

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

The Subjects for September are — **Substance: Matter: Reality: and Unreality** — The Mary Baker Eddy Science Institute feels that the following book “SATELLITES, SCIENCE AND PEACE”, encompasses them all, and thus we present it here. The Authors are Clifford and Daisy Stamp.

SATELLITES, SCIENCE, AND PEACE

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

S. & H. Science and Health with Key to the Scriptures
Mis. Miscellaneous Writings
Ret. Retrospection and Introspection
Un. Unity of Good
Mess. '02 Message to The Mother Church, 1902
My. The First Church of Christ Scientist and Miscellany

INTRODUCTION

This book has been compiled from notes taken at talks given by Clifford and Daisy Stamp, in response to a request that some special consideration be given to pages 96 and 97 of the Christian Science textbook, Science and Health with Key to the Scriptures by Mary Baker Eddy. It had been felt by many students that those pages were definitely related to the happenings of this present time in world history.

Naturally, as with the consideration of any spiritual theme, the study of these pages opened up new avenues of thought, and this report records some of them, though, by no means all; nor does it attempt to suggest that this is the sort of way everyone ought to think when reading those pages in the textbook.

Here, then, are set down some of the impressions received through study at one particular stage of progress. It was because a limited circulation of these notes brought letters of gratitude and specific instances of help gained that it was decided to have them printed and given a wider circulation.

Today events of human life move rapidly, both for the individual and the world, and yet they can never move more rapidly than the spiritual impulses which give them birth. Therefore to acquaint oneself with these spiritual factors, and with the Great Spirit who stands as the Principle of them all, is to keep oneself not only abreast of the times, but even always a little ahead. From this vantage point vision is that much clearer than when one feels surrounded by the events themselves, endeavoring to look over them and beyond them to scan the way and the why.

The unfoldment of history follows truth already established in the Science of being, and so to dwell with the truth is to abide in a state of consciousness where that unfoldment can be enjoyed and never feared. It also enables one to play one's individual part clear-headedly and with a trust based on something more than faith, – a trust in truth seen and then dwelt with until it is seen to be truth. In that way one can prove both for oneself and others the practical rightness of Jesus' own words, "ye shall know the truth, and the truth shall make you free."

SATELLITES, SCIENCE, AND PEACE

SEEKING THE REAL IMPULSIONS

It is wise to cultivate the habit of asking our-selves what is the real import and what are the real impulses at the back of things happening and developing in this human experience. It is obvious that Mrs. Eddy did this. For instance, in "Miscellany" (261:22-263:2) it is as if she asked herself such a question and then answered it, in her article "What Christmas Means to Me." If we read this article, we see that she went behind the human symbol to find the divine purpose, of which the human symbol was but the outcome.

She writes, "Observed by material sense, Christmas commemorates the birth of a human, material, mortal babe – a babe born in a manger amidst the flocks and herds of a Jewish village." Mrs. Eddy then continues, "This homely origin of the babe Jesus falls fat short of my sense of the eternal Christ, Truth, never born and never dying. I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman – as the birth of

Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being.”

From this we realize that Mrs. Eddy did not see the significance of Christmas as just the entrance of a personal saviour, but as “the entrance into human understanding of the Christ conceived of Spirit.” In other words, she looked for and found the great spiritual impulse of which even the birth of the human Jesus was but a shadow. It was Jesus’ own ability to discern this, which enabled him to be consciously aware of his spiritual existence as the only fact of his being.

Should we not then cultivate the habit of seeing that for every entrance into the human sphere of something, which is progressive or abnormal, there is in reality “the entrance into human understanding” of some advanced ability to reflect the freedoms of true manhood?

THE SPIRITUAL IMPORT OF THE EARTH SATELLITES

Today we should be prepared to ask of such happenings as the launching of earth satellites,” What is their spiritual significance for us?” The history of the human race has shown that the coming of anything new in mortal experience is but the shadow-play of a new light, a new and expanding reflection of a higher intelligence, which is attained by men as they allow the divine Mind to express itself in some measure through them.

We were thinking, then, about these earth satellites, asking ourselves this question as to their true spiritual import, and we realized that today in our own experience we could see methods of thinking developing in which we left the ordinary realms of thought affected by the gravitational pull of human or earth-bound reason. We saw that we were able to enter spheres of thought where our reasoning, whilst remaining practical and in direct relationship to the human need on this earth, yet attained heights where it operated free from that gravitational pull of human outlining.

We also saw that this had come about through the advanced teaching of John Doorly. In that teaching he had elaborated and made practical to us those things which Mrs. Eddy knew and wrote into her textbook,

and which Jesus knew and wrote into the experience of those around him, through demonstration, healing, and teaching.

To illustrate this, we were reminded that if someone had asked us some years ago to help them about finding a house or home, we would sub-consciously have translated Mrs. Eddy's statement in her textbook, "Divine Love always has met and always will meet every human need" (S. & H. 494:10-11) into a conviction that the house would be found by the individual under the guidance of divine Love. This method of enlightened faith brought many remarkable results, although it is also true that it did not touch the real essence of the problem.

For instance, Mrs. Eddy interprets in her textbook one part of the twenty-third Psalm in this way: "and I will dwell in the house [the consciousness] of [LOVE] for ever." And so she shows us that our real house is our consciousness, our reflection in conscious experience, of divine Love.

So today if we were helping someone who was looking for a house, we would turn our thought from the human symbol, with all its limitations, and think about consciousness. We would realize for our friend all that this word embraces. We would realize that through Truth and through Love his consciousness was not only established, but was also beautifully situated, with wonderful aspects and viewpoints, beautifully furnished, and in every way a place of welcome and warmth and rest.

In that way we would have launched a satellite, as it were. It would have been an earth satellite, in that it would still have been related to the need of our friend here in his human experience, but launched into those outer realms of scientific thought where the limitations of human outlining could no longer pull it down to the realms of chance and uncertainty. That uncertainty could be experienced only so long as one thought that – one's human need was just to find a physical home, instead of seeing that the actual human need is to find where consciousness really dwells.

And so let us always look behind such phenomena as the earth satellites now being developed by men to see what activity of the spiritual idea has actually preceded them; for, as Mrs. Eddy says,

“Human skill but foreshadows what is next to appear as its divine origin” (Mis. 232:12-14).

SPIRIT HOLDS THE INITIATIVE

It is so essential today that we see where the spiritual initiative lies in all things. Otherwise, the giant discoveries of such realms as physical science can frighten us as much as Goliath frightened the Israelites. But David had the vision and the ability to pierce this boast of matter. He did it, first, by showing that everything is dependent on mental forces – he directed his stone at the forehead, or so-called centre of intelligence, of Goliath – and, secondly, by showing that those mental forces, when distorted (as in the case of Goliath) into the channels of mortal mind, are impotent. They were annihilated by the specific use of the spiritual calculus of reason (you will recall that the stone was a symbol of the calculus) of which this distortion was but the dark shadow. We must remember not only that, as Mrs. Eddy tells us, “by reversal, errors serve as way marks to the one Mind, in which all error disappears in celestial Truth” (S. & H. 267:24-25), but also that “The greatest wrong is but a supposititious opposite of the highest right” (S. & H. 368:1-2).

So today, with the Goliath claims of the discoveries of this atomic era, we must not accept that the initiative lies in the hands of that which is but a distortion, or dark shadow, of a real and active truth which is bringing blessings to mankind. For instance, we should be – quite convinced – we repeat, quite convinced that the atomic era was not inaugurated by the chance discovery of men playing with matter, however much in earnest they were and however much they strove to systematize their findings. We should realize that this era was ushered in by the bravery of Mrs. Eddy when she was impelled by Principle to split, as it were, that great atom or source of all power whom men call God. When Mrs. Eddy answered her own question “What is God?” with the sevenfold splitting up of that term into synonyms, which awakened consciousness to the deep meaning and practical potency of this divine source and cause, mankind entered a new era of scientific discovery and realization. This has since been followed by the shadow-play of discovery in the so-called atomic field, which was accelerated when that great spiritual character John Doorly focused thought on the exact system underlying Mrs. Eddy’s revelation. In “Science and Health” we read:

“All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound” (S. & H. 126:8-14).

The reward of keeping our thought constantly aware that the initiative always lies in and of Spirit is that we are removed from the realm of fear and uncertainty into a conscious realization that because He holds the reins, the ultimate outcome must always be blessing to mankind. By this loyalty we shall also find that we reflect intelligence equal to all the questions of the hour. We should be led, too, to positions in the vanguard of civilization, where we may discover and enjoy spiritual facts which will later be outlined in some human – and even if good, yet wholly inadequate – symbol, just as the little child’s efforts to express motherhood with her doll, whilst beautiful and touching, are yet quite inadequate to express the true idea of real motherhood.

Jesus always held the initiative in the realm of his Parent, the Principle of all his thought-processes. We find this illustrated in such instances as when Pilate, who appeared at one time to want to save Jesus, said to him, “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus replied, with the calm born not of disrespect to Pilate, but of a true respect to Principle, “Thou couldest have no power at all against me, except it were given thee from above.” We are told in the next verse, “And from thenceforth Pilate sought to release him.” Through the clarity and loyalty of Jesus’ thinking, even Pilate glimpsed for a moment where all the initiative lay.

Today people are thinking more and more in terms of “outer space,” less trammled and less earth-attracted by matter’s claim. Is it not true that even the atomic scientist has found himself taken out of the realm of matter purely as matter into a realm of formulae? But never forget that all this, and all that is to come, which will finally advance civilization to higher planes of freedom, is yet but the childish shadow-play of the impulses inaugurated by Spirit. These have been discerned, reflected, and systematized in today’s terminology for our understanding by those great individuals Mary Baker Eddy and John Doorly.

So let us keep our eyes to the light, for without, light there is no shadow, and sometimes the stronger the light the deeper and darker the shadow if some form of matter stands in the way. A shadow has been defined as “obscurity within a space from which rays from a source of light are cut off by an interposed body.” We have the privilege, though, of standing aside from this material interference and keeping our gaze in direct line with the light and its origin.

THE IMPORT OF PAGES 96 AND 97 OF “SCIENCE AND HEALTH”

We have been asked to consider pages 96 and 97 of “Science and Health” in special relation to the happenings of this present day. First and foremost, we must not be fooled into thinking that these pages have a special application to the historical happenings of this hour alone, although of course the spiritual truth they contain will help us to solve the problems not only of this hour, but also of any time in our experience. To say that they apply specifically to this time in history would be quite wrong. For instance, on page 96 Mrs. Eddy writes, “This material world is even now becoming the arena for conflicting forces.” Those words were probably written some sixty or so years ago, and if we are to derive benefit from our studies, we must see that such pages were not specially written to take care of a particular period in human history. They were written in a textbook and, as with all textbooks” they were placed in such a position that they would be related to the student’s understanding and experience when he had reached that point in his individual studies.

These pages, 96 and 97, come in the fourth chapter of the textbook; the chapter entitled “Christian Science versus Spiritualism.” Spiritualism, broadly speaking, is the endeavor to “hold Spirit in the grasp of matter” (S. & H. 28:6-7), or to translate spiritual facts through material modes. So is it not right to realize that Mrs. Eddy saw that at this point in his progress the student would enter warfare with himself, until such time that he settled this claim of spiritualism?

