many things we find that with us "Antipas was my faithful martyr," unless we watch.

### **The Message to Pergamos (3): Truth's Pure Standard**

John continues: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14). Now, Balaam was a twister. He was

afraid to come out into the open and curse the Israelites when he was asked to, so he used God as an excuse, instead of using his true womanhood and confessing his original error, and thus (to use a pertinent expression of this age) "coming clean,"- that is, being so open in his admission of error that this very openness would soon dissolve the fault into its native nothingness. Later he taught those same Israelites "to eat things sacrificed unto idols;" for this type of character is always endeavoring to eat things which are tidbits sacrificed to its own personal egotism. Mrs. Eddy reminds us that the emblem of the god of medicine is a serpent, – a real twister, – so you are "sacrificing to idols" when you drink liquor or take anything that you don't like, just because you think that it is good for you!

Balaam was also a soothsayer. In Numbers 24 it is said of him that he "saw the vision of the Almighty, falling into a trance, but having his eyes open." And sometimes because we take that mediocre middle road, and we are a little bit of a twister, – that is, we twist Truth to play for safety and popularity, – we too fall into a trance, even – with our eyes open; that is, we get so that we are not certain which is error and which is truth, and all because we have been fooling for so long and trying to listen to two voices for so long that at last we can't distinguish between them.

So use Truth, and use all you know of it; when you feel a natural antipathy even to the mildest forms of error, listen to that voice, and never play for safety and popularity as Balaam did.

#### **The Message to Pergamos (4): The Wholeness of Truth**

Continuing with his great uncovering of Truth, John goes on, "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:15). We saw previously that this word "Nicolaitane" means "a conqueror of the people," and this great Revelator saw here another faulty thought-quality which we have to watch when Truth becomes apparent to us. The first impulse of Truth in our consciousness is the uncovering of error, and so when we know a little of Truth we see a lot more of the faults in others and ourselves; this produces a form of criticism which is condemnation, and which rides heavily over the upturned needs and longings of humanity – we become Nicolaitanes, or "conquerors of the people." But we should rebuke this tendency by realizing that we never really know Truth until we know its wholeness, its healthy purpose. A half-truth is no truth, and because the purity of Truth uncovers error to our thought, we must either follow its pure

purpose to its logical conclusion, – namely, the complete annihilation of error,- or else lose all that we knew of Truth. Truth defines error as error, and not as something real, and we should pursue that definition until every nook and cranny of our human thought accepts the fact that error's claim is not only illogical, but also absurd; at that point the enlightened thought casts it aside of its own free will as unworthy of further memory, and turns gladly to embrace the whole form of the one "altogether lovely," – the particular idea of Truth for the particular situation.

The next verse reads, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16). Truth is always speaking to us with the "sword of [its] mouth;" it is constantly making demands in our conscious thought that we be true to it. Unless we listen, a disturbing battle goes on within us, until such time as we are wise enough to strive to cease our warfare and to accept the path of Truth, and then to pursue that healthy, happy way until the whispering claims of error are forever silenced.

### **The Message to Pergamos (5): The Hidden Manna and the White Stone**

John's last verse in his description of Truth is wonderful; he begins it, "To him that overcometh will I give to eat of the hidden manna" – when you or I overcome any error, in any form whatever, we get that feeling of conscious worth, which is the true bread, and which no one else can fully share unless he has shared the overcoming. When you meet anyone who, through his continual overcoming, is continually eating of Truth's satisfying reward, you will find his face and form more fair than the best of human food could ever hope to produce.

The verse goes on, "and [I] will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). We know that the stone stood for the calculus of thought to these people, because they used stones for their ordinary arithmetical calculations; and so John is saying that the man who works with all the Truth he knows will find that he will get into the habit of thinking clearly and cleanly, and thereby his thought will be all "white." And what is more, he will be continually finding "a new name" for himself, – a new sense of his identity, a fresh idea of his own loveliness and worth-whileness, – and that feeling will be safe and certain, for no one else can take it from him.

When you find that your thoughts are all "pure white," in complete conformity with Truth, and you really feel your worth, – to yourself, to others, and above all to God, – then you know that the work of sticking to Truth is indeed worth-while.

What a perfect story of Truth, and what an accomplished student of the Master wrote it!

### **A Summary of the Message to the Church at Pergamos**

John has shown here that manhood is given a sword, for every man has the power of clear-cut reason, but he warns us that because we have this knife in our hand we need to learn how to use it. We must not only cut out the offending error, but also cut down from the tree of Principle the truth that will be a support, – the fruitage and wonder of man.

You remember that we saw too that we have to be alert to the natural antipathy which Truth gives us towards anything which does not conform to its pure standard, and not allow this antipathy to be martyred, through such arguments as the fear of being thought ridiculous if we take our stand for that to which we feel naturally inclined.

John also shows us that this Truth aspect of our living sevenfold structure can have no truck with the Balaam stuff of twisting fact in the attempt to fashion it for worldly acceptance; we can win the gallery, but we can't play to it to the point of sacrificing our standards. Nor can we "hold the doctrine of the Nicolaitanes" and uncover error as something; we need "the truth, the whole truth, and nothing but the truth."

John ends by saying, in effect, "You are Truth's structure; stand for it, and eat that which is hidden from the world, the manna of manliness, – and you will be recognized as a 'white stone,' – a pure example of the worth of clean and honest-to-goodness thinking according to the calculus of idea.

Moreover, in that stone will a new name be written for you, a new sense of your own Christ selfhood."

### **The Message to Thyatira (1): The Healing Love**

Now we come to the message to the church at Thyatira, with the tone of Love.

"And unto the angel of the church in Thyatira write; These things saith the

Son of God,"- notice the immediate touch of Love in the fact that the Son speaks for his Mother. When you hear the son in anything, you will see the outline of the qualities of the mother cause. In the practice of Christian Science you often find that you need to know the mother in order to know the son, and if there is error to be overcome in the child, the son is only speaking to you of the way-back claim of a so-called mother cause, which may even have to be met in his human mother. John continues, "who hath his eyes like unto a flame of fire, and his feet are like fine brass" (Rev. 2:18). Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365:15-17); because his eyes would be like "a flame of fire," they would see the error, but instant with that would come the great warmth of Love which would burn clean through that error. If our "feet" are "like fine brass," then the thoughts that we walk with (and we all walk with our thoughts) radiate a warm light and shine with the expectancy of good.

### **The Message to Thyatira (2): The Works of Love**

The message begins, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. 2:19). Now, what a wonderful sense that gives of the purpose of Love! When you start off with anything, your first "works" may not be too brilliant, but if you allow Love to enter your thought, you will become devoted to its purpose, and then will come charity and service and faith and patience, as John shows, and then because of this devotion your "works" will be real "works."

Jesus went that way. At the age of twelve he started his works; he said, "Wist ye not that I must be about my Father's business?" and then he went about that business by listening and learning and probably practicing in many small beginnings which we have never heard about. Eighteen years later, at the age of thirty, he stepped out across the face of history, knowing his subject, so that his works were dynamic. The last were certainly more than the first, but in between there had been so much charity and service and faith and patience. We should remember this when mortal mind tries to discourage us by saying, "You ought to go faster." You know the Scripture, which says, "He that believeth shall not make haste," and a steady and satisfying devotion is the sign of Love's impress.

### **The Message to Thyatira (3): Jezebel and False Womanhood**

The next verse reads, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20). "Jezebel" means "without co-habitation, unmarried." When Mrs. Eddy is speaking of this church at Thyatira, she quotes Smith, who says, "the amalgamation of different pagan religions seems not to have been wholly discountenanced by the authorities of the Judaeo-Christian church" (Mess. '00, 13:25-28). They were not married to Principle and its system, but were influenced by personality and a personal sense of responsibility. So often when Love wakes in us and we want to love, we get a personal sense of responsibility, and then "Jezebel" comes in.

