

**January 2, 2006 – Subject: Sacrament.**

**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.

Our selection this week is from – JOHN SINTON'S HARROGATE SUMMER SCHOOL 1952.

**SECOND TALK** (*Saturday morning, July 26th*)

### **Keynote of Our Work**

Last evening we spoke of the keynote of this work as making the admission to ourselves that man is the child of God, whereby he is set free to master the infinite idea. To enlarge on this, how do we make such an admission? We make it from the basis that divine Love is the one and only Mind, and that there is no other. This in turn leads to the perception of the fact that man is either in and of that Mind, having the Mind of Christ, or else his existence is a myth; one or the other. Certainly we take the former; and we accept, therefore, that man is in and of this one infinite and only Mind; that this Mind conceived him and brought him forth as idea. From this basis, therefore, man is aware of himself as individual consciousness; but being in and of the one Mind, he must necessarily partake of it in all its qualities, properties, and offices, whereby he can rightly affirm that not only he has the Mind of Christ but that, indeed, he is the Mind of Christ, and he has no other being, no other identity, no other selfhood.

When we become conscious of ourselves as the Mind of Christ, we see that the individual consciousness is the one divine Mind seen in individual reflection, and that in terms of Spirit therefore, it is reflect image, comprehended, in turn, within the divine order of Spirit. We see that man cannot lapse from that order, cannot fall from it, nor can he become entangled with other ideas within it, since “perfection is the order of celestial we see that this individual consciousness is identity, sinless embodiment, joyous, changeless, inspired, impeccable in nature and character, and likewise immaculate in conception. Seeing that, we advance to the conception of man as at one with his Principle, in and of

Principle, having no other being, no other self-existence. Then comes this wonderful development of Principle in terms of Life, Truth, and Love, whereby this individual idea found in Mind appears as irradiant in Life, irradiant in its individual being and progression, immortal, eternal, going on from everlasting to everlasting in what Mrs. Eddy calls “the rhythmic round of unfolding bliss”

(Mis. 83:2). Advancing to Truth, we see this individual consciousness in terms of perfect divine sonship, having no other being, no other selfhood. And finally we see that he is fulfilled, beautified, glorified in divine Love itself.

To take those simple facts and gather them into consciousness to love them and to cherish them so that they become the constituents of our own daily being, is from a human standpoint to begin to live as the son of God, recognizing all the while that, from the divine standpoint, that always has been so and is the fact throughout all eternity.

To make that admission sets one free, in a human capacity, “to master the infinite idea,” that is why we have foregathered here.

### **The Oneness of Being**

The foregoing is the keynote of our week’s work, but what is the foundation of it? The foundation of our week’s work is the oneness of being, and apart from that there is no other concept of being no other Science of being. In order to lay that foundation I would like to read a short article, one of the last utterances Mrs. Eddy ever gave us, at the end of Miscellany, entitled “The Way of Wisdom.” This article is based on Matthew 6: 24, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Mrs. Eddy’s elucidation of that wonderful statement is as follows: “The infinite is one, and this one is Spirit; “– the term Spirit appears because in its oneness there is no dualism; – ” Spirit is God, and this God is infinite good” – ”good” being one of the prime properties of Spirit.

“This simple statement of oneness is the only possible correct version of Christian Science” “ – there is no other possible version.” God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a ‘Suffer it to be so now’ until

we arrive at the spiritual fullness of God, Spirit, even the divine idea of Christian Science – Christ born of God, the offspring of Spirit, – wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration.” You see, matter has no part whatever, in spiritual demonstration. We cannot, in other words, demonstrate Principle in terms of its opposite; we can only demonstrate Principle in terms of itself. “The only incentive of a mistaken sense is malicious animal magnetism,” – that is the one adversary that we have to deal with, – ”the name of all evil, – and this must be understood.” ...”Spirit is infinite; therefore *Spirit is all*. ‘There is no matter’ is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated” (My. 356:21-357:25).

This oneness is the foundation of our work for this week in our further investigation of the Bible through the Glossary. The Bible, of course, is such a comprehensive work that you will readily recognize that in the course of eight or nine days we can only take it selectively and work selectively. The filling in of detail and building up of the whole picture is more than a life work. It begins with time but it extends into eternity.

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