In studying these pages it was soon seen that there was a very definite likeness to Chapter 24, in Matthew’s Gospel. If you read these two pages side by side with that chapter, you will find many passages, which are almost identical. For example, Mrs. Eddy states, “This material world is even now becoming the arena for conflicting

forces,” and Jesus says, “And ye shall hear of wars and rumors of wars.” Mrs. Eddy makes direct reference to famine and pestilence; the Master also declares, “and there shall be famines, and pestilences...” Mrs. Eddy writes, “As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end.” Jesus says, “But he that shall endure unto the end, the same shall be saved.” Again, in referring to the true coming of the Christ, as against the various theories of its coming, Jesus uses the lightning as an illustration, and Mrs. Eddy, on page 97, introduces both lightning and electricity. It is therefore obvious that to study these together must be illuminating.

In that chapter of Matthew Jesus was telling his students of the experience of mankind at certain stages of progress, exactly as Mrs. Eddy is telling all students of her textbook the same thing? And why? So that they should not be disturbed or frightened at the apparent results of their advancing footsteps. Both the great Master and Mrs. Eddy were really enlightening their students as to the experience which might be theirs and which (contrary to appearances) was not ominous and filled with dread, but fraught with infinite possibilities of progress. Such an experience could therefore be entered with a clear disregard for the mere phenomena, except in so far as they could be used to prove the possibilities of good.

How wonderful it is to realize that the sayings of Jesus and the writings of Mrs. Eddy are for eternity, and not for any particular time in history, and that they refer to states of consciousness, not material phenomena. Let us recognize at once, then, that as we read these pages in “Science and Health” or this chapter in Matthew, we are really reading about a state of consciousness which we ourselves may be in, and that it is up to us to pass quickly from the struggles of trying to mingle matter with Spirit into the “clear” of Spirit’s onliness. That is the true and scientific spiritualism which leads to infinite unfoldment, and is therefore planted in eternal Life and not dependent, as is false spiritualism, upon matter and death for substantiation of its claim.

THE WORD AS SCIENCE: LIFE, TRUTH, AND LOVE

It is also interesting to realize that Matthew’s Gospel, as John Doorly has taught us, was written to illustrate the Word of God, and that

Chapter 24 is towards the end of this Gospel and therefore can be taken to be approaching that point where the Word is illustrated in its Science aspect, just as this fourth chapter of the Christian Science textbook illustrates the Word in this same Science aspect.

Here it is well to turn to our Matrix and see that in the Word as Science we are given our first contact with the great synonyms Life, Truth, and Love. Often in our first contact with these synonyms and their demands upon us, we experience warfare. To quote from page 96, "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears." For instance, in our first contact with Life we may find that it demands of us that we lay down the mortal concept of being, that is, give up all belief in mortal experience, even in such simple instances as the celebration of birthdays. With this demand alone we may struggle, and say that celebrating birthdays is quite harmless, or use some other excuse, rather than give up this practice.

And so these great synonyms can appear to inaugurate a warfare in our experience, but it is up to us to "strive to cease our warfare," as Mrs. Eddy tells us in "Miscellaneous Writings" (179:31-3) that she herself strove to do. She also gives us a key to this at the top of page 96, where she says, "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit."

THE ABILITY TO ACCEPT

Why does Mrs. Eddy say that "Love will finally mark the hour of harmony"? Surely because the great characteristic of Love is acceptance. Whenever we learn how to accept Truth, then always with such acceptance the struggle is over. For instance, 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). That means that both practitioner and patient have entered a realm of the natural acceptance of Truth. As Jesus tells us, "Ye shall know the truth, and the truth shall make you free," and so what follows on the acceptance, through Love of Truth is a harmonious experience.

Solomon asked a great thing when he asked for wisdom, but we believe there is an even greater thing to ask for, and that is the ability

to accept Truth as all around us, and all we need to do is learn how to open our eyes to see it, – that is, open our understanding in such a manner that we can truly and finally accept its truth into our whole being. One of the best treatments given by the Master to his students is contained in his words,” Blessed are your eyes, for they see: and your ears, for they hear.” It is as if he was specifically knowing for them that they had the infinite ability to accept.

All discord goes when Principle is accepted; in every realm of human activity this is so. But when, through Love, we learn how to accept spiritual Truth, then, as Mrs. Eddy tells us, “spiritualization will follow, for Love is Spirit.”

THE SOLUTIONS REST WITH EACH INDIVIDUAL

All that is subsequently written on these two pages only illustrates the struggle experienced by you as a student through the resistance put up by false education, based on mortal mind, mortal beliefs, and materiality. Realize therefore that the things which you are reading about in the newspapers, or hearing about on the wireless, or even experiencing in your own human affairs, are not just things of history or of the world, but are the projected phenomena of your own state of consciousness, so long as you allow it to be governed by mortal beliefs. If this were not so, the solutions and answers would not rest with us: but they do rest with us, and are between us and our Principle.

Jesus lived at a time in history when there was as much, if not more, trouble around than today, and when persecution was as great, if not greater, and yet he did not experience it - or rather, it did not disturb him where he consciously dwelt. We see this illustrated when an angered Herod, outwitted by the Wiseman, “sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under.” Imagine the conditions of life under which such things were allowed to happen, but then remember that Jesus was not there.

Today let us realize that the warfare and disturbance are not “out there,” but are here in our own conscious experience and can be resolved by us individually where we are. This will come about as we learn how to accept Truth without going to battle with it before finally we do accept it. Always, finally, Truth has to be accepted,

even though, as Mrs. Eddy quotes on page 96, and as is often the case with us unless we are wise, “The darkest hour precedes the dawn.”

When in that same paragraph Mrs. Eddy says, “Earth will become dreary and desolate,” she is not referring to the earth outside the window, but to our own consciousness when we are trying to hold on to the mingling of Spirit and matter. If we let go and accept that Spirit is All and that nothing else is, then our earth, our whole conscious experience, is wonderful and filled with all that is lovely. This will be clearly seen when we understand what Mrs. Eddy means when she speaks of “the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material” (S. & H. 573:6-9).

Later on page 96 Mrs. Eddy says, “As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end.” But why not bring that end much nearer? Why not, in fact, have the end here at the beginning? That is the way of Science. Why not accept the words of the great Master and all that he really meant when he said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me... For my yoke is easy, and my burden is light”? Why not, as Mrs. Eddy so wisely did, really strive to cease our warfare?

Surely there is no greater comfort today than the realization that all these phenomena, all the paraphernalia of mortal doings, are but dream-stuff, which we need not experience if we constantly maintain a state of thought which, to use the Psalmist’s words, is “awake, with Thy likeness.” As you remember, he said, “I shall be satisfied, when I awake, with Thy likeness.”

What a wonderful thing it is when the initiative for peace for us is not taken out of our hands, but lies solely, in them! It is purely a question of a final settlement between ourselves and our Principle, and our complete acquiescence in its demands. Jesus was all supple and pliable and moulded by this Principle, and had complete at-onement with its demands and movements; that was why his experience was one of peace and tranquility in a world rent by human woe. It

was his constant ability to resort to this true and natural being of his here-and-now and only true selfhood which enabled him to come through all the turmoiled mortal experience, and reveal to us that it can have no effect on anyone abiding consciously in a right relationship and response to his Principle.

“ONE STONE UPON ANOTHER. . .”

You will recall that the twenty-fourth chapter of Matthew begins with the disciples showing the Master all the wonders of the temple. It was as if they were filled with respect and awe at the best in the human and material structure. But Jesus immediately showed them that anything based and built up on the calculus, or stone, of human reasoning is temporary and without any lasting quality; he answered them, “There shall not be left here one stone upon another that shall not be thrown down.” What a warning this is, and yet what an encouragement!

We should never allow the initiative to pass over to anything to do with the material universe of mortal mind. Mrs. Eddy says of matter that it is “sometimes beautiful, always erroneous” (S. & H. 277:31-32); and so we should never be fooled by the so-called wonders or beauty of the material universe, any more than by its ugliness or fears. With such phenomena as the beauty of nature, we should be instant in our determination to look “through nature up to nature’s God: “and when faced with the self-destruction sometimes illustrated in nature, we should realize that every lie is self-destructive from the beginning, but that this also means that every truth holds within itself the seed of infinite continuity and infinite unfoldment.”

If we are trying to build to heaven through human reasoning, that reasoning will be thrown down, always. But there is only one “stone,” and that is Principle’s perfection expressed through us and everyone and radiating down through all our being in the infinite calculus of logic and reason. With that, there is no crawling up to heaven step by step. We never get anywhere that way. Either we are there or we never shall be, because God is perfect and is the only Cause. If we are there, all our labor is to open our eyes to realize how much we are there – not how to get there.

“WARS AND RUMORS OF WARS”

The disciples next asked Jesus the signs of his coming, and in his reply the Master said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars." Jesus was not referring to fights between the Jews and other nations, but to the fight that goes on in our consciousness if we are trying to be dualists.

Do not let us be deceived, however, into thinking that our entering upon a warfare with error, and the consequent disturbance of our experience, is the actual sign of the true coming of the Christ. It is only a sign of our resistance to the true coming of the Christ. We must therefore not rejoice so much in the battle as in the recognition that the battle indicates that we have reached a particular stage of progress in any case and that it is now up to us to learn how not to resist.

In other words, as soon as you see the signs of warfare, first rejoice – that progress has brought you to the point where you can no longer be satisfied with error but then pass quickly on to the stage where you strive to see this warfare finished by your quick acceptance of the truth which impelled it in your experience and which, when accepted, will remove it from your experience. We should rejoice to draw the sword with error, but we should not remain only in that rejoicing, for we should quickly pass from that into learning how to put up our sword.

Today it may well be that this is a lesson we all need to learn, and yet not by striving to avoid the first stage of progress, which is an awakening to the claims of error. We must begin there, but after that we must enter into a spiritual warfare that will unseat these claims, and lead us on to a spiritual experience where the scientific facts wholly occupy consciousness. Such a consciousness is truly at peace.

There is no peace to be had by ignoring the claims of error, but we shall not enjoy peace until we have outwitted these claims through scientific realization and annihilation, and then gone on to the experience and enjoyment of what that scientific realization means. In Science there is no matter, no mortal mind, nothing that can contend with the allness of good. And so there is no warfare with actual opposites to good. The fact in Science is that everyone is wholly

and completely in heaven now, and so our only warfare is not to destroy some opposite to this, but to rouse our spiritual understanding to appreciate and accept this fact. There is no error to be rubbed out, but we do need to rub our eyes in order to awake to see where we actually are in Science, and to appreciate the wonderfulness and perfection of our present state of being.

“NATION SHALL RISE AGAINST NATION”

“For nation shall rise against nation.” One group of thoughts in your own consciousness may rise against another group - on the subject of government, for instance. Do you believe in a particular political party? If you do, one day you will feel that it is not all that it should be. Then you may think, “Now what am I to do? Perhaps I ought to support some other political party – is that the answer?” And so on. All that discussion will go on in your thoughts because you are not satisfied yourself about what is government. You expressing Principle all the time is the only government so far as you are concerned. If you see that, you see that government is fundamentally nothing to do with politics or national conflict, nothing to do with party or nation, but to do with you and your Principle, you responding to the government of Principle. It is not something “out there.” It is here with you, although it is true that you must learn to recognize and know that.