Let us read about Jezebel in Chapter 19 of I Kings and see something of what the symbol means. "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, so let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (I Kgs. 19:1, 2). This great prophet Elijah had taken on a false sense of responsibility, and because he had this false sense, this false womanhood, he was chased by his own fears, as we all are at those times. True womanhood has no responsibility, because it rests its whole being on divine Love; false womanhood is weighed down with responsibility, because it thinks that it is responsible for doing the work, whereas divine Love has already done or fulfilled its work, and so our only work is to work to remove the offending errors which would hide from men this picture of Love's completion.

This story of Elijah goes on, "And he came . . . unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts:"- he had the false sense of woman:-"for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Don't you see that he thought that he was alone, trying to work everything out for God? "And he said, Go forth, and stand upon the mount before the Lord" (I Kgs. 19:9-11). Love began to show him a few things; he had to learn, as we have to, to work with Love, but all the work with Love is to learn to let Love do the work. Sometimes we, like this prophet, lose that sense for a little while, and then Jezebel chases us.

Then this happens: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind:"- a personal sense of responsibility always gets the wind up: – "and after the wind an earthquake;"- all your foundations seem to quake; -"but the Lord was not in the earthquake: and after the earthquake a fire;"- the fire of personal responsibilities, fear and remorse; -"but the Lord was not in the fire:"- Love is never in our corrections, because we correct ourselves and so come to Love, and when we come to Love we cannot hear the voice of our own corrections any more:" and after the fire a still small voice" (1 Kgs. 19:11, 12). Mrs. Eddy says, "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (S. & H. 559:8-10). This "still, small voice" is the assurance which comes to rebuke our fears when we stop to realize the universal nature of Love; when we realize that Love embraces all reaching "over continent and ocean to the globe's remotest bound," we are likely to stop our worrying. It is never your responsibility; Love accepts the responsibility for its own completeness, so don't meddle with it. Elijah had to learn this very lesson.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle,"- he was ashamed at what he had tried to identify himself with, the Jezebel sense, -"and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: . . . And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room" – Elijah suddenly saw that the service of God isn't personal, but a matter of the "chain of scientific being" (S. & H. 271:2) forever going on. "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kgs. 19:13-18).

Speak and live the truth that you know, and then leave it with Love and it will go rolling "over continent and ocean." Men will take it up, just as we have taken up the great story which John Doorly showed us, which was shown to him by Mrs. Eddy and the Master and the prophets, which was shown to them by those who came before them. The torch of true manhood

is that which we are all privileged to carry forward, but it burns with the truest glow and warmth when we glimpse through Love its universal and impersonal nature.

So John warns us, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." As we have seen, Jezebel stands for that which, instead of marrying itself to Principle in the wholehearted surrender of Love, goes about in an isolated responsibility, full of criticism and correction and awful frustration. False womanhood has a sixth sense – it sees something wrong or dreadful always coming from somewhere; true womanhood has the "seventh sense" of acceptance of good and devotion to good, leaving to Love the full planning and completion of it.

John finishes his picture of Jezebel with these words: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works" (Rev. 2:23). All the "getting" ideas of Jezebel, – whether it be getting the world right, or getting just for getting's sake the sacred things of Science, – will be annihilated by the sense of Love. And if through Love your heart is right, – if your devotion is just pure, plain, asking – nothing devotion, – then Love will reward you accordingly.

In the next verse John says, "I will put upon you none other burden;" Jesus said, "Take my yoke upon you, and learn of me . . . For my yoke is easy, and my burden is light." That was said by the man who worked if ever man worked, so why did he say it? Because just before this he had said, "All things are delivered unto me of my Father," and he always had that sense of Love. Jesus was a worker trusting Love, and that is true womanhood, - trusting Love, and working with it. There is no other burden where Love is concerned but to learn that Love has no burden. In this great story of the church of Thyatira this magnificent student paints the tones of Love for us so clearly.

#### **The Message to Thyatira (4): "power over the Nations"**

He goes on, "But that which ye have already hold fast till I come." Isn't that true womanhood, - taking what you have and loving it? And isn't false womanhood a question of trying to pluck fruit that is out of your reach,

beyond the stature of your present manhood? "And he that overcometh, and keepeth my works unto the end, - to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:25-27).

If you keep what you have, and cherish it and rejoice with it, until it ends itself by flowing into something fuller, then indeed will you have "power over the nations," for as Mrs. Eddy says, "Universal Love is the divine way in Christian Science" (S. & H. 266:18-19). You love the big universe when you look up satisfied and smiling from the little universe, which you hold lovingly in your own hands. If you have a lovely child and you so know its loveliness that you cannot help but hold it to you, then, as you raise your eyes, all God's children are found lovely, and without effort all God's children are in your arms.

By tending your own "child" with the true joy of motherhood, you will rule out that snaring claim of sense which would make you want to interfere with the work of the one potter, divine Love. Your outlook will become universal, but not universal from an interfering point of view; rather will it be universal in its watching of divine Love doing Her own work. And in that watching you will enjoy something of the full measure of Love's satisfaction, as indeed you already enjoy It in your own individual satisfaction of being a mother. True motherhood shatters the subtle claims of false motherhood, one of which is generally termed interference.

Now, if the claim is that you are one of those people who can't help interfering, although you know you mustn't, you will never get rid of that trait through will power, but only through actively cultivating a true motherhood. It is only through allowing the activity in our lives of the specifically correct idea that we ever see the ruling out of any undesirable element - it is never we who get rid of it.

### **The Message to Thyatira (5): The Morning Star**

John goes on, "And I will give him the morning star" (Rev. 2:28). The morning star is the end to the night, and the end of a demonstration is the demonstration, so why not begin at the end? Love doesn't want you to have a cold night passage; it holds you with your "morning star,"— your newfound identity at the beginning of a new day.

Start by thinking of perfection, - the specific perfection as Love has it now; then, if necessary, think back from that point to uncover the error, for then it is instantly annihilated. When Elijah overcame his false sense of personal toil, - his Jezebel, he came to Elisha, and found him plowing with twelve yoke of oxen before him; that is, Elijah saw that the way to work is to work with the vision of the completely fulfilled picture before you, for "twelve" typifies a fulfilled and completed demonstration. Elisha came after Elijah simply because a better way always follows that which was not so good, and the better way IS to start with the "morning star," and then if you have to look back through the night it's not so bad. Love says, "Look at the picture as I have it, and then keep looking at the picture as I have it, until you find that you have become the picture as I always had it; then for a moment, if you wish, look back and smile. "

### **A Summary of the Message to the Church at Thyatira**

So in his message to this fourth church John shows us first that in order to experience the fact of Love we must act with this fact, - that is, have "eyes like unto a flame of fire" (an immediate annihilation of error on its first sighting) and "feet like fine brass" (thoughts which radiate in the warmth of a forward movement to a goal already known).

John then describes some of the great qualities of Love covered by such words as "charity," "service," and "patience," and the consciousness that the last works are more than the first; the impulse of Love which we first feel insipidly is the same impulse whose fullness we later learn to accept.

He shows us then how the qualities of this true womanhood, which are Love-bestowed, cannot allow any room for those qualities of false womanhood symbolized by the character Jezebel; in other words, if you marry yourself to Principle in the full response of Love to Her own loveliness, you will not feel the aching voids and burdens imposed by false womanhood.

And so John points out that if we hold to that which we already have of good, we are exemplifying true womanhood, and this unadulterated satisfaction in service to Principle here and now will give us the capacity to have a universal embrace in our outlook. This is illustrated by the fact that anyone who has fully demonstrated the warmth and unity of home can more easily see the universal homing instinct of man than one who hasn't. Through true womanhood we learn to rest all in Love and to leave the one

Potter to do His own molding in His own way. Through not trying to be little potters on our own, we shall not have the humiliation of seeing our poor and uncalled-for efforts broken before our eyes. We must not usurp the prerogative of Love.

John ends by showing us that if we will accept the conscious resting of true womanhood, divine Love will always give us the "morning star,"- always have us reaching the morning of our experience without the necessity of any night passage.

### **The Message to Sardis (I): "Thou Hast a Name" in Soul**

So we continue, and we come to the message to the church at Sardis, which has the tone of Soul. Again we see how accurate was this disciple's sense of these tones, which we now learn from our study of the synonyms for God.

"And unto the angel of the church in Sardis write; These things saith he that hath" - Soul always brings that feeling of "hath;" with sense you are made to feel that you still have to get something, but with Soul you recognize yourself as God knows you and speak as one that hath. The feast of Soul referred to by Mrs. Eddy (My. 263:6) is this "he that hath" feeling which comes when sense is silenced.

So we read, "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). Soul demands that we identify ourselves not only correctly, but also in the full sevenfold measure of our being as the reflection of the divine Being. Too often we try to specialize, and we develop perhaps only one seventh of our greatness, by fastening on to one synonym in our thought and life and trying to disregard the other six. You cannot go off on a tangent in Science, for Science defines wholeness as a circle in which one aspect either of God or of man is not more important than another. Don't be a tangent talisman, but rather watch that you reflect the qualities of a whole and balanced man of God.

So you have a God-given name, and you should live it more fully as the hours go on. You are not a mere number, - a piece of something identified merely for purposes of recognition" - but you are named in a family of names, as important to God as God is to you, for Principle and its idea is one. If you will only recognize this fact, and stir yourself to the wonder of its purpose,

you will allow Soul to be about its work of identifying you with Principle, and then every day you will find yourself advancing to a new newness, and yesterday's "you" will be outlived and dead. So this clear-thinking John was able to say, "thou hast a name that thou livest, and art dead." Paul meant very much the same thing when he said, "I die daily;" he loved to die to an old, outworn selfhood, and that is just what we should do.

### **The Message to Sardis (2): "Strengthen the Things which Remain"**

John continues to paint with the colours of Soul when he says, "Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2). When Soul is gathering you, or your friend, or patient (as Soul always is), up to a new and higher sense, do be watchful to "strengthen the things which remain." Magnify the good, which you find around you, even though you recognize that it is only transitional good, - that is, a sense of good, which will develop into a purer and higher sense. Too often we state final good and ignore the upturned face and groping hands of humanity. But this man John was the student of the healing Master, and so he called on the woman in us in this striking picture of Soul and said, "Be watchful, and strengthen the things which remain, that are ready to die." Oh, how awake we are when we strengthen what good we find, even whilst our distant vision knows that it is but for a little while.

If you are always tending and gathering the things of God, you are enjoying the feast of Soul, and at that feast not one little bit of good is wasted. It is no good hungering after the big demonstrations until you have learnt to be watchful, and to "strengthen the things which remain." There is a side to character, which is constantly gathering all the lesser manifestations of good and building them up, or "strengthening" them, to the purpose of the whole. All scientific research and development requires this patient and satisfying work.

### **The Message to Sardis (3): True Watching**

This verse ends, "for I have not found thy works perfect before God." Until you arrive, or your patient arrives, at a certain and unchangeable sense of perfection, just watch and tend. Mrs. Eddy writes:

*"Stay! till the storms are o'er  
The cold blasts done,  
The reign of heaven begun,  
And Love, the evermore" (Mis. 384: 10-13).*

Watch for your friend; watch for yourself Jesus said, "What I say unto you I say unto all, Watch." So do watch while Soul is gathering and the journey is on. Don't watch just for faults, but be like the shepherd and have the *joy* of watching the sheep; if you watch the sheep with both eyes open, any outside disturbance, or any as yet unseen presence of a wolf, will be revealed to you in your watching of the sheep. If you watch good, its face is so pure that it reveals the least presence of its suppositional opposite.

The next verse reads, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3). The science of watching is the Science of Soul, and we should not ignore it. Jesus said, "if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Not a thief, but the Son of man, or your better self, is coming every hour, and unless you watch and cultivate the ability to welcome this ever-appearing "stranger within thy gates," you will find that his coming will disturb and even break up your old house, - your old consciousness of what you thought you were. God isn't going to slow up on the developing sense of your perfection just because you feel that you are not ready, or do not want to watch. You are dealing with the Principle we commonly call God, my friend, and not with some easily-persuaded and kind-hearted matron. So watch, and you'll be surprised at what is happening in the realm of being, but those happenings are all for you - they are all on your behalf.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev. 3: 4). How perfect are these tones of Soul! Why, in everyone there are always "a few names," a few qualities of God, which have not "defiled their garments," and as you develop your Soul-sense you begin to find that good is in the preponderance in everyone, no matter to what low degree sense debases him. In fact, if you find anyone who sees more of evil than of good in the world, more of the faults than of the perfection, it would be well to identify him with Soul in your thinking, so that he may be relieved of the weight of sense. The preponderance of good is always there; our job is to find it and reveal it. We are discoverers, not creators.

### **The Message to Sardis (4): Inerasable Identity**

John ends this message, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of *life*, but I will confess his name before my Father, and before his angels" (Rev. 3:5) What a lovely sense of Soul, - that you are named in the book of life! You are not named in the book of "try-and-scrape-along," but in the book of life. Life, to be life, must be a one hundred per cent. Full and lovely thing, and if Soul won't blot your name out of that "book," why should you? Why not join the company of angels in this song of Soul? Why not declare only the glorious facts of your true identity, instead of muckraking around in the wasteful wasteland of inferiority and false identity?

### **A Summary of the Message to the Church at Sardis**

So in this message to the church at Sardis John tells you to watch the glorious gathering of Soul, - the gathering to true identity, - and as you watch, to be a sweet woman to yourself and your friend and "strengthen the things which remain." The man in us is fortunate if it has the woman in us to encourage our way and teach us that we must learn to care for ourselves and others by enhancing to our own sight what Soul already sees.

If you etch in each tender detail of Soul's defining, you will be surprised how quickly your name, your identity, will be found by you to be unchangeably written in the book of life's sweetness.

### **The Message to Philadelphia (I): Spirit Has the Key of David**

Now we go on to the message to the church at Philadelphia, with the tone of Spirit. Just think of it: this is all you. All these churches are describing you to yourself. What a mirror to look into is this divine Science!

"And to the angel of the church in Philadelphia write;" Philadelphia" means "brotherly love." In the calculus of spiritual thinking we are all brothers. The only recipe for universal brotherly love is a universal acceptance of Science and the ordered processes of thinking which it includes. So immediately John wants to describe Spirit, he describes brotherly love, for he knows that those who have a common purpose, and that purpose is the definition of good in the divine order of Spirit, are made brothers by that very purpose.

"These things saith he that is holy,"- isn't the calculus holy, the calculus of thinking which starts from that great first principle, "It is the spirit that

quickeneth; the flesh profiteth nothing"? Its onliness makes it holy; when you see that the spiritual is the only, then you feel its holiness, but not before. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7). When you understand your subject, you can open the doors to its vistas and no one can shut them against you, and you can close the doors on an unwanted and outgrown experience and no man can ever open them for sorrowed back-looking. When you use your calculus of true thinking, you can forgive the "seventy times seven" of Jesus' way, which means a detailed and specific annihilation of error, - the firm and proper closing of a door on a passage that is passed.

To know your calculus of spiritual reasoning outward and upward from perfection's base is to have the key that David had; you remember that David used a stone to slay Goliath, and so he is a symbolization of the strength of the calculus. It was to this absolute and pure strain of thinking that Bartimreus turned for sight when he cried, "Jesus, thou son of David, have mercy on me." It is that pure strain, that "chain of scientific being," which reveals the Christ to everyone everywhere.

Through her purified sense, Mary the mother of Jesus felt the inspired touch of this great Spirit's purpose, and so she brought forth "the best man that ever trod the globe" (S. & H. 52:16-17), as Mrs. Eddy says of him. If you also feel the purpose of this purifying process of Spirit, you will bring forth in your experience a better man than you have ever seen before.

John goes on: "I know thy works: behold, I have set before thee an open door," - notice the repetition of this sense of door, for nothing but the calculus of Spirit can open the door of heaven for us. If you think from the basis of Spirit's onliness and matter's nothingness, it sets before you an open door, - "and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8).

Even if you know only a little, but it conforms to the pure logic of Spirit's calculus, that little has infinite strength.  $2+2=4$  is as important and as potent a calculation as the most advanced mathematical computation, and whilst the latter may be more impressive, the former touches the daily round of mankind more frequently.