Jesus warned his disciples in verse 11, “And many false prophets shall rise, and shall deceive many.” And so with us, if we are trying to get perfect, there are a dozen ways of going about it, and all of them are “false prophets” and will deceive us. But if we will only learn how to accept the fact in Science that we are perfect, then we shall never be deceived, for from this basis, and this basis only, scientific and lasting thought-methods can be evolved.

THE WAY TO HANDLE ERROR

We should remember that the only satisfactory way to handle error is to do it, as John Doorly showed us, from the “throne of grace.” That is, we can never handle error until it is first of all quite clear to us that it is error and nothing else, as it was to Jesus when he said, “for he is a liar, and the father of it.” Then, having recognized its a liar and its lie, we are free to refresh ourselves with the specific spiritual

truth about which it is a lie, and so in place of the lie to reinstate the truth.

To illustrate: if you had a friend, and you really knew your friend, then if someone started telling you things about him which were detrimental to his character, it would be first an utter and absurd collection of lies to you. It would not worry you or make you fearful or troubled, but you would rejoice as you rose in spiritual vigor to employ the truth (which you knew to be true) to tear those lies utterly to pieces, and then to wipe them from the disc of consciousness. The truth about your friend would then be more truly true to you than ever before. But remember that all this would be because you were closely acquainted with the real character of your friend. If you had been only partially acquainted, those lies might temporarily have found some foothold.

Therefore, as the Scripture says, "Acquaint now thyself with Him [Truth], and be at peace." That is not the peace that would hide from any erroneous claim, or try to avoid it, but the peace which can always ride superior to that claim and, as it were, laugh at it, and then use the true mandate of the specific truth, first to analyze and uncover that claim and then finally to annihilate it, properly and in detail.

And so we first find the joy of crossing swords with error, and then the sublime peace of knowing how and when to put up our sword and leave the field to God. As Mrs. Eddy tells us, our work is "to destroy the foe, and leave the field to God" (S. & H. 419:5).

All that these pages 96 and 97 in "Science and Health" and this Chapter 24 in Matthew illustrate in detail is most exhilarating, for they show us the way in which manhood reaches to its peace through the worthwhileness of responding to Principle. Each of us responds to Principle by doing what Principle demands of us in allowing some aspect of its system to occupy our whole thought, to the conscious and specific exclusion of all that would oppose it.

Jesus held this wonderful attitude, for it is written of him in Hebrews that he "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And Mrs. Eddy says in "Science and Health" that his stripes were the rejection of error, for she quotes from Isaiah in this way:

“with his stripes [the rejection of error] we are healed” (S. & H. 20:15-16).

PREACHING THE “GOSPEL OF THE KINGDOM”

The Master goes on, in verse 14, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” What kingdom? Principle’s kingdom. What is the gospel of that kingdom? Perfection everywhere, in you and everything. We should be universal in our warfare on all suggestions and all lies, in order that our warfare may cease. Mrs. Eddy wrote, “From the interior of Africa to the utmost parts of the earth, the sick and the heavenly homesick or hungry hearts are calling on me for help, and I am helping them” (My. 147: 28-30).

So we should be universal in our thought-processes, and in that way we should even go behind the so-called Iron Curtain,— but not as missionaries, or in any other false attitude of mind born of an erroneous egotism. We should go nowhere to convert anyone, but we should go everywhere to be converted by the impulses and activities of good to be found on all sides. We, should also be converted into a higher and more tangible realization of Truth through reversing the so-called activities of error which may be found anywhere in the mortal experience.

Never believe that you are superior to anyone else, for Principle is no respecter of persons. You are superior only to error, and that error as far as you are concerned lies within the realms of your own experience, and is only resolved through your own establishing of a right relationship between yourself and your Principle.

TAKE THE SIDE OF “SCIENCE AND PEACE”

Mrs. Eddy says on page 96, “On one side there will be discord and dismay; on the other side there will be Science and peace.” By that she does not necessarily mean that on one side there will be a group of people swayed by discord and dismay and on the other side a group who are enjoying Science and peace. It would be far better if we realized that those two sides are not “out there,” but face us in our own experience. If we have duality in our thinking and we try to stick to it stubbornly, then on one side of our thinking there

will usually be discord and dismay, and on the other side occasionally there will be Science and peace. So it is obvious that we must get rid of the duality and go over to a whole admission and acceptance of the onliness of Spirit and spirituality. In that way we take the side of "Science and peace."

Mrs. Eddy continues, "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears" (S. & H. 96:15-18). But these phenomena of famine and pestilence, want and woe, and so forth, are but the seeming effects projected on the screen of experience only so long as we cling to the material beliefs which projected them there and which in any case must be broken up. And so Mrs. Eddy goes on, "These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (S. & H. 96:18-20).

She then tells us, "Mortal error will vanish in a moral chemicalization," and that "This mental fermentation has begun, and will continue until all errors of belief yield to understanding" (S. & H. 96:21-23). Is not this quite obvious in the experience of the advancing student, and should we not therefore rejoice instead of being fearful or dismayed?

Mrs. Eddy says in "Miscellaneous Writings": "Be of good cheer; the warfare with one's self is grand," and she goes on to say, "it gives one plenty of employment" (Mis. 118:24-26), so that may well be the solution for unemployment. It is this healthy and happy outlook in the progressing student, which removes him from the unwanted realm of a "sorrowing saint," whom, incidentally, Mrs. Eddy links with the "sordid sinner." (Mis. 108:1-3.)

Again, this great leader, Mrs. Eddy, in line with the attitude and teaching of those other great leaders, Jesus, Paul, and John Doorly, declares, "To energize wholesome spiritual warfare, to rebuke vainglory, to offset boastful emptiness, to crown patient toil, and rejoice in the spirit and power of Christian Science, we must ourselves be true. There is but one way of doing good, and that is to do it! There is but one way of being good, and that is to be good!" (Ret. 86:1-6)

There is no morbid outlook in either of these pages of "Science and Health" or in this chapter of Matthew, which we are considering. There

is no dark foreboding in them, but only the healthy, invigorating, and stimulating sense of Truth looking fearlessly at the paltry claims of error, and then looking through them to a deeper and fuller establishment and realization of what Truth really is. When rightly interpreted, in a positive and joyous way, they show the unreality of the chimerical shadow-play on the so-called human stage and the reality of the spiritual and the fact that there alone do we live. These pages are alive with the strength and joy of those who know their Principle, and who know what it will do in the mortal realm in order to destroy that mortal realm to the minds of mortals, and so lead them into the acceptance of that which is immortal, the ideas of immortal Mind.

“STAND IN THE HOLY PLACE”

Let us see how this is brought out in the next verse in Matthew 24: “When ye therefore shall, see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” Surely Jesus means by this “holy place” the only place that is holy, namely, the consciousness of perfection; he is saying that we must stand in that state of consciousness, which wholly admits perfection for itself and for everyone. If at any time you feel somewhat desolate, that is the time to see that you stand in that “holy place,” where you insist that all your thought-processes are concerned with ideas of perfection.

Mrs. Eddy brings out a similar idea when she refers to the “secret place” in “Miscellany”: “The ‘secret place,’ whereof David sang, is unquestionably man’s spiritual state in God’s own image and likeness, even the inner sanctuary of divine Science” (My. 244:15-17).

Jesus goes on, “Then let them which be in Judea flee into the mountains.” Judea is another name for Judah, and you will remember that in Jacob’s blessing of his children his particular blessing on Judah indicated that strength of character, which would uphold truth in the spiritual warfare necessary to the extinction of error. He refers to him as a lion, and also says, “thy hand shall be in the neck of thine enemies.” This indicates that the Judah state of consciousness is that which is willing and determined to contend with error in order to establish the vitality and reality of Truth. So here in this verse Jesus is telling us that when such warfare has been entered upon, it is

wise to “flee into the mountains,” that is, to keep to the highest we know, in response to Principle’s demand for a full admission of perfection. Perfection in anything is surely the highest point of realization in that realm.

Here again we have the lesson not to be afraid of the warfare on our human stage, but to conduct it from the “throne of grace,” so often referred to by that great teacher, John Doorly, – to conduct it from the heights of an immediate and vital realization of the power and presence of perfection.

PRESS ON AND HOLD THE INITIATIVE

The Master goes on, “Let him which is on the housetop not come down to take any thing out of his house.” There are times when it is well to stay in your highest conscious realization of truth and to go on to higher truths, rather than go back to gather up some truth already stored up through experience.

In the next verse Jesus says, “Neither let him which is in the field return back to take his clothes.” That has a similar significance, namely, that when you are out working on the human stage, you should not hesitate or feel that you must rush back to re-clothe yourself in some truth previously seen. Rather should you press on, knowing that whatever you need will be given you in that same hour, as Jesus himself promised.

The following verse reads, “And woe unto them that are with child, and to them that give suck in those days!” Never get that heavy sense that you are laboring in giving birth to something new, but hold the” conviction that the child was always born and always complete, and that you are having the glorious experience of finding its completeness.

Each of these verses embraces lessons of wonderful promise, showing us always how to take the initiative and hold it, rather than be driven by circumstances until finally, in any case, we have to admit the truth.

CHRIST IS NOT IN THE “DESERT”

In verse 23 Jesus says, “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not,” and he goes on to elaborate this point: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.” This can be interpreted as meaning that if anyone suggests that you must enter a period of not enjoying anything, and devote yourself to the starving out of error by having a desert experience in thought, you should remember that that is not the way of the true coming of the Christ, for this way is indicated in the Master’s words, “I am come that they might have life, and that they might have it more abundantly.” We should certainly see the barrenness of error, but when Mrs. Eddy in her Christmas greeting to her household wishes them a “famine of sense,” she precedes this by wishing them “a feast of Soul” (My. 263:5-7).

And so the Christ is never found in the “desert” of groping around and reiterating the negatives of error, nor, as Jesus also tells us here, is it in the “secret chambers.” There is nothing secretive in divine Science; it is open, and about you, and everywhere. It is natural, and it is found and expressed when we have the attitude towards life of a healthy child, for as the Master says, “except ye... become as little children, ye shall not enter into the kingdom of heaven.”

“LIGHTNING COMETH OUT OF THE EAST. . .”

Immediately after this Jesus declares, “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Surely this is a wonderful indication that we should expect the Christ-idea to come from the flash of inspiration born not of human reason and logic, but of thought lifted above the human into the realm where it can accept those ideas, which come “out of the blue,” from the infinite source of light. But here the point would seem to be that this inspiration should not be considered to be the true “Son of man” in our experience until we have seen it not only come “out of the east” (a symbol of the inspired source of light), but also go “unto the west,”— that is, go on to where it is rested back in the Principle which first gave it birth.

Let us take an illustration of this. Suppose someone told you that you should declare every day that you are wonderful, and that he had glimpsed the truth of this perhaps through realizing that Isaiah

was telling us that the first name of the Christ identity in anyone is Wonderful (Isaiah 9:6). This true idea had been born in the realm of inspired thinking, indicated by the lightning coming out of the east, but it would not be wholly safe unless we realized why we are wonderful and why we have the right and the necessity to declare that truth for ourselves. The reason, of course, is that we are the idea of Principle, and that since Principle is wonderful, its idea must of necessity be the same. Now, if we did not realize this, and just went on repeating that great truth that we were wonderful, we could easily be adopting the methods of auto-suggestion; in fact, we could develop such a personal egotism as to our own wonderfulness that finally we might believe that we were superior to everybody else. Thus it could be proved that the final outcome of a truth seen, yet not fully established by taking it back to its Principle ("even unto the west"), could be dangerous. History has shown that many strong characters who have developed this sense of their own wonderfulness until it has grown into an unbalanced egotism have become the very opposite of benefactors to the rest of society.

Now we may ask ourselves what application this reference to lightning has in our present experience. The answer would seem to lie in the fact that modern methods of education are developing in men an egotism and a self-certainty which can become dangerous. The flash of brilliant thought, which education has now made so much more possible, has brought about many striking discoveries and teachings which can be seen as dangerous to this hour, although if they are properly controlled by systematic thinking, which forever bases everything on the great Principle of all being, they can become a blessing to the race.

Today the so-called forces of electricity which are expressed in such physical manifestations as lightning are very much to the fore, only because we are facing a state of thought where education has allowed the release of many new and attractive brilliancies. When we accept what Mrs. Eddy says on page 97, "According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless," we shall not only experience safety from the apparent dangers of the physical manifestations of these things; we shall also see that real safety is assured only through Science, which demands that everything brilliant and inspired, every flash of light,

be based on system and safely taken back to Principle; there it will rest in the realm of divine Science, symbolized by the west.

When this is done, the light of revelation which, like the lightning, may appear to be almost fierce in its suddenness, will be found exhilarating, but not frightening or dangerous; and the blow of the sudden influx of light and power, symbolized by the electric current, will be found perfectly harmless to the true idea, and even to dispense immediately with the darkness of error. According to physical science, electricity is harmless when allowed to complete its circuit without interference, and just so, the spiritual idea with all its light should be allowed to return to its base,- the cause or Principle which gave it birth.

All this will be experienced only in the ratio that we develop the habit of taking back to God every brilliancy, every realization of power: then, and solely then, are we not merely safe but also Scientists. And then and only then shall we be fearless at the brilliant revelations of this day. We shall immediately discern their lessons and see them as indications of the activity of the Principle which impelled them.

So you see that in these verses from Matthew and in these two pages of "Science and Health" the one great lesson is that we should not shrink from the happenings around us, for they are indeed but symbolic productions of our own thought-processes and our own thought-levels; but we should immediately realize that, whether as hints or by reversal, they are but the effects of the one infinite Principle in both its demand for perfection and its immediate demonstration of the fulfillment of that demand.

Properly read and studied, these pages and these verses tell a joyous and invigorating story. Mrs. Eddy's last paragraph but one on page 97 reads, "He uttered His voice, the earth melted," and then she goes on, "This Scripture indicates that all matter will disappear before the supremacy of Spirit." Do remember that it only disappears before the supremacy of Spirit, so let the onliness of Spirit be supreme in your thought-processes. Who does not want to see matter and all the claims of mortal mind analyzed, uncovered, and annihilated? Matter at its best can only reward a good life with a decent burial.

Today, therefore, we should look out on the scene and realize that we are looking through our own windows, and that what we see is matter's vacuity and utter uselessness becoming obvious to us. Beyond and above all this the fact of Spirit's onliness and the naturalness of perfection is so clear that we should quickly accept it, quickly use it to turn all error's arguments into triumphs for Truth, and so quickly learn how to cease our warfare.

PSALM 91: THE DEMAND TO DWELL IN SCIENCE

We would now like to turn to the ninety-first Psalm, as it seems very applicable to the state of consciousness in which the student finds himself when he has reached that plane of advancing thought indicated in these pages from "Science and Health" and this chapter of Matthew which we have just considered.

Whilst the twenty-third Psalm brings a wonderful sense of trust, this ninety-first Psalm presents us with a tremendous challenge, a requirement that we dwell in Science and the scientific outlook for absolute safety. Like all the great masterpieces of illustration in the Bible and in Mrs. Eddy's writings, it can obviously be looked at in many ways; but if we analyze it from the point of view of Science and the Science order of the synonyms,— Principle, Soul and Life, Spirit and Truth, Mind and Love,— we shall see how it reveals lessons that are necessary for this period of our progress.

Looked at in this way, we see that the first verses indicate Principle and its demand: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Surely "the secret place of the most High" is perfection, and perfection is the outcome of Principle. Perfection in anything is the highest in that particular sphere. And so the demand here is not just for trust, but for us to see that we dwell in conscious thought in the realm of perfection. We have already referred to Mrs. Eddy's description of this "secret place" as "unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of divine Science, in which mortals do not enter without a struggle or sharp experience, and in which they put off the human for the divine." We can now see how necessary it is to cultivate the ability and habit of dwelling in this "secret place" in order to deal with the struggle or sharp experience of which Mrs. Eddy speaks.

Mrs. Eddy refers in “Science and Health” to the “most High” when she says on page 142, “As in Jesus’ time, so today, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of scientific, demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High.” This attitude of true humility and divine Science, which accepts and admits and declares for perfection in everything, is very necessary today.

Again, on page 596 of “Science and Health,” Mrs. Eddy writes, “The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.” All these references, and many others, indicate our need to dwell in this “secret place of the most High,” to drill and school our thought with the system of Science into a full admission of Principle and the naturalness of its perfection.

The Psalmist goes on, “I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.” It is as if he is saying, “My security and my safety depend on my dwelling in Principle and its perfection.”

TRUE SAFETY

In the next verses, and following what John Doorly showed to be the Science order of the synonyms for God, we have an illustration of the synonyms Soul and Life. We first read, “Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.” What an assurance of the safety of Soul, as against the apparent subtlety of sense and the noisomeness of its testimony! But in order to experience that safety, we ourselves must be sure that we are listening to Soul and not to sense.

“He shall cover thee with His feathers, and under His wings shalt thou trust.” There we have a great sense of Life, for the wings of inspired thought lift us into the “open firmament” of heavenly ideas; those wings, when taken and used, can always be trusted.

Then the Psalmist continues, “His truth shall be thy shield and buckler.” In this term “shield” we again have an indication of Life, to which Mrs. Eddy refers when she says, “I suggest as a motto for every Christian Scientist,- a living and life-giving spiritual shield against the powers of darkness, – “Great not like Caesar, stained with blood, But only great as I am good” (Mess. 02 14:6-10).

No false sacrifice, no false sense of being “stained with blood,” is required of us by Life, but just the laying down of the mortal sense of things in living a life of natural goodness. Today we should see that we are not required to give up anything that is good. There is no negative process, for Mrs. Eddy tells us on page 201 of “Science and Health”: “The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.” This is not the hour of negatives and vacuums, but the hour of positives, and a world found to be absolutely full of natural goodness through our using what Mrs. Eddy calls “the lens of Science,” – divinely scientific thinking. That kind of thinking is always a “life-giving spiritual shield.”

“THOU SHALT NOT BE AFRAID. . .”

In the next few verses we are given the tones of Spirit and Truth, and we find that the Psalmist’s terminology is applicable even to the things that would try to bring terror to us today. He says, “Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.” We should remember that the arrow is a directed missile, and that the arrow of that day was simply a directed missile limited in its range because of the limited scope of warfare in those days, but surely just as dangerous and lethal as the directed missile of this hour. If it were possible for you to be killed – but it is not – you would have only one life to lose, and it would not really matter if your death was brought about by that arrow of the Psalmist’s time, or by the extremely developed but similar weapon of today.

But the point the Palmist is really making is that thought dwelling in the undisturbed realm of conscious realization, produced by Truth as it operates through the spiritual calculus, could never be frightened by the terrors of ignorance (or night), nor embittered to the point of barbing any mental arrow that might appear to be directed at it. Mrs. Eddy says, “The mental arrow shot from another’s bow is practically

harmless, unless our own thought barbs it" (Mis. 223:30-1). She goes on, "It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion." But anyone dwelling in that state of thought evolved by a constant, full admission of Truth, so that his thought-processes are guided in the realm of spiritual reasoning, based on Spirit's onliness, can never be disturbed by the attempts of animal magnetism to operate through any channel. Your absolute safety from the effects of any directed missile lies in your ability to rid yourself of those erroneous thought-processes named here by Mrs. Eddy, – pride, self-will, and egotism.

The Psalmist goes on to say that we need not be afraid "for the pestilence that walketh in darkness,"– that is, of the harmful opinions produced by ignorance,– "nor for the destruction that wasteth at noonday,"– in other words, of the destructive force of a false egotism, which is often generated when men attain the zenith of some human revelation.

He continues, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Remember that in those days the destruction of ten thousand meant the annihilation of a race, so today's fear of the H-bomb is the equivalent. But again the Psalmist was going deeper than that, and showing that if you dwell in Truth, a thousand theories based on human hypotheses, a thousand theories of what might happen, will fall at your side. As you learn to dwell at the "right hand" of Principle, with Life, Truth, and Love, then even ten thousand theories based on the opposites of these great synonyms, such as death being the ultimate, or error being a reality, or hate being an obvious effect – all that finity will fall at this glorious "right hand" of conscious power. And you will in no way be involved in the necessary self-destruction of those false theories.

The Psalmist follows this by declaring, "Only with thine eyes shalt thou behold and see the reward of the wicked." Reason based on sense testimony can only produce a negative result, with error looking as if it has the upper hand; on the other hand, reason based on that activity which we refer to as the spiritual calculus of reality, and which is impelled by Christ, Truth, results in the seeing and experiencing of good alone.

The Psalm goes on, “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;” – because consciousness is dwelling in the truth which is the outcome of the perfect Principle; – “there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” The Psalmist is showing that nothing evil can just happen accidentally. There is no question of chance; the fact is that nothing can come to plague thought established in the active consciousness of Truth.

This section, which illustrates Spirit and Truth, ends with these verses: “For He shall give His angels charge over thee, to keep thee in all thy ways” – those angels are Truth’s ideas. “They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Those truths operate as a calculus of unlabored spiritual reasoning, which bears you up and protects your footsteps. In that way you never experience the dashing of your foot (the ideas which carry you forward) against a stone, symbolizing here the false calculus of false human reasoning, based on mortal mind’s outlook.

If you do not allow His “angels” to take charge of your thought-processes, you may be tripped up by some belief that colds go around in the winter, for instance. If you keep yourself alert to the true sense of the seasons, you will know that there is no winter of discontent, but only the quiet, resting waiting for new development; that is a wonderful period, and it is warm and very good. Or to take another example: if you dwell in the spiritual calculus you will not dash your foot against that “stone” which suggests that you should be careful because of your years. It will not trip you up, because you will know that you were never born and so there is no calendar time to govern your reckonings.

DOMINION OVER LION AND ADDER

Then we come to a sense of Mind and Love when the Psalmist continues, “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.” Mrs. Eddy enlightens us on the tones of Mind in this verse when she writes in “Science and Health” on page 321, “When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses’ fear departed. In this incident was seen the actuality of Science. Matter

was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean." In this reference we see also an indication that this Psalm is to do with the activity of divine Science, as previous references have shown.