Mrs. Eddy knew this, and so she wrote,  
*"What if the little rain should say,  
 'So small a drop as I  
 Can ne' er refresh a drooping earth,  
 I'll tarry in the sky.' "*

What if you should say that when you've seen some truth, however simple that truth may seem to you? "Is not a man" she continues – "metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun" (Pul. 4: 3-14). That is just what John means here when he says, "thou hast a little strength, and hast kept my word, and hast not denied my name."

### **The Message to Philadelphia (2): Natural Progress through Spirit**

John continues: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3:9). The men who have paid homage at the synagogue of thinking with a so-called calculus of reasoning, based on materiality, will recognize your steady going and will be inclined to come and listen at the feet of the understanding which Spirit bestows upon its followers. They think that they are Jews, – that is, they think that they are the chosen people of God, those to whom the progress of the race is entrusted. Why, the material scientist in all walks of life talks and acts as if he were the chosen one to save and help mankind! But he is not; he is only a false Jew, – a wanderer in a desert of material seeking, a blind groping in the darkness, whilst the true Jew in all of us is the clear thinking outward from the point of an already arrival, the pure logic from Spirit's onliness outward to its natural fruitage of good.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). The calculus of spiritual reasoning is so satisfying that it tends to make you patient, and this calm, strong reasoning prepares you for all the attacks of the tempter. If you and I could measure how much temptation we meet and overcome without actually knowing it,

we should place more value on our growing ability to think steadily within the ordered paths of Spirit's calculus. Thought held high in reality doesn't meet a fraction of the fears, doubts, and temptations experienced by those who still cling to earth.

This Science, as shown us by Mrs. Eddy and now developed in its natural order by John Doorly, daily equips us with thought-processes which, like the Master, are saying, "The prince of this world cometh, and hath nothing in me," for the "me" lives in the calculus of a pure reasoning.

John's description of Spirit continues, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). John knew that Spirit works so naturally and unobtrusively that sometimes we do not realize what tremendous progress we are making, and how quickly the birth is being forwarded, so he warns us to watch this suggestion of impatience. Many a demonstration has been lost through impatience. We need to be alert not to lose our crown of rejoicing just at the moment when perhaps the full significance of some spiritual fact is about to break surface in our thinking. Mrs. Eddy says, "Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement" (S. & H. 254:2-6). Hasty judgment of ourselves or others causes many unnecessary pangs of remorse, and spiritual progress will heal this. We often turn the lens of Science on our faults and lose heart, instead of acknowledging our development.

### **The Message to Philadelphia (3): "A Pillar in the Temple of my God"**

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:12). As you overcome the erroneous tendencies which would oppose the pure logic of ideas found in the calculus of Spirit, you literally become a pillar in this structure of reasoned thinking, and you can "go no more out," for a truth once seen as truth can never be taken from you.

"And I will write upon him the name of my God, and the name of the city of my God" (Rev. 3:12). The seven names for God could never have been implanted upon our daily consciousness had we not been taught how to think in an ordered way according to the spiritual calculus of ideas. Mrs. Eddy discovered this ordered and scientific process in the whole Bible theme,

and she translated it in her textbook into a language equal to our modern requirements. Mr. Doorly revived the original interest and importance of this, the only, approach to Science, and it is quite evident that had she been here Mrs. Eddy would have praised him, for he simply fulfilled that which was nearest to her heart. Today you and I find the sevenfold name of God and its practical usage in that spiritual calculus of ideas, - here called "the city of my God," - pervading our daily consciousness much more emphatically than we fully realize; in fact, we - are much closer to heaven than we know.

John ends this verse with the words, "and I will write upon him my new name" (Rev. 3:12). As we progress, these age-old names for God become new to us and have a new and fresh significance almost every day. Even the term God should not be dropped from our vocabulary, but should be resurrected from the grave where blind faith has tried to place it, and given its original and glorious meaning. We are here to translate, not vacate, well-tried but possibly well-worn terms.

### **A Summary of the Message to the Church at Philadelphia**

In the message to this sixth church at Philadelphia ("brotherly love") we first, realize how we are all brothered together by reason of the frictionless order of that activity of all idea, which we have come to know as the calculus of Spirit.

John shows you yourself as a man poised in the magnificent work of thinking correctly through Spirit's calculus, so he describes this you as "he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." For that is how man is when imbued with Spirit's calculus. John goes on to show that the reward for continuing in the natural ability which each of us has to reason according to Spirit's onliness and matter's utter unreality is a sure stability and a sure development, before which matter gradually withdraws its claims.

The understanding of Spirit opens the door to heaven, and shuts the door on every argument of matter with a strength that cannot be resisted or reversed. Moreover, it enables us to stand in the whole conscious structure of Spirit as one who upholds and illustrates his Principle - "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

### **The Message to Laodicea (1): Mind Demands Decisiveness**

Now John comes to his description of Mind in his message to the church at Laodicea, the last of the great churches in this Christ order, – the order which John employed because he was describing the Christ manhood to each one of us.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen," - the term "Amen" is from a Hebrew word meaning "firm, sure, faithful" If you work with Mind, you are firm, sure, and faithful in your dealings with matter; you say "Amen" to its suggestions, - that is, you write them off your experience as not being a factor. If you try to work with Mind and matter, you'll be wobbly instead of firm. "These things saith the Amen, the faithful and true witness, "let your witness always come from Mind and Mind's allness, and then you will have a true witness on your side, - "the beginning of the creation of God" (Rev. -3: 14). You must begin with Mind's allness, and the consequential nothingness of matter, before you can hope to watch the creative purpose of Mind unfold to you. Your base and foundation must be right before you can begin to build.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot" (Rev. 2:15). Mind says that to you and me when we begin to try and mix Mind and matter, - like the student who stoutly, and rightly, refused intoxicating liquor, but daily felt famished for his cup of tea, or the one who rang up for help for constipation but took a little "harmless" liver salts to help him along the way!

Jesus loved the hot and cold types, and he had small regard for the lukewarm, play-far-safety boys. He was the friend of publicans and sinners. Why? Not because of just that, but because he knew that they were people who were seeking and who were open about their desire. They were hot on a trail, and when you get someone who is hot on a trail you only have to show him the right trail and nothing can stop him.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3: 16). Evidently John didn't like the jelly-fish types, and he made no effort to stomach their unpalatable qualities. There is no room for them in Science. The "just-interested-and-no-farther" Scientist is no Scientist. The Scientist who gives way to some demand of matter under the excuse of being "sensible" is lukewarm and lazy, and he may as well know it. Sometimes you have to temper the wind to the shorn lamb; but if you have to temper it, don't fall into the error of tampering with it.

It's God's wind, so let it blow in God's way, and if you temper the force of its application don't tamper with the pure quality of its demand.

### **The Message to Laodicea (2): The Recognition of Mind's Allness**

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Remember the rich young man who came to Jesus. He'd done everything but give up matter as a reality, and so he went away sorrowing. He'd kept all the Commandments in their surface requirements, he was moral, and to human standards he was everything, but according to the dynamic standard of Mind's allness he was just nothing. Jesus showed him the one clean break he had to make with matter and he couldn't make it – at least, not just then, but I expect he made it soon after, for what the Master said to him and what Science says to us could never be lightly shaken off.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;"- you have to buy that gold, and the price is the destruction of your faith in matter; gold is good, but this is gold purified, just as a good man is good, but a good man thoroughly dematerialized is the only man Mind will allow you to be; -"and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear;" – if you trust Mind and matter, there will certainly come a time when the shame of your nakedness will appear. "... As many as I love, I rebuke and chasten" (Rev. 3:18, 19) - Mind's love is expressed in the clarity of its demand upon us, and when you take a stand for Mind's allness and matter's nothingness you will find that your thought becomes clear and happy, no matter how tough the proposition which you face.