Again, Mrs. Eddy illustrates the tones of Mind and Love in these verses when she says, "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and love. But the same 'Mind... which was also in Christ Jesus' must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles" (S. & H. 243:4-13). Another reference which indicates these tones of Love and Mind is found on page 514 of "Science and Health": "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm... Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless."

In his own vivid language the Psalmist is bringing out that every manifestation of animality, however aggressive, subtle, or malicious it may appear, will be "Christianly and scientifically reduced to its native nothingness" (S. & H. 572:5-6), through the understanding of the all-inclusiveness of Love's realm. The Psalmist continues, in this same tone, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." Mrs. Eddy, in referring to this name of Mind, states, "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name" (S. & H. 143:27-31).

The Psalmist concludes the tone of Love and Mind on this note: "He shall call upon me, and I will answer him:" – the instantaneity of Mind's ideas: "I will be with him in trouble; I will deliver him, and honour him" – as Mrs. Eddy says, "Love is the liberator" (S. & H. 225:21-22).

SCIENCE SATISFIES

The Psalm ends, as it began, with a strong tone of Principle, which, in this candlestick order of Science, runs through all the synonyms for God. "With long life will I satisfy him, and shew him my salvation." There is nothing satisfying to man but ideas based on Principle; there is nothing that has long life (that is, which is eternal) except ideas based on Principle; there is nothing that can prove and demonstrate itself and show its own salvation but an idea based on Principle.

And so here in this Psalm we have seen something of the positive outlook of Science, that Science which enabled Jesus to despise material phenomena in their manifestations of power, and to uplift and beautify them in their symbolic, though limited, expressions of Truth.

WOMANHOOD COMES TO MANHOOD

Today we must realize that we have been equipped to keep in the vanguard of thought, and because we are so equipped, we must accept the challenge and fulfil our part. For instance, a new aspect is appearing on the human stage which is illustrated by what are termed "teddy boys." Sometimes we are tempted to ridicule this outward manifestation of a human thought-process which is but the shadow of an actual spiritual activity. Think for a moment, though, how some people ridiculed the extremists in the suffragette movement, and yet today in retrospect we can see that there was being born to women a new freedom based on the recognition of their rights, which in turn was impelled by the awakening sense of their own manhood. Womanhood was awakening to its rights and its necessity to express its own manhood in conformity with the Science revealed in the first chapter of Genesis, where we read, "so God created man in His own image, in the image of God created He him; male and female created He them" (each one of them).

Now today we see the other side of the picture; we see being born to men, first, a recognition of their need of womanhood, and, secondly, some acceptance of that womanhood. For example, in resolving the differences between labor and capital we see a new tone coming, a tone of reason, an atmosphere more of conciliation than inflexibility and self-will; in other words, a tone of true womanhood is balancing and moderating the more aggressive attitude sometimes

associated with manhood. In such spheres, and now in the extremes of effeminacy associated with “teddy boys,” we are seeing hints of the coming of that which will save the present situation in the world, even as it is actually engaged in saving the situation in our own thought-processes, – namely, the coming of womanhood to manhood.

Is it not a fact that the appreciation and evaluation of the good in others is often preceded in human experience by an aggravation of the very opposite of that good? And so together with the growing appreciation of the calm and noble outlook of that side of character classified as true womanhood, we are now confronted by its opposite in the senseless violence and spite sometimes shown (alongside the extreme effeminacy) by these young men who are too casually called “teddy boys.” In fact, they are fine characters who have temporarily missed the way of expressing themselves. They represent a type of thought advancing out of itself into nobler expressions.

When we glimpse the scientific significance of this” we shall better understand why Jesus saw the great potential for good in similar types of dissatisfied thought, referred to in the Gospels as “publicans and sinners.”

Here again, as we were shown in the pages in “Science and Health” and the chapter in Matthew which we have just considered, it is wise to remember that these phenomena are not “out there,” but within our own character-experience, and that the saying “What thou seest, that thou beest” still holds good. If we would experience the peace and happiness of our own true womanhood, we should be alert to the claims of the false female qualities – and yet not disturbed nor angered by them, for they are uncovered merely in order to reveal first their own emptiness and finally their own nothingness. When there is no “teddy boy” trait in us, we shall no longer be able to see such traits in any individual here on earth; and indeed when all the true qualities of character which they reveal by scientific reversal are released to their full expression in us, then we shall see those same qualities fully expressed in these fine individuals whom we may have thoughtlessly labeled “teddy boys.”

So let us learn to allow Science to use our thought-processes so that we can, in Mrs. Eddy's words, exchange "the objects of sense for the ideas of Soul" (S. & H. 269:15-16); for, as she also tells us, "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267:24). The only thing that is actually going on is the activity of Principle in the realms and through the manifestations of its own perfection; therefore whenever we see a shadow, our only job is to accept the challenge of that shadow and find the specific truth of which it is but a shadow through the interference of materialism. Surely there cannot be a lovelier or healthier attitude towards life and all its happenings than this scientific realization that where sense says there is a shadow, Soul says, "Come and enjoy the light."

THE VISION FURNISHED BY LOVE

After considering the ninety-first Psalm, which speaks of dwelling "in the secret place of the most High," which is obviously the place of safety, we are led on to see how to dwell there, through considering what Mrs. Eddy says about the holy city.

Before beginning with Chapter 21 of Revelation it is interesting that at the top of page 572 Mrs. Eddy writes, "Thus we see, in both the first and last books of the Bible, – in Genesis and in the Apocalypse, – that sin is to be Christianly and scientifically reduced to its native nothingness." And then she continues: "Love one another" (I John, iii. 23), is the, most simple and profound counsel of the inspired writer." So there you see that Mrs. Eddy shows us that we can only reduce sin to its native nothingness from the "throne of grace," from the standpoint of divine Love, and that is why at the top of page 96 she says, "Love will finally mark the hour of harmony..."

The great fact about Love is acceptance, acceptance of Truth. Whenever you fully accept Truth, you naturally and inevitably handle error, – often consciously, though very often unconsciously; but in any case when through Love you accept Truth, error goes out of the picture.

Mrs. Eddy continues in the next paragraph on this page 572, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death."

“A NEW HEAVEN AND A NEW EARTH”

Now let us consider Revelation 21. It begins like this: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” The marginal heading to Mrs. Eddy’s first paragraph interpreting this verse is “Man’s present possibilities,” and that indicates that we should not think of John the Revelator as different from ourselves in any way or in any opportunity. It is only false theology, which puts a tag on certain people and sanctifies them out of our reach. We must remember that humanly John the Revelator had been a very human young man. He even made the mistake once, with his brother and mother, of asking for personal prestige in the kingdom, which they thought Jesus was going to set up. But John the Revelator had one great secret: he loved. And if you love, even if you make mistakes at first, you are bound to win through. If you love, the answer will always come to you. And so this John, who started as an ordinary young fisherman, became the great Revelator, equipped to see a new heaven and a new earth, even while he was still on our plane of existence.

Is there not a great lesson in this? Should we not so love heaven and earth that we become determined to find a new heaven and a new earth? For instance, most people hold the old sense of heaven and either think of it as a place they may go to willy-nilly at some future date, or else think of it in terms of release. A person who is ill thinks it will be heavenly when he is released from his illness; a typist may think of heaven as a release from her job into the bliss of marriage; a small boy may think of heaven as a release from school and its discipline into the bliss of doing just what he likes on holiday; and so on.

The opposite of release is a binding or captivity, and so may not we be wise to see that the new heaven is found in binding ourselves to the demands of Principle, and being captivated by the joy of performing them? Thus the sick person should not look to some future release, but should begin immediately to bind his thought to all that is healthy and harmonious; and surely even the typist and the small boy find true happiness if they accept the position they are in and live it to the full, in a complete captivity to all its possibilities and joyous requirements.

Then again, think of earth. So often we believe it to be a stage upon which we are bidden to carry out our duties under the stern mandate of morality; but to people like the great Master earth was a place of constant revelation. Everything – the lily of the field, the bird and the blossom, men and women – spoke to him of Principle, his Father. Mrs. Eddy tells us that “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy” (S. & H. 476:32-5).

Today there is a great necessity to have a new earth. We need to get away from the limited standards and values of our present sense of earth. Think of this Master, and some of the things he did; he never conformed to the ordinary standards of earth. Could the so-called science of economy support the method whereby after the feeding of the five thousand there were literally basketsful over, in fact, a greater amount of food to be gathered up than when he had begun? Would anyone today go so far as to ask someone who had just been healed of paralysis to take up his bed, even though it was something far more easily removed than a modern bed? It was as if even in his healings Jesus would not be satisfied with only the healing itself, but went on to challenge all the normal standards, so that for instance with a young girl just lifted from the claim of death he demanded that she be given meat. And in his parable of the laborers in the vineyard we read that the men who came in at the eleventh hour received the same amount as those who had been working from the very beginning of the day. What shop steward today would recommend that men coming in on Friday should earn the same amount as all those who had been working since Monday? And so let us challenge the so-called standards of this human earth, and require of them, even here, a fuller and higher manifestation of harmony.

For example, no one should think that when he receives his paypacket, salary, or feel that is all there is to it. He should refresh and rejoice himself by realizing that in every moment in which he has worked joyously he has been paid in a manner and with an income much greater than that indicated by the wholly inadequate human symbol. This outlook on life will, incidentally, whenever it is productive

of good, bring an even bigger income than seemed humanly possible.

“GOD WITH US”

Mrs. Eddy continues her explanation of the first verses of Revelation 21 by saying, “Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people” (S. & H. 573:13-17). This is indeed a revelation, and it would be well to develop our ability to accept it, – that God is ever with men. If we cultivate the habit of having the freedoms of a new heaven and the joys of a new earth, we too shall find that accompanying that scientific consciousness will come this revelation of “God with us.”

It should be natural to acknowledge that when we love, Love is here; that when we stand for and realize truth, Truth is here; that the very fact that we are alive means that Life is here; that whenever we demonstrate or illustrate anything, Principle is here; that whenever we are certain, instead of being caught up in the vagueness of sense-testimony, Soul is here; that whenever we reason, as we are reasoning now, in the realms of the pure calculus of spirituality, Spirit is here; and that whenever we are intelligent and wise, Mind is here. For, as Mrs. Eddy tells us, “Principle and its idea is one” (S. & H. 465:17).

Mrs. Eddy’s answer to the question “Do you believe in God?” reads, in part, “He sustains my individuality. Nay, more – He is my individuality and my Life” (Un. 48:7-9). And so we have her authority for the necessity to realize that wherever man is, God is. First, we must recognize, as Mrs. Eddy indicates, that He sustains our individuality, – that is, that He is ever with us. But later we shall see that there is a greater closeness than this. He is not only with us, that is, alongside us, sustaining us, but He is actually the Being who has us as His expression. Thus Jesus was not only conscious of the Father being always with him, but was conscious also of a closer and more scientific unity – when he said, “I and my Father are one,” and when he declared to his disciples, “He that hath seen me hath seen the Father.”

So in this Revelation we find an ordered process of developing thought: first, discovering goodness all around in a new heaven and a new earth; secondly, realizing that that means that goodness is with us and alongside us; and, thirdly, we shall see how we go on to recognize that we are that goodness expressed. There is no space, however small, between God and man, although of course they remain distinct as cause and effect, Principle and its idea.

THE SYMBOL OF THE LAMB'S WIFE

The next verse of Revelation 21 which Mrs. Eddy, interprets, on page 574 of "Science and Health," is this: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, – I will show thee the bride, the Lamb's wife." Mrs. Eddy says of that, "The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love," and surely we have seen something of the truth of that in our consideration of pages 96 and 97 of this textbook and of Chapter 24 of Matthew.

But a passage that has become very real to us of late is this, which begins at the bottom of page 574: "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense, of Love; and behold the Lamb's wife, – Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense." Mrs. Eddy immediately continues, "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science." The point that has recently become very real to us is that the "sacred city" is actually the Lamb's wife, "Love wedded to its own spiritual idea." Before you can fully understand the city foursquare, then, you need to grasp something of the magnificent import for you of that symbol of the Lamb's wife, "Love wedded to its own spiritual idea."

When two people wed in this human experience, they give their all to each other. Have we ever thought that Love has wedded itself to us, that Love is giving its all in us as our expression of itself? That we are as important to Love as Love is important to us? That there should no longer be any sense of inferiority to Love in quality? Even

in the human, when a prince marries a pauper, she becomes a princess at the instant of that marriage. And so it is that in this scientific unity illustrated by the symbol of the Lamb's wife, "Love wedded to its own spiritual idea," we are placed at that height of perfection which is the only satisfying position for man and which is already consummated in every degree. At the back of the great Master was always that sense that Love gave him all, and he was relaxed and released by that.

For a long time we have considered the "city foursquare" and some of the great things which it means, but only recently have we seen the importance and the necessity of all that is implied in these lines which come immediately before the paragraph beginning, "This sacred city," and to which it refers. As Mrs. Eddy implies, all the plagues that would appear to be imposing themselves on earth's scene today will disappear to us immediately we become fully conscious of what this Lamb's wife really means to us here where we are.

THE FOUR SIDES OF THE CITY

In the description of the sacred city, which follows, it is well to remember that it is Mrs. Eddy who says, "The four sides of our city are the Word, Christ, Christianity, and divine Science" (S. & H. 575:17-19), because it has sometimes been said that John Doorly inaugurated this aspect of Science. We should remind ourselves, of course, that Mrs. Eddy told us these truths and John Doorly made us aware of their vital importance, but that the truths themselves have been established throughout all time. We are blessed in having been led to their study, with all the wealth of revelation, which this makes possible.

(1) THE WORD: "THE POLAR MAGNET OF REVELATION"

Mrs. Eddy now describes further the four sides of the "city foursquare," and she begins: "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation" (S. & H. 575:26-27). The most magnetic or attractive thing on earth for every one of us is revelation, and so if we want to be really interested in our studies, we should always open our "gates" and expect revelation, the revelation of something new. Each of us should have the sense, "I am entitled to revelation, to something brand-new and crisp and

clear and sparkling, to something wonderful that will carry me away in the spirit.” Even if we are going over well-trying and proved propositions, we should expect of them total newness, a fresh revelation, for the safety and satisfaction of man, whether, in a campaign, in a business, or in his studies of the infinite, are based on forward movement. In Isaiah’s words, “As birds flying, so will the Lord of hosts defend Jerusalem.” In the prophet’s day a bird in flight was safe from earthly snares; – a student having constant fresh revelation based on Principle is not only safe, but feels satisfied.

And so the Word, our “North Star,” by which we can safely set our compass, causes us to open the gates of thought to a constant revelation from the divine Mind, expressed to us and expressed as us.

(2) CHRIST: THE “STAR OVER” THE MANGER

Mrs. Eddy continues: “eastward, [its gates open] to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus” (S. & H. 575:27-29). The Wisemen were wise because they followed the star to the manger of Jesus. They realized that the Christ-idea must come to the point where human thought is manged or cradled at any given time. And so we should see that we translate the truths of spiritual being, as revealed through the synonymous terms for God and the activities of the divine system of Principle, down to the point where we understand and feel them as they come and cradle us in safety and security. In that way we see fulfilled in our individual consciousness Mrs. Eddy’s definition of Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583:10-11).

(3) CHRISTIANITY: “THE GENIAL TROPICS”

Now to the third aspect to which the gates of the “city foursquare” open: “southward, to the genial tropics, with the Southern Cross in the skies, – the Cross of Calvary, which binds human society into solemn union” (S. & H. 575:29-32). Few people, if any, but Mrs. Eddy would have had the courage and spiritual vision to link the “genial tropics” – a symbol of quick and unlabored fruitage, abundance, warmth, and friendship – with the Cross of Calvary, but this is because few people realize that that cross symbolizes the

moment of greatest triumph for the great Master and his new understanding of divine Love.

Surely part of the cross that Jesus bore was the suppression of his desire, based on his deep human love for mankind, to go on being an instructor and teacher to both his students and the world. He had said to the disciples, "It is expedient for you that I go away," and he was learning the tremendous lesson of leaving his ideal, the ideal for which – he had worked and given his whole life, in the hands of God. There is no doubt that when he saw, on the one hand, the apparent inadequacy of those students to carry on the great work, and on the other hand the apparent desire of those influenced by mortal mind to destroy all that he had established, then to persist on his determined path of leaving everything to God must have been an immense effort, and a cross.

The more one ponders the life of Jesus, the more one sees that some part of this cross was his determination to stop being a teacher and to go over to Love and let Love teach him and all history and all humanity that if you love, you win. If you love, what you establish lives for ever. When Jesus reached the point where he was no longer a wonderful corrector to his students, he defined and brought to earth in real tones immortality. Love that has no corrective is immortal.

But the point to remember is that when that great lesson had been fully learned and accepted, as indicated by his words at Gethsemane, "Nevertheless not as I will, but as thou wilt," the Master entered a realm which no one can fully understand until, in some measure or in some way, they have experienced the same uplifting processes of such an ordeal and entered thereby a realm of unweighted spiritual happiness. We get a glimpse of that happiness in what Mrs. Eddy refers to as "the joyful meeting on the shore of the Galilean Sea" (S. & H. 34:31-32).

Does not every one of us have to learn that, finally, we must leave our friends and those near and dear to us, and even our own selfhood, to the care of Principle? Correction, teaching, and every activity which in any degree, small or great, admits the necessity of correction and teaching, and therefore admits the presence of anything imperfect, has at last to be dropped at the feet of everlasting Love. The mother learns that there comes a time when she can no longer correct or

guide her child if she wants him to progress to experience the unlimited possibilities of good. We shall all learn that a time comes when all forms of correction, both for ourselves and for others, have to be laid aside; and if we are really in earnest, this can constitute a cross. Yet if we fulfill its requirements, we can enter a realm indicated by the term “genial tropics,” – a realm of warmth, happiness, and unburdened progress.

How true is that prophecy in Jeremiah: “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” In learning this great lesson and all that it really implies, especially when we are truly in earnest, there can be the same elements of giving up the best of human desire for the good of others as were carried up the hill of Calvary; and it is this relinquishing of the corrective element in even the best of human nature which will finally, as Mrs. Eddy says, “bind human society into solemn union,” for surely one thing that breaks up human society is that there are so many people trying to be earnest correctors.

Before we leave this side of the city, we should remember that unless Jesus had been the best teacher, exemplar, and corrector to mankind, he would not have come to the point where he saw the necessity of passing to something higher. If today you love humanity, you will do everything you can to help men; and of all that you can do, example is the best. But only when you are at your best in anything, and have reached the zenith of your performance in that realm, will divine Love require you to move on. When we are at our best in anything; that is the time to advance to higher things, and divine Love will see to it if we tarry; but until we have reached our best, it would be wrong to try to move on. We must have drawn the sword of Truth and used it, before we are equipped to put the sword up in its scabbard (Mis. 214:11-18).

It was no cross to Jesus to handle error and annihilate it, to teach and illustrate by demonstration, but this led him to that which was a temporary cross, – the leaving of his students and his ideal in the hands of God. To work for them thoroughly and perfectly was no ordeal to him; to cease working for them in that way, and to go on to higher things, was a momentary ordeal.

So let us learn, first, how to work for ourselves and others and the Christ ideal, thoroughly and perfectly and through all manner of correction; and then when this is done, we shall be led to a position where we shall properly understand this part of the cross, which Jesus accepted. At that point we shall see how it immediately led him to the freedoms and joys expressed by Mrs. Eddy's profound use of the phrase "genial tropics."

(4) SCIENCE: "THE PEACEFUL SEA OF HARMONY"

Mrs. Eddy now ends her description of how the gates of the "city foursquare" open, with these words: "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony" (S. & H. 575:32-2). When we have learnt the great lesson of Christianity, by which we finally see that there is indeed nothing to correct, because we have gone over completely to the side of Love, we then pass naturally to "the grand realization of the Golden Shore of Love." This is the arrival point, the end of the journey, and yet the beginning of a completely new experience, an activity based in Principle and never leaving the atmosphere of perfection. Even in music there is an experience beyond that of being the corrector, the instructor, or the learner.

Here on this fourth side, which indicates Science, there is nothing but perfection, "the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony," – a state of consciousness where we can look out over even elementary human thought and see in it nothing but good. When we have learnt to love, there is harmony even in the little things of human life, and nowhere is there storm or trouble. When we love, then even in all the comings and goings of human experience there is nothing else but harmony. And this is something we can all do.

There must come a time when, without our being moved from this human scene, it yet speaks to us only of Principle and its idea. "Heaven is not a locality," as Mrs. Eddy tells us, "but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord', as the Scripture says" (S. & H. 291:13-18).

We love this sense of “the Peaceful Sea of Harmony,” for it shows that at the highest point of Science the sea no longer exists in the generally accepted sense of it as a symbol of “tempest-tossed human concepts” (S. & H. 536:6-7). A time must come when, where we now see the “tempest-tossed human concepts,” we shall only be able to see a “Peaceful Sea of Harmony;” we shall enjoy a state of consciousness that has reached the levels where it can only see what is actually going on in Science.

We never have to get rid of error, for there is no error to be removed. We have only to analyze, uncover, and annihilate erroneous states of our own consciousness, or rather the so-called consciousness of animal magnetism, the liar and its lies, until, were error may now appear, it will be impossible for us to know anything else but that blissful state of conscious experience symbolized by “the Peaceful Sea of Harmony.”

THE UNITY OF MALE AND FEMALE

On page 577 Mrs. Eddy gives another explanation of the symbol of the Lamb’s wife, and immediately after this she begins a new paragraph with the words, “This spiritual, holy habitation,” and then describes the “city of our God.” Is it not very significant that in her descriptions both of the “city foursquare” and the “city of our God” she first gives a definition of the Lamb’s wife, and then tells us that this is the holy city?

In this second definition of the Lamb’s wife Mrs. Eddy says, “The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, – to the perfectibility of God’s creation” (S. & H. 577:4-11).

In the first definition of the Lamb’s wife there was that sense of Love being wedded to us as its own spiritual idea, and the wonderful implications and certainties of such a wedding. Now we are led to an amplification of this by being shown how every individual is by reflection complete in himself or herself, complete with all the qualities of the true male and the true female, balanced in each individual

character in such a way that, as Mrs. Eddy says, “there is no impediment to eternal bliss.” Again, if we became really conscious of what this meant, we should then understand the definition of the “city of our God” which follows. In fact, we may well ask ourselves if this understanding of the Lamb’s wife is not one of the most important things in our studies.