### **The Message to Laodicea (3): "I Stand at the Door and Knock"**

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). At the door of your consciousness this decision stands and awaits your opening of the door to a full acceptance - Mind's allness and matter's nothingness in the detail of your hourly living. If you take that decision fully and finally, then you will find that you are having supper with God; the work is done and Mind is resting you at the close of a victorious day, and you are supping with Him, - resting with Mind. How often we find that the

toil and struggle is all to do with some claim of matter and Mind as being two factors in the case, and when we at last take a firm stand, a great sense of peace and supping with God comes to us.

When Jesus took his last supper, he had closed the door forever on ritualism and concessions to matter (see S. & H. 33:1-2), and he stood finally and fully for Mind's allness. No wonder the man who wrote this Revelation was able to lean on his Master's bosom on that occasion.

#### **The Message to Laodicea (4): "Perfect and Infinite Mind Enthroned"**

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). "Perfect and infinite Mind enthroned is heaven" (S. & H. 266:25-26), as Mrs. Eddy says, and so why not let us accept this mandate of Mind and settle the question of matter's reality once and for all? Mrs. Eddy emphasizes this sitting down, instead of standing waiting and weary (see Mis. 125:11-16) and hoping that matter will work itself out at some time. We must use the prerogative of our character as an individual manifestation of Mind to say "Amen" to matter; we must be like the Master and "let the dead bury their dead."

#### **A Summary of the Message to the Church at Laodicea**

In his last message John shows that the demand of Mind is for positive thinking; better even to be positive in the wrong direction than a jelly-fish in a welter of indifference to the one fact which really counts, - the allness of Mind and the nothingness of matter. Mind is a dynamic proposition, and man as Mind's idea is equally dynamic and cannot stomach anything but the good meat of Mind's allness.

To compromise with matter and Mind makes you as the blind leading the blind, because this admixture can give you no light on your way. To stand for Mind first and last brings you the full companionship of that Mind in your immediate thinking and sets you on a throne; there you rest in beholding the intelligence of Mind completely in control.

If you follow the detailed description of these seven churches in the light of your understanding of the seven synonymous terms for God, you will come face to face with yourself in the mirror of divine Science, and I think that you will smile back at the Christ image that you see, and it will certainly

smile back at you. John has shown you how great you are, and therefore how great you have to be.

## **INTERVAL**

### **The Spiritual Meaning of the Scriptures is Revealing Itself**

This morning I felt full of gratitude that God is showing us this wonderful scientific picture in Revelation. When you think of all the important people in the churches all over the world and so many of them lovely characters who are reaching out for Truth - and yet not one of them really understands the Science of this book called Revelation, you realize how true are those words of Jesus: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We certainly are "babes in Christ," because we are just beginning to see something of what the Master taught, and what the Scriptural writers understood and wrote about from the first book of the Bible right through to the last. So we undoubtedly have a great opportunity during this week to investigate those "deep things of God" which the human mind has said cannot be understood. Let us be grateful, then, that God is revealing to us the scientific interpretation of the Scriptures, and that although we are only just glimpsing it, we can already touch its wonder.

## **LIFE IN DIVINE SCIENCE**

### **God is the Only Life**

This morning one of the first things that came to me was these words from one of Mrs. Eddy's hymns:

"Strongest deliverer, friend of the friendless, Life of all being divine" (Mis. 399:11-12).

In the wonderful calculus of spiritual ideas, which Science presents, we find the true sense of Life, which not only blesses us and everyone we think about, but also the whole world. Think of it: "Life of all being divine"!

I was telling you yesterday that two references kept coming to me for many months, and I mentioned that the first reference was, "We know Principle only through Science" (My. 149:5) The second one was this: "The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life" (S. & H. 428:30-32).

What a statement! I began to ask myself: why does Mrs. Eddy say that and what does she mean? So I began to study this one Life, and it is a truly glorious picture. When you and I understand that God is the only Life, we shall do the works, which the Master did, we shall heal as Mrs. Eddy did, and we shall have a sense of reality that will be too wonderful to put into words.

### **Life is the Great I AM**

I feel that if during this week we can grasp some aspects of divine Science, – the facts of one Life, one Truth, one Love, and one divine Principle, Love, – then they will expand and expand in our thought and bring real progress.

This is how I have summed up Principle’s activity as Life: Life is forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication. Moses caught a glimpse of that when he heard God say, “I AM THAT I AM.” I want to go over that again, because it will help us to touch the spiritual sense of Life, and so I do ask you to let your thought dwell on it: Life is forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication, and Moses saw that in a degree when he heard God say, “I AM THAT I AM.”

I am loving this sense of the I AM. A little girl who understood something of this, I AM, said, “I must never say I am sick, because the one I AM is never sick.” She glimpsed the wonderful fact that she could not express anything that God was not expressing. How different it is from that sense of things which sometimes makes us say, “Well, I’m trying to make this demonstration,” or “I’m feeling a little bit better,” or “I don’t think I’m so well,” and everything of that kind. The I AM gives us the certainty, “I am well, I am immortal, I am perfect, I am exalted now.” As we understand this Life which is the everlasting I AM, we find the straight and narrow way to health and happiness in our own experience. Do let us cultivate this habit of living in the “now,” – the “now” of infinite Life, the great I AM, – instead of always putting off health and happiness to some future time!

Today I want to take a few references which bring out a very positive sense of Life, and as we look at them we shall see that they contain a wealth of

ideas. Mrs. Eddy writes, “Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (S. & H. 289:32-2). I have gone over that statement many, many times, and the more I think about it the more I love it. Just dwell on Life as the I AM, “the Being who was and is and shall be, whom nothing can erase”! The understanding of that I AM has completely changed my method of working in Science, and as we go on I will show you what I mean.

In studying for these talks, I have found again and again how right Mr. Doorly was in the statements he made. For instance, he said that the Christian Science textbook, “Science and Health with Key to the Scriptures,” was written mainly from the aspect of Christian Science, which means, as we know, Science as applied to humanity, and in studying I have found how true that is. But here and there in a very definite way Mrs. Eddy presents the facts of Life, Truth, and Love in divine Science as so dynamic that they just wash out completely any sense of an opposite. Of course, that is what you would expect in divine Science. When you really arrive at some aspect of perfection, you know it, and that results in the annihilation of everything unlike that reality. Here, for instance, we have seen that in speaking of Life in divine Science Mrs. Eddy makes this brief but glorious statement: “Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.”

### **Life in and of Spirit**

Let us take a reference, which will help us to see what Mrs. Eddy means when she says that she healed through the understanding of God as the only Life. “This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence” (Mis. 24:4-18). Throughout her writings Mrs. Eddy brings out that sense

of Life in and of Spirit, and Paul certainly saw the beauty of this when he said, “to be carnally minded is death; but to be spiritually minded is life and peace.”

Let us consider what this one Life really is, – Life in and of Spirit. What does it mean to you and to me? Perhaps we shall understand that if we see first of all what the material sense of life involves. The material sense of life, with all its false systems (such as material science, false theology, materia medica), sin, sickness, disease, death, lack, fear, beginning and ending, and so forth, is a dream. In a dream, everything taking place is real to the dreamer, and only when he awakens from that dream does he know that the experience never happened to him. Mrs. Eddy says, “Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth” (S. & H. 14:25-28). So we learn in Science that the Life divine never mingles with the material sense of life at any point. Today we need to know the onliness and allness of the one Life, and that our true body is consciousness. If we go on believing in the material sense of life, we end up an old “crock” and prepare to pass out of the picture, not knowing “whence we come, and whither we go.”

As we go on, we shall see the difference between believing in and being governed by the so-called material life (which ends in decay and decrepitude and everything that man doesn’t want), and the spiritual sense of Life, which forever exalts and inspires and multiplies. I love those words from a hymn: “O Life, that maketh all things new.” If we have the sense that Life is forever making all things new, we just can’t believe that man can decay or die.

### **“Thou Shalt Have No Belief of Life as Mortal”**

How are we going to lay aside the material sense of life? By having that cultivated spiritual understanding of divine Science which says, “There is one Life, which is in and of Spirit.” Here is a reference which will help us to see how we can realize the one Life: “Jesus urged the commandment, ‘Thou shalt have no other gods before me,’ which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, – even God, good” (S. & H. 19:29-1). When we were studying that passage with a friend, we suddenly became aware of this great demand

of Science: “Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life”!

Now, you may say, “How in the world do I do that? Here am I, surrounded with the belief of mortality, surrounded by material law, and everything talks to me about the material sense of life. How am I going to get to the point where I have no belief of Life as mortal?” Well, the way to begin is to cultivate the habit of thinking about the one Life. You will find that if you begin to dwell on these wonderful statements about Life, they will permeate your consciousness and you will begin to lose some of the false beliefs of mortality; until eventually you will ascend, as Jesus did; he ascended at the point where he knew only Life in and of Spirit. That experience has to come to every one of us; it’s bound to come. But of course what we want to know at the moment is what we do now, and where we start now, and that’s what I shall try to show you.

### **Life Abundant**

I am going to tell you of something very beautiful which happened in my experience and which made me see how vital every statement about Life is. All these facts, which I tell you, are very real to me, because God has not only shown them to me, but He has also proved them to me.

Some years ago, when we were just beginning to study the seven synonymous terms for God and we were going to give a talk on Life, I was sitting at home one day bathing my thought in all that I knew at that time about Life. I was turning up some of the references to Life in the Concordance to Mrs. Eddy’s writings, and I caught a sense of Life such as I had never had before. As I was studying, the telephone rang, and it was someone asking if I would help an accident case. A young man had been picked up unconscious, lying in a country road, having been thrown off his motor bike, and in desperation the mother of this boy had got hold of a friend and asked her to telephone me. The boy had been taken unconscious to hospital, and the verdict by a leading surgeon was that he would not recover, because he had lost a lot of blood and his brain was badly damaged. Now, with this sense that was flooding my thought I saw that the whole story of that boy was a lie. I saw that God’s idea had never been touched, and that losing a lot of blood wasn’t anything to do with that boy’s life, because he had abundant life and that was the only fact of his being. I bathed my thought

in what I knew about Life, and I wouldn't accept the so-called facts about that boy. The result was that that evening I had a message to say that to the surprise of the surgeon the boy had regained consciousness, but the brain was so badly damaged that they still felt that his case was hopeless. To cut a long story short, in a fortnight that boy came out of hospital one hundred percent well, with not even a scar to show where the head had split open. The surgeon said to the mother, as they were leaving, "This is indeed a miracle."

That boy was at college, and he was due to sit a few weeks later for a very difficult examination, but the doctor did not want him to study for it, and so his mother came along to me again and said, "What about this exam?" I looked at her and said, "You know what God can do. Are you going to stop half-way?" And she said, "I will go back and tell him to go on." He went back to college and prepared for the exam and passed with flying colors. Now, all that took place because I had listened to the facts of the one Life which God had revealed to me.

### **The Life that Knows No Death**

When I was studying Life a few months ago, probably in a larger way and a deeper way than I knew a few years ago, I again saw how necessary it is to take a stand for that one Life. At this time our beloved King passed on and everyone was talking about it. The first time I heard the news, I was alone, and I said to myself, "It isn't true. No one ever dies. He's living and loving and rejoicing at this moment as much as ever he was." I wouldn't accept the lie that he wasn't in the presence of Life, although I heard a lot of people during the day sorrowing over it. When I got home, I said aloud, "No one has died. It isn't true. The only thing operating is the one Life that knows no death." Now, a wonderful thing happened. A little later I was asked to help a child living a long way away from here; his mother rang me up and said that he was ill and completely listless, and she asked if I would help him. I worked for two or three days and nothing happened to that child – he became worse instead of better. Then there was one day when I was away from home, and his mother rang me up when I did get home and said that she had been trying to get me all day, because it looked as if that little chap was going to pass on. Here was a child who had always been full of energy and full of vitality, and he had lost all Interest in life and didn't seem to be here at all. She said that because she couldn't get me on the telephone,

she and her husband sat down together and began to analyze what had been happening in their life and in their home, and she said that the error was uncovered in the most wonderful way as a result of that intelligent analysis. She told me that in order to try to give the child some interest, she had said to him, “What about your diary that you love to write in? What about putting something down about the day we went over to see Mrs. So-and-so?” The only thing he said was, “I don’t want ever to put anything in my diary about Mrs. So-and-so,” and immediately the mother remembered that at Mrs. So-and-so’s they had watched the King’s

funeral on the television. That child had been brought up in Christian Science, and the picture of death had so preyed on his mind that it was the governing error at the back of the whole situation. And so when his mother told me this, and was full of regret that he had ever seen the program, I said, “There has never been a King’s funeral. That’s what we’ve got to know. If there had never been a King’s funeral, your child would be well.”

I came away from the telephone and sat down and the one thing that flooded my thought was, “There has never been a King’s funeral.” Now, some people might think I was mad if I told them that that had come to my thought, because sense testimony said that there had been a King’s funeral and that millions were believing in it. But “one on God’s side is a majority,” and the sense of Life that came to me was wonderful. I glowed with it, and I went off to bed happy. The next morning the mother rang up and said, “I can’t tell you in words what I feel. I went into his bedroom this morning and that child who seemed to be passing away yesterday was standing on his head with the joy of life.” Think what that meant! Now, that’s what this understanding of the one Life can do.

I am certain that that case was healed because I had already refused to be mesmerized by mass thinking and because I refused to come down from that sense that the only thing going on was Life, – the one Life that knows no death. The parents of that child, because of some understanding of Science, were not mesmerized by looking at the child’s body, but they turned away from the mortal picture, and intelligently analyzed the mental condition. Because of this, the governing error was uncovered. So here was a lovely illustration of Life expressing itself – through me, through the parents, and through the child. When I think about this one Life, not only does inspiration fill my consciousness, but also I bow in humility before its omnipotence.

## **The Forever Newness of Life**

If only we will stop being mesmerized by material sense! I meet many people who call themselves students of Christian Science and sometimes the first thing they say to me is, “Have you heard that So-and-so has passed on?” or “Have you heard that Mr. X is ill?” Now, let’s not do it. If we are going to listen to the facts of being, and if we’re going to touch and demonstrate this wonderful story of the one Life, the only Life, – omnipotent, omniscient, omnipresent, and omniactive, the only thing ever going on, – we must keep awake, and quickly reverse what sense testimony is telling us.

For instance, not one of us wants to get old or to lose our faculties, and yet we go on making a great deal of birthdays. A child of five loves to say that it’s five because it is proud of what it can do, and a person of seventy-five will love to tell you their age because they think that there’s something lovely in it, but it’s a completely false sense of Life. Life is nothing whatever to do with age or time, and we all know that when we stop to think. If we believe that we started materially, at a certain point in time, then we are accepting the mortal picture and we are not believing the fact of divine Science that Life is “the same yesterday, and today, and forever.”

We do need to be awake about these things if we want to demonstrate this one Life. Can anything be more inspiring than to experience here and now the forever newness of Life, with its infinite multiplication and infinite progression? When I think of those two experiences which came because of a small understanding of the one Life, I thank God with all my heart for Science which has a divine system, so that all men can understand and demonstrate the one Life.

## **Individuality Expressing Itself**

Mrs. Eddy on one occasion quoted some words about looking “through nature up to nature’s God,” and the other day when Clifford and I were sitting in the garden talking about Life and what it really means, Clifford said, “You know, to me Life always seems to be individuality expressing itself. Every blade of grass, every leaf, every bird at this time of the year seems to be bursting forth with its individuality.” That is just the material symbol, of course, but we can’t afford to ignore that symbol. Science teaches the allness of Mind and the nothingness of matter, but at the moment we

still reason through symbols, and we see ideas through material symbols (although it is always in spite of matter and never because of it); and so as he said that, I caught a glimpse of individuality in a way I had never done before. As I stopped to listen, the birds were singing and singing, and the leaves seemed to be unfolding before my eyes, and the whole world had that bursting sense which it has in the spring. I feel that if we can grasp something of true individuality, as that which always expresses itself, we shall glimpse something of what Life really is.