In thinking about this, we realized that Jesus’ character-model was superbly balanced, and so we were led to study the origins of that character-model. This brought us to the first chapter of Matthew, and here we read this verse: “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” To us the meaning of that term “fourteen generations” is the activity of thought symbolized by the “city foursquare” (the “four”) made real and tangible to us in the translation down to the point of touching our human experience; that touching is symbolized by the “ten,” just as the ten Commandments translate the Christ ideal down to application in human experience.

And so here the fourfold calculus of reality, described as the “city foursquare,” becomes real to our experience when and as we develop this sense of the unity of male and female, or the Lamb’s wife. We began to see that this was developed very specifically in the experience of Abraham and of David, in the experience of the Israelitish nation in Babylon, and in the experience of Mary when she conceived the Christ-idea, which brought forth the human exponent of it, named Jesus.

ABRAHAM, DAVID, ISRAEL

Looking first of all at the character of Abraham, to see how the unity of male and female developed with him, we find that he had an anaemic sense of fatherhood before his son Isaac was born and later when he was willing to sacrifice that son, and that he had an anaemic sense of womanhood when he called his wife his sister; but he came out of those deficiencies and found the balance of the male and female in himself, and that is why he was renamed. Of course, the greatness of the story is that it teaches us important and specific lessons of how we too can find that balance.

Then again, David was a symbol to the Israelites of the unity of the male and female. David revealed a wonderful sense of manhood in his victory over Goliath in his youth, and he always had a great sense of womanhood, although there was a time in his experience when he tried to get womanhood, – he took Bathsheba from her husband. This trying to get is an admission of incompleteness, just as we sometimes say, “I must get more loving,” instead of realizing that we are loving and that it is our job to release this side of our character into expression. But David learnt how to develop and balance these qualities of manhood and womanhood, until he stood to the Israelites for the unity of the male and female; remember that it was he who during his reign united Judah, a symbol of the male, and Israel, a symbol of the female, or womanhood. Again, this story of David reveals magnificent and definite lessons of how each of us can unite these qualities of manhood and womanhood which are always present in our character and which should be sought, found, and united.

In captivity something happened to Israel, the woman-sense, and her wealth of latent spiritual insight. What happened was that the great prophets discerned some sense of system; it was being used in Babylon in an erroneous way, but the prophets took that sense of system and order and applied it to their spiritual, thought-processes and, as is always the case in any age, the introduction of systematized methods brought creativity. And so, through such characters as Ezekiel, there came that wonderful story of the seven days of creation, which contains within itself an outline of the sevenfold nature of God and its activity through the fourfold system of Science.

So Israel, “representing womanhood, became united to the true male, or creative sense, of systematized thinking. Then the magnificent spiritual sense which was always in the thought -womb of Israel was given form and identity, and that marvelous “child,” the Priestly Document, was born. Potentially the woman sense of things always has the child, but the male aspect has to enter the picture to spur things into activity, so that the conception of the Christ-idea can take place.

THE VIRGIN MARY AND THE MASTER

It was because Mary was conscious of these things and dwelt with them, as well as responding to the great yearning – of her race for a

Messiah, that the creative sense entered into that which was natural to her as a woman, the ability to accept; and out of her self-conscious communion with Principle the Christ-idea was conceived.

Jesus was the masculine representative of the spiritual idea, and the first impression we have of the Master is of his power and certainty and conviction, though all the time this was closely linked to the womanhood of his character, which expressed the tenderness and understanding of the Love, which made him great. Mrs. Eddy says in "Christian Healing" that "the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (10:5-8). And so although the first thing that impresses us about the Master is his manhood (and in that he certainly was unparalleled), he also developed and practised the womanhood of his character. As time went on and he saw the importance of womanhood both for himself and others, he said, "A new commandment I give unto you, that ye love one another." It was the balanced unity of male and female that gave him his full stature.

If you also examine Jesus' healing work, you will see how he established that balance of manhood and womanhood. Again and again it was the spur of true manhood which the Master brought into the picture to stir into activity the goodness which was lying dormant, but ready to be awakened. For instance, to the man with the withered hand he said, "Stretch forth thine hand;" to the leper, "Be thou clean;" to the man at the pool of Bethesda, "Rise, take up thy bed, and walk;" to Jairus' daughter, "Damsel, I say unto thee, arise," and to Lazarus, "Come forth." In our own lives too we may often find that the need is to allow the creative, dynamic purpose of true manhood to inspire into activity the underlying acceptance of perfection, – our true womanhood.

So here in this verse in Matthew, with its sets of "fourteen generations," we see that the unity of male and female, as symbolized in the characters we have just considered, was the basic factor which made practical and alive that activity of thought termed the "city foursquare;" the "four" becomes linked to the "ten," or practical experience of men, through their developed ability to reflect the male and female of God's creating in their individual natures.

It is interesting also that the fourteenth chapter of "Science and Health," which is "Recapitulation," starts with that great definition of God which includes the male and female aspects of the Godhead; for the more you consider it, the more you come to realize that the synonyms Mind, Spirit, and Soul give a sense of the manhood of Principle, and that Life, Truth, and Love give a sense of the womanhood of Principle.

MARY BAKER EDDY AND JOHN DOORLY

When Mary Baker Eddy took her place in the history of the developing spiritual idea, she brought to the Israel of her day, that is, to thought which had always contained the seeds of goodness, a sense of manhood, a sense of the creative purpose of Mind; and this awakened all that was good in human character, the latent womanhood, into the activity of healing and demonstration.

Her discovery, Christian Science, representing the womanhood of God, accepted unconditionally the manhood of God in its entirety and wholeness. This manhood of God was the creative purposefulness of good as manifested by Jesus. It was the full and unresisting acceptance of that vital, creative aspect of the Master's teaching and life which caused Christian Science to bear afresh the child of the Christ healing. All other latent good as expressed by men, representing the eternal and ever-present womanhood of God, had up to that time refused to accept this creative or manhood aspect of God which Jesus had taught and demanded of his followers. That is why this latent good had remained barren of any sturdy and beneficial child.

Mrs. Eddy not only saw the manhood and womanhood of God's creating, but also taught their naturalness and necessity. We read on page 249 of "Science and Health": "Let the 'male and female' of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine 'powers that be.' Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological." The marginal heading here is "Renewed selfhood," and there could not be a more beautiful word-picture of the divine nuptial of manhood and womanhood.

When John Doorly came on the scene, he again renewed this balanced activity of “compounded spiritual individuality.” He brought out the creative or manhood aspect of good through his emphasis on divine system and order. In all thought-processes there is nothing more creative than system and order; in fact, without them there is no creative purpose. With this creative system of scientific analysis and exploration, John Doorly aroused thought to find the Christ-ideas which were already there in the Christian Science text-book, but which needed this creative sense in order to be given form and conscious expression. He then entered, and taught us how to enter, the womb of all spiritual thought and idea, namely, the Bible narrative.

TODAY’S CHALLENGE TO US

And so throughout the Bible and subsequent history of the spiritual idea, there emerges again and again this necessity for and fulfilment of the balanced unity of male and female. Today too there is latent goodness everywhere, but the creative and purposeful sense of systematized thinking, or true manhood, is needed to spur that goodness until” conception unconfined is winged to reach the divine glory” (S. & H. 323:11-12) of scientific demonstration and scientific certainty. Goodness lies latent and abundant in us and everyone, but the creative purpose of systematized and scientific thinking is necessary if we are to see that goodness take form in dynamic realization, for this will reflect the Christ and reveal the Christ healing to any situation.

Mrs. Eddy wrote interestingly of this when she answered a question put to her, and gave the following to the Associated Press in 1901: “I did say that a man would be my future successor. By this I did not mean any man today on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind” (My. 346:27-5).

How right John Doorly was to show the Science and system of Mrs. Eddy’s revelation, and to teach that through this we should waken the latent energies of goodness in ourselves and everyone, for this

state of thought is surely the manhood to which Mrs. Eddy refers here. Must we not therefore watch that we constantly refresh in ourselves this manhood or creative purpose of good, which today is especially seen as system and Science, and unite it with the natural love of good, which is in everyone? Mrs. Eddy saw that it was this manhood of God in individual demonstration, which would lead on the ages.

BECOMING AWARE OF OUR COMPLETENESS

As we consider these things, we see how important are the explanations which Mrs. Eddy gives of the Lamb's wife, and that in order to grasp the full meaning of the "city of our God" we must first have experienced in some measure a balancing of our character-model as an expression of the male and female of God's creating. It is a wonderful thing to realize that we are complete now, that we do not need to make ourselves complete, because, as Mrs. Eddy tells us, "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one." That unity is already presented, already consummated. Anyone can be a man and a woman to any situation or any condition at any time, whenever he determines to do so, and nothing can stop him, because he is that already. So should we not be alert to cast out any suggestions which would interpose a doubt about this, or try to make good a lying claim to the effect that one God, one creator, does not have one kind of creation, or offspring, which is male and female in itself, even as He is the Father-Mother God in Himself?

From the glorious heights of a "divinely united spiritual consciousness" the great calculus of thought symbolized, first, as the "city foursquare," and later as the "city of our God," will become natural and practical in our experience. We shall not be studying it as a subject above us, but reflecting a system given us for the expression of our completeness as the child of the infinitely complete and perfect Principle.

YOU ARE THE CITY

The "city foursquare" is not "up there" or "over there," but is the way by which we fully express our individuality. Man is a foursquare proposition in character. First of all, no one does anything worth-

while without revelation, and that revelation is not a self-created thing, but is given to man by the infinite and comes to him on the wings of inspired thought. Then everyone finds that he takes what is revealed to him, and follows it like a star to a point where he makes it practical in human experience, just as the Wisemen followed the star of the East to the manger of the child Jesus, who was to become the exponent of the Christ revelation in the most practical manner on earth. Everyone also has to learn that the purpose of life in the activity of good which we call Christianity is not so much to be a personal teacher and corrector as it is to remove the personal element from the scene, and allow Principle to govern man, for this alone “binds human society into solemn union.” Through learning this great lesson everyone comes to some better realization point, to some “Golden Shore of Love and the Peaceful Sea of Harmony,” as Mrs. Eddy puts it.

The “city foursquare,” then, as it becomes amplified and explained to human thought through that process which Mrs. Eddy terms the “city of our God,” is a natural activity forever going on.

Before we consider this amplification, it may be well to recapitulate: it has recently become apparent to us that we need a greater measure of that state of consciousness symbolized by the Lamb’s wife, “Love wedded to its own spiritual idea.” If we can really rest in that realization that Love is fully wedded to its own spiritual idea, and that we are the expression of that idea, then there will come for us all that which is symbolized in the marriage feast, for, as Mrs. Eddy says, “this revelation will destroy forever the physical plagues imposed by material sense.”

When John used this symbol of the Lamb’s wife, he must have known that, even in a human marriage, the new wife loses all sense of personal responsibility, and happily confides her all to the care of her husband. Thus released, she plays her part freely and joyfully in this new unity, and the husband on his side has a similar experience. How much more, then, does the Lamb’s wife, as described by John, present an attitude released from all personal responsibility, an outlook clearly held by Jesus in his work.