### **Individuality Knows No Restrictions**

Let us look at the picture in the world today. What is happening to individuality? It's being suppressed in every phase of life. There is in the world today a great deal of mass thinking; instead of people thinking for themselves, they tend to do blindly what someone else tells them to do. Then take the business world: there may be a man who is brilliant, but he's restricted on every hand, because of a false sense of rules and regulations; instead of being able to use the ideas which come to him and which would bless him and bless his business and bless the country, there's restriction and limitation. And so it is vitally important for us to see what individuality really means.

Now, someone will say, "Well, if I live in England, what's the good of trying to get beyond the restrictions?" But in Science we don't live in England: we live in the realm of Science, the realm of reality. Everything we think affects our body, our home, our business, and our universe, and so think of the results if only some of our fine business men and women in this country understood what Principle is interpreting! If they understood something of the one Life with its infinite multiplication and inspiration, and if they would take those ideas which Principle gives them and live with them and not forsake them just because they think that today they're impossible, and if they would remember that their whole being, their whole business, the whole of their activity, is taking place in the realm of ideas, in the realm of Science, what a difference there would be! The way would open up irresistibly for the fulfillment of those ideas.

In Science there is not only this abundant sense of Life forever expressing itself as ideas, but also the fact that these ideas are already fulfilled. No human government can stop or limit spiritual ideas, and so to the businessman this story of the one Life is invaluable. If anyone in the business world will

realize that he as an idea, his business as an idea, his universe as an idea, is identified with that one Life which is also Truth and Love, which means that every idea has form and is already fulfilled, then there is no limit to the good he will accomplish.

### **No Lack in Science**

Let us face up to this claim that there are restrictions and limitations on all sides and that we're in for a slump and a bad time. Let us see that on the one hand there is the fact of Life and its abundance, and that on the other there is the claim of animal magnetism and all its aggressive suggestions. Let us be awake and not accept these suggestions of frustration. Let us know that animal magnetism cannot operate through us or through our business or through our government to interfere with the success and the fulfillment and the abundance of God's ideas. Because the one Life is the only activity going on, there is no life in matter and therefore no animal magnetism to operate. We need to watch that we always handle animal magnetism as nothing claiming to be something. I believe that if even a few of us will see this, we shall help this England of ours in the most wonderful way.

Why is there lack? Why is there limitation? There are two reasons. First of all, there is very little understanding of the one Life, and the second reason is that for the most part people are mesmerized by the material sense of life with all its limitations. So everyone from the greatest statesman down thinks that we're in for a bad time. You hear people saying, "Things are never going to get right in our time." What a lack of inspiration and hope! Our job is to live in the realm of Science, as the Master did. With five loaves and two fishes, – that is, with an understanding of Life in and of Spirit, – he fed a multitude, and there's just as much of that Life present for us to-day. There is just as much of Life today as ever there was, but people are believing in the material sense of life and therefore they are beset with restriction and lack. In this understanding of the one Life, the one Being, – infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication, – there is the answer to the world's limitations, the way out of the world's great sense of lack. Think how different the world would be if restrictions were removed and there was a flow of good in human experience!

Now, things are going on as they are because of ignorance of God, and only the scientific understanding of the Bible will change the picture.

The understanding of Science contained in the Bible and in “Science and Health” will bring inspiration, individuality, and multiplication of all that is good in this human experience. When we take the facts of Science and we apply them in our own individual way, thought is exalted and we really begin to experience that abundant Life which the master Metaphysician talked about....

### **Intelligent Individual Thinking Lifts the World**

Because Jesus was so conscious of the one Life, entirely separate from the mortal dream, he said, "I am not of the world." We too must follow the Master and say, "I am not of the world." Just think for a moment of the inspiration and exaltation as we glimpse the fact that we are forever unfettered, unlimited, and unrestricted. This realization can only come as we give up the mortal sense of life and glimpse the glorious fact of the one Life in divine Science. If we today will grasp the facts of this one Life, - study them, think about them, live with them, love them, and refuse to be mesmerized by what sense testimony says, - not only are we ourselves going to have a wonderful sense of Life, but we shall also be helping the world. Just as the operation of God's law healed that child quickly and completely when the facts of being were seen, so the understanding of the one Life will operate dynamically to lift us out of limitation and restriction, and will bless all mankind abundantly.

Now, we first of all have to prove the one Life individually, then collectively, and then universally. I am certain that there are millions who would love to hear what we are saying here today, but before we touch universal thought we have to cultivate our own understanding of Life, because, as Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." It's "Up to you and me to live in the facts of being and to understand the one Life, the I AM that "was and is and shall be, whom nothing can erase." That Life is forever expressing itself as infinite individuality. Let us have such a sense of Life forever expressing itself through me, through you, and through every idea, that we are lifted up and everything in our universe is lifted up.

How are we going to get this spiritual sense? Through giving time to be alone with God. The mad rush of materiality says today, "There's no time to sit down and think about God." Well, any young man or woman at college who is preparing for exams knows that they must have time to study, and if we're going to understand this one Science that is purely spiritual and that

is so dynamic, so infinite, so wonderful, then we must give time to study it. In turning away from materiality and giving up the mortal concept of existence, and then opening our thought to the inspiration of Life, we shall find that this study is the most fruitful work in the world. We must live with the Bible and "Science and Health" and see what they teach us about God, and then we've got to apply that understanding in our own experience, If we give time to be alone with God, and not only to study, but also to listen to what Principle is interpreting, - then we shall be awake and we shan't be mesmerized by what the carnal mind is saying. Think how wonderful it would be if here to-day you and I so touched this one divine Life that all restriction was lifted from this England and this world! Think what it would mean! Well, Love always awakens unselfed love, and it is unselfed love which causes us to give time to be alone with God and listen to God, because only in that way can we help ourselves or the world.

### **Individuality Cannot Be Overshadowed**

One of the worst things that can happen in any home is someone sweeping away the individuality of someone else in that home. So often, because of fear or anxiety, one member of a family will smother another member, so that he or she finds it difficult to express his or her individuality. If you find anyone in a home or in a business or anywhere who is overshadowed by a greater personality, he begins to be uncertain, and life begins to lose its fullness and richness. But if you watch a man or woman who expresses individuality and who won't allow that individuality to be overshadowed, he certainly expresses something of the one Life. Sometimes it means taking a stand to do that, but it is so important. Individuality is nothing to do with domination, and domination is impossible when anyone understands the one Being forever expressing Himself through me, through you, and through every other idea.

Because Life is infinite individuality, Life is forever expressing itself through each one of us in an individual way. Nothing can rob us of our right to think and act as Life inspires us to do. What a sense of colour and richness it brings when you glimpse this fact of infinite individuality, and you begin to prove that no one can crush another individual or be crushed by another individual. When we want everyone to operate just as we do, we make our world so small and so limited, but it opens up such a big picture and such a lovely picture when we see the infinite nature of true individuality. Of

course, we mustn't confuse individuality with personality, because it is a very different matter doing something just because you want to be different from everyone else and doing it because you feel that that is the way in which Life impels you to express yourself.

### **Identify Yourself with Infinite Life**

You and I will help ourselves so much if we will declare that we are identified with the one Life, - that we are identified with infinite individuality, infinite inspiration, infinite exaltation and multiplication. Sense is identifying you with the opposite - it says that you are poor, or that you are uninspired, or that you can't express yourself freely. That's what sense is always saying, but individuality says, "I can do all things through Christ which strengtheneth me."

What gives a lovelier picture of individuality than I AM? John Doorly said a thing which at first startled me in his talks on Christian Science practice, but bit by bit I have seen how true his statement was. He said that each of us is Life, Truth, and Love in operation. For one moment I thought, "What a statement!" but since then I have often found myself saying, when I've been helping patients, "I am Life, Truth, and Love in operation, and that's all that is operating through me or through anyone," and it has lifted me out of the mesmerism of materiality in the most wonderful way. Now, that doesn't mean that we are God, because that isn't what Science teaches. Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (S. & H. 250:12-13).

When you and I begin to see that there's one Life, one Truth, and one Love, which is the story of divine Science, and that that is the only fact in reality, then we can't help seeing clearly that the only thing that is operating through me, through you, and through everyone, is Life, Truth, and Love. When we see that, we have that glorious sense not of God creating something and putting it "out there," and that something "out there" reflecting God, but the dynamic sense of God forever reflecting on Himself and that reflection being me and you and all creation. Principle and its idea is one, so don't you see that the thing in Science is to keep thinking of God and what He is doing and to turn away from the mortal sense of life? That's the way that we are going to be able to "have no belief of Life as mortal" and "not to know evil," as Science demands of us.

I suggest that if you want to think about God as Life, you dwell on these references in which Mrs. Eddy gives such a definite sense of Life. Suppose that first thing in the morning, before you get up, you begin to think about these facts. Suppose you begin to think, "Well now, the only I AM is Life, 'the Being who was and is and shall be, whom nothing can erase,' " and then suppose you follow that by thinking, "There's only one thing going on, and that is that one infinite Life forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite multiplication." As your consciousness is filled with those facts of Principle interpreting itself as Life, they will operate in your human experience in the most dynamic way.

### **Hypnotism the Denial of Individuality**

There is a great deal of discussion in the papers today on the subject of hypnotism, and it is often suggested that hypnotism is the important thing to learn at the present time. We even read that there's going to be a college so that doctors can learn to heal through hypnotism. Hypnotism takes away a man's individuality, and so the very fact that it is coming out into the open means that evil is exposing itself. Mrs. Eddy and Jesus both showed very clearly that as the days of materiality get near their doom, we shall find evil showing itself in a more aggressive way. So thank God that this error of hypnotism is being uncovered. And let us watch that we're not hypnotized by materiality in any way, because the hypnotism of materiality is always trying to rob us of our true individuality.

Coming together like this, turning to God to know the way, is a wonderful thing. I feel that there's a great need for us to do these things, so that thought is awakened and so that we feel that we are starting afresh with a new sense of the one Life. Let us remember that when these errors, such as hypnotism, become very obvious, it is evil uncovering itself. Why? Because the whole world, whether it knows it or not, is beginning to accept what Jesus taught and what Mrs. Eddy taught.

Let's take that reference about the woman who took the leaven and hid it in three measures of meal: "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the

whole sense of being is leavened with Spirit. The three measures of meal may well be likened to the false sense of life, substance, and intelligence, which says, I am sustained by bread, matter, instead of Mind. The spiritual leaven of divine Science changes this false sense, giving better views of Life; saying, Man's Life is God; and when this shall appear, it shall be 'the substance of things hoped for.' The measure of Life shall increase by every spiritual touch, even as the leaven expands the loaf" (Mis. 174:30-13). Make no mistake about it, these great facts that we're seeing here are Principle interpreting Himself, and as Mrs. Eddy says, "The measure of Life shall increase by every spiritual touch." We are all here because we love the spiritual, and so our coming together is not only going to change us, but it's also going to change the whole of thinking right throughout the world; it's bound to, because the only "here" and "now" is in consciousness. After talks of this kind I always notice that things change in the world, and one day they will be recorded. I am convinced that after everyone of these talks in which we touch something of the facts of reality, something progressive happens in our world, because our thinking constitutes our world.

Mrs. Eddy saw that divine Science is the only thing, which teaches that there is no life, no substance, and no intelligence in matter. Nothing else teaches that, and that great fact of being is gradually permeating human consciousness. One of the ways in which Truth operates is to expose the errors in human thinking. For instance, Science teaches that the divine Mind is All, and that we live in the realm of ideas; therefore it is never matter that we deal with, but always thought. The world is beginning to see that thinking is at the root of everything, but that has become distorted into the belief that you can heal through the human mind, and now that you can heal by means of hypnotism. It's an attempt that can only lead to disaster, and so it is coming to the surface only that its nothingness may be proved. The Bible says, "to be spiritually minded is life and peace," and to-day thinking men and women all over the world are reaching out for spirituality; many are saying, "The only remedy is to be found in the spiritual." We can rejoice that the leaven of Science is at work.

Mrs. Eddy says very plainly, "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so

rendered fruitless. The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love" (S. & H. 375:11-20).

### **The Infinite Inspiration of Life**

I feel that the word "inspiration" gives a wonderful sense of the one Life. When a man is divinely inspired, everything he does is progressive and successful and he feels that his individuality is really being expressed. If you drag your feet along and you have a great sense of weight and struggle, that isn't life! We saw yesterday that in Science there is no struggle, no problem, because there is only the one Being forever expressing itself, and there is nothing else going on. Think how satisfying it will be when the moment we need to know anything, the answer comes instantly to us, just as it came to me about that little boy, through the understanding of Life. Think of the dominion, think of the newness, think of the loveliness of it!

When I looked up the meaning of "inspiration" in Webster, I found that "inspire" is the opposite of "expire." Isn't it wonderful when you think about that? I often say to a patient, "You can't die if you keep singing." You couldn't imagine anyone dying if he kept singing in his heart. Now, do let us have that sense of inspiration.

Mrs. Eddy writes, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319:21-23). Therefore we need inspiration to understand the spiritual facts presented in the Bible. I feel certain that if we keep our thought on the facts of the one Life, we shall experience that inspiration. Think of the newness and the loveliness of life to anyone who is always inspired in Science!

### **Life is Instantaneous and Eternal**

I am going to tell you another story, which shows how important it is for us to know this one I AM. We do need to remember constantly that Truth always "was," that Life forever "is," and that "shall be" indicates the certainty of the fulfillment of Love. Some months ago, when I began to study this I AM, a man rang me up one night and said, "I have been in agony for days. I've not been able to sleep. My back is giving me dreadful pain and I want you to help me." I said to him quickly, "Well then, you've had your back up against somebody, something has hurt you," and because he is awake about

Science he said immediately, "I see it! I see what I've done." Then I said to him, "If you had never had your back up against anyone and you had never had any hurt mentally, you would be well to-day, wouldn't you?" He replied, "Yes, I would." He saw exactly what I meant and he was healed at once; he, went to bed and that was the end of that whole condition. It was wiped out instantly, and that meant such a lot to that man. Here was an illustration of error being analyzed, uncovered, and quickly annihilated.

Through this study I am seeing that Science gives us that divine insight which can read the human mind, quickly see the mental cause of some trouble, and as quickly have the right ideas that will wipe out completely the whole lie that there ever was anything wrong with God's man. 2 and 2 is always 4, and if you come up against a suggestion that 2 and 2 makes 5, you immediately correct it. Let us be just as awake about the facts of man. As God's ideas we have always been spiritual, always perfect, always healthy, always happy, always Christ-like, always lovely; we are now; and we always shall be. This realization can only come as we understand the "I AM, the Being who was and is and shall be."

### **The Life That Maketh All Things New**

Now, we've only touched on a few aspects of the one Life this morning, but I feel that we must let God tell us the story and not try to rush it. Mrs. Eddy gives about 330 references to divine Science, and we can only just take a few on these occasions, but if we begin to see what Science means and we have a love of the spiritual so that we love to take our textbooks and find for ourselves what they're all about, then we shall have achieved something.

The way to start, if you really want to see what Life is, is to take the Concordances to the Christian Science textbook and to the other writings of Mary Baker Eddy and to live in that sense of Life which Mrs. Eddy reveals - Life without beginning or end, with no limitation, no restriction, no "L0 here!" or "L0 there!" As we understand the one Life, the one Truth, and the one Love, we shall find that "Heaven is the reign of divine Science" (My. 267:23-24). Science is the realization of perfection, - the realization of that which was and is and shall be.

So instead of trying to make this mortal immortal, let us keep thought fixed on the fact of the one Life. That is the only thing that is going on, – the one infinite Life, the one Life that is entirely separate from the belief and

dream of material life, and that one infinite Life is forever expressing itself, through me, through you, and through every idea. As thought ascends to the glorious facts of the one Life in divine Science, the dream of mortality with all its limitations, - its sin, disease, and death, will disappear, and health, holiness, and immortality will appear. As intelligent men and women see these things taking place, Christian Science will no longer be regarded as a little religious organization that doesn't believe in doctors, but it will be recognized as the only Science. It is the most wonderful story the world has ever known, and every one of us can love it and prove for ourselves that Life is that which "maketh all things new."