Turning to the next paragraph which deals with the Lamb’s wife, – that is, on page 577, – we find the picture amplified into a sense of

self-completeness. This is essential to the individual if he is to become a real companion to himself or anyone else, or a real member of any society. In this paragraph we read about “two individual natures in one.” At that point gender, as we know it, is lost and becomes infinite as a “divinely united spiritual consciousness,” in which “there is no impediment to eternal bliss.” Again, this presents a character-picture, which is surely the acme of our present understanding of the reflection of perfection. Even humanly, anyone who really appeals to us has attained in some measure to a balanced expression of his innate completeness.

THE FIRST CARDINAL POINT

Standing, then, at this height, man finds that he naturally expresses himself in the activity known as the “city foursquare” and now amplified as the “city of our God.” “This spiritual, holy habitation,” Mrs. Eddy tells us, “has no boundary nor limit” (S. & H. 577:12-13), but she gives its four cardinal points, as we shall see.

We have already seen how man first feels his thought-gates opening to the “North Star, the Word, the polar magnet of Revelation;” he feels the attraction of revelation, for there is nothing more attractive to anyone anywhere than some fresh revelation of what he is interested in; that is the eternal call that beckons man onward in every sphere. His whole seeking is for revelation. But now through Mrs. Eddy’s further explanation, on page 577, we learn how to translate this aspect of the “city foursquare” into the realization that all true revelation can only come through the activity of the first cardinal point of what Mrs. Eddy here terms the “city of our God;” this first cardinal point, she tells us, is “the Word of Life, Truth, and Love” (S. & H. 577:13-14). At whatever level we may care to think in any good process of thought, be it at the level of the highest spiritual influx of the divine idea, or at some lower level of revelation here on earth, we find that all revelation must come from the activity of Life, Truth, and Love in some way and in some measure.”

If you give thought to this and consider “any specific revelation which you yourself may have had, will you not recognize quite naturally that it was impelled by the Life which gave you the wings of inspiration, by the Truth which gave that inspiration form and wholeness, and by the Love which gave it fulfillment and finality?”

This means that if we want revelation, we should constantly turn to those three great synonymous terms for God. In the ratio that our thought-processes derive their activity therefrom, we shall have continuous revelation and inspiration. Revelation, then, is not only the most magnetic or attractive thing to man, but it is also assured in the proportion that he recognizes that it is based on the essential nature of his Principle, which is Life, Truth, and Love.

So there we have seen how the first side or aspect of spiritual activity which, in its highest sense, has been defined as the “city foursquare,” is later translated and amplified to us in the first cardinal point of that which Mrs. Eddy termed the “city of our God.”

THE SECOND CARDINAL POINT

You will remember that the gates on the east side of the “city foursquare” open to “the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus.” There is that side to character which is always finding a new star leading to a fresh identity of Truth, known as the Christ-idea; and this side of character cannot leave it there, but must always follow it to where it will come to some state of human thought that is manged or cradled, - waiting for and wanting just what this star can and must supply. Truth is ever leading men on to higher experiences through this very process. First, it reveals the star, and second, it gives them the wisdom to see how to follow it to its natural outcome of uplifting thought already prepared by it for this uplifting and so found cradled and waiting.

Now, as we turn to the second cardinal point of the “city of our God,” this process is amplified to us in such a manner as makes it safe and secure. This second cardinal point is “the Christ, the spiritual idea of God” (S. & H. 577:15). And so when we earnestly want to bring the Christ to any point where human thought is manged and waiting, we must remember that only the spiritual idea of God can give us the Christ answer to that situation. No human concept, however good, is adequate. There must be the specific “spiritual idea of God,” which we may learn from anyone of the synonymous terms, or any combination of those terms; but always we need to turn to them to find the specific “spiritual idea of God” to the situation. It is no good following a star of your own notions; the star must be heaven-born, a spiritual idea of God.

THE THIRD CARDINAL POINT

Then we come to the third side in the “city foursquare,” the south side, where the gates open to “the genial tropics, with the Southern Cross in the skies, – the Cross of Calvary, which binds human society into solemn union.” We have already seen how we are challenged by Mrs. Eddy’s use of the phrase “genial tropics” in association with the “Cross of Calvary,” and how we realize that the final purpose of Christianity is the removal of personal endeavor, personal instruction, and personal responsibility, in order to allow Principle to do its own work in its own way. Then, and not till then, we enter that unlabored and quickly fruitful activity of thought which is so well symbolized by those “genial tropics.”

Here we turn to the third cardinal point of the “city of our God,” and we find the reason for the necessity to become unlabored and impersonal, the reason for accepting this cross and discharging its requirements to the point where we receive the crown. The third cardinal point is “Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history” (S. & H. 577:16-17). This shows us how to rest our case on the fact that all right activity is the outcome of the divine Principle of the Christ-idea in Christian history.”

It is as if we discern a great spiritual current flowing ever forward, and we realize that when we place ourselves or our friends in that current, our work is done; for this current of God, this ever-forward and upward flow from Principle towards itself, will take care of everyone in ways that are much better than we can ever envisage; even through our greatest human love.

It was the unweighted joy of such a realization, which Jesus wished to give to his disciples on the walk to Emmaus. He knew that if he could show them this, from then on they would not look back at his personal mission, but would look forward into the flow of the spiritual idea, to which he had so wholeheartedly entrusted them. And so we read that on that walk to Emmaus, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

Here, then, we see even more clearly how Mrs. Eddy could so daringly and yet so intelligently link that sense of the genial tropics

with the Cross of Calvary. Earth-weights go when man realizes that good is flowing on forever, and that his only work, either for himself or his dearest friend, is to awaken thought to recognize the presence on every side of that thought-flow Godwards.

THE FOURTH CARDINAL POINT

Lastly, in the “city foursquare,” we read that the gates open on the west side to “the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.” We saw that every character-model is entitled to, and in fact must have for a rounded-out expression, this sense of constant arrival at the “Golden Shore of Love,”— things prepared for us by Love’s ever going ahead of our experience, so that when we come there, it is natural to us. However we may care to think of heaven, it is a fact that whenever we awaken ourselves to find that we have arrived there, we also find that the experience is very natural and normal, as if we have come to a place we have always known.

And “the Peaceful Sea of Harmony,” we saw, is that state of thought which at last can look out across the whole of earth’s scene, and find it quite impossible to see anything but good, anything but harmony. That very sea which Mrs. Eddy at one time used as a symbol of “tempest-tossed human concepts” (S. & H. 536:6-7), and where once we may have seen such storms, now becomes to us the expression of Principle’s harmony through man.

Here we turn to the fourth cardinal point of the “city of our God,” and we read: “fourth, Christian Science, which today and forever interprets this great example and the great Exemplar” (S. & H. 577:18-19). We realize here that it is through the translation of Christian Science that we are equipped to experience the divine idea of perfection here where we are, and that it is Christian Science which interprets the activity of the spiritual idea, and which has also shown us the true character of Jesus.

In this way we can evaluate Christian Science afresh and see its purpose and place in the whole scheme of things. We realize that it alone has been able to interpret the great example of true Christianity, the activity of “the divine Principle of the Christ-idea in Christian history,” and that it alone has interpreted the true character of the

great Exemplar. Have we ever fully recognized that until Christian Science was not only discovered but also firmly founded by the tireless work of Mrs. Eddy, there were no means by which men could consistently interpret this example and that great Exemplar? Until someone was led to break through all the veils of matter and discover that perfection is natural and is here and now, and that the only experience man has or could possibly have is a wholly spiritual one (“Life in and of Spirit,” as Mrs. Eddy puts it – until this base was established, men had not discovered the Principle from which to work; and without such a Principle from which to start, no true interpretation could possibly take place, for the whole “outcome of the divine Principle of the Christ-idea in Christian history,” and the whole Bible narrative, as well as the whole of Christ Jesus’ character and example, are based on that very Principle and on no other. Such words as these of Jesus’ confirm that this was the Principle on which he based everything: “Be ye therefore perfect, even as your Father which is in heaven is perfect;” “It is the spirit that quickeneth; the flesh profiteth nothing. “

When we fully realize just what the term Christian Science embraces, what it really is and where it really stands in the history of the spiritual idea, we shall, through giving full credit where credit is due, come ourselves “to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.”

THE CLOSING OF A “FEEBLE SENSE”

Mrs. Eddy ends her explanation of the Apocalypse with these words: “The writer’s present feeble sense of Christian Science closes with St. John’s Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it” (S. & H. 577:28-31). This was an expression of Mrs. Eddy’s great humility as she stood before the wonder of Revelation, but we like to think that in another sense it was also an expression of the fact that her feeble sense of Christian Science closed when she came to this Revelation of St. John, for, as she says, “his vision is the acme of this Science as the Bible reveals it.” With Revelation there opened up for her a powerful and certain sense, which was us wholly spiritual and no longer dealt with the human as the human, but only in terms of the divine, which will always take care of the human need. Her feeble sense of Christian Science closed when she understood Revelation,

and she went on in an absolute conviction of Life in and of Spirit, which is the holy city.

Anyone who truly begins to understand the Apocalypse will find, too, any feeble sense he may have had of Christian Science passing away and being replaced by those scientific certainties which are the only means by which man can have that Mind “which was also in Christ Jesus.”

SCIENCE IS HERE

To summarize what we have seen: if we will take the side of “Science and peace” in our own individual conscious experience, we shall not be disturbed by the “wars and rumors of wars” which attend the breaking up of material beliefs in our own thought. Rather shall we discern the real and progressive impulses behind all that appears to be going on, and we shall learn how to dwell in that “secret place of the most High” which Science interprets so magnificently through Mrs. Eddy’s description of that natural and practical holy city.

Science is here and is active and is going on in any case, and is in fact the only thing that is going on. We are surrounded with it, buoyed up on it, carried forward on it, and our whole being is part and parcel of it. If we struggle or resist, or keep our eyes closed tight, or occupy them with some other supposed source of light, then all that happens is that we do not enjoy a full, unlabored happiness and we miss the opportunity to get to know the heaven we are all in. But nevertheless in it we are. By no action of our own can we interfere with Principle’s work and Love’s completed plan, but by our own right actions we can awaken and enlarge our ability to understand just what is going on.

If we had walked with Jesus, we should have walked in the same sort of world we are walking in now, yet suddenly it would all have had a different meaning. The presence of good would have become an obvious and tangible reality. As Mrs. Eddy says of the experience of those who did walk with him, “When he was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All--Father. The grove became his class-room, and nature’s haunts were the Messiah’s university” (Ret. 91:23-27).

Jesus used the lens of scientific thinking to reveal what was really there in everything, in everyone, and in every experience. We too

have that lens of Science, and its prismatic power has magnified the meaning of the term God into its sevenfold greatness. Equipped with this, our world around us can become a sanctuary, a classroom, a university, and solitude peopled with holy messages, as it was to the disciples when they were with Jesus. Mrs. Eddy tells us practically just this when in "Miscellaneous Writings" she says, "It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden. The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter" (194: 13-18).

Having been given this lens again through the clear teaching of John Doorly, should we not be just foolish if we laid it aside and let history pass us by?