

FUNDAMENTALS OF CHRISTIAN SCIENCE

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A STUDY
OF THE
FUNDAMENTALS
OF
CHRISTIAN SCIENCE

(being reprints from the first series of thirteen Study Sections published in successive issues of "METAPHYSICAL NOTES," December 1947—December 1949)

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NOTE

METAPHYSICAL NOTES was a periodical "designed to turn thought to the investigation and study of the Scriptures and of *Science and Health with Key to the Scriptures* by Mary Baker Eddy." It included articles on the Bible, on Christian Science, and also printed extracts from the writings of great thinkers of all ages. It appeared every two months from February 1947 until February 1951. In April 1951 it was superseded by IDEAS OF TODAY, a periodical with a different purpose. From the basis of the teachings of the Bible and the Christian Science textbook, its purpose is "to draw attention to the spiritual factors in every field, and to show that behind them lies one unifying Principle leavening the entire range of human thought and endeavour." IDEAS OF TODAY currently appears at two-monthly intervals.

September 1963.

INTRODUCTION

ONE day in the Summer of 1947 the Editors of METAPHYSICAL NOTES received some very clear and concise notes and references on the synonymous terms for God as used in Mrs. Eddy's writings, accompanied by a letter asking whether it had ever been considered a part of the purpose of this periodical to publish various guides to the study of Christian Science as well as articles on the subject. Later, this was followed by another letter and enclosure in the same vein from a different quarter. These enquiries eventually led to the birth of the Study Section, which, from December 1947, has been a regular feature of METAPHYSICAL NOTES. Moreover, the writers of these letters and their notes have played a considerable part in the compiling of these Sections.

It is clear that any subject which is honoured by the name of "science" must be capable of being understood in a logical and ordered way. It must embody law, order, rule, system, method, form, and design; it cannot be a haphazard proposition, assimilated through vague sentiment and emotion. *Christian Science* is no exception. It has all the constituents of science and system, being the emanation of the one divine Principle of all Science. True, there are many individual approaches to the study of Science, just as there are to the study of music, but nevertheless every science must have its fundamental root-notions and their ordered processes of operation which, once understood, are capable of infinite interpretation and demonstration. In arithmetic these are the ten digits and the four processes of addition, subtraction, multiplication, and division; in music they are the seven notes and their operation in tone, rhythm, melody, and harmony. But this in no way stereotypes mathematics or music. Just think, for instance, of the manifold harmonies of music, and the multiplicity of individual composition that has poured forth and still pours forth from real musicians everywhere!

We are convinced that since Mary Baker Eddy discovered the Science of Christianity within Bible pages,—and within Bible pages alone,—and set forth that Science in her textbook, *Science and Health with Key to the Scriptures*, then both these books must contain the fundamentals vital to the understanding of the Science of being. She writes, "In following these leadings of scientific revelation, the Bible was my only textbook." And again, "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it." (See *Science and Health*, 110: 13-14, 17-20.)

The fundamental root-notions of reality which run throughout the Bible and can be traced in every incident and story, are the spiritual values of the days of creation,—those inspired and ordered symbols with

which the Book of Genesis commences. Moreover, constantly occurring and recurring throughout the Bible can be seen a fourfold divine operation, which finally culminates in John's description of a heavenly city which "lieth foursquare." So the beginning and the end of the Bible give the scientific key to all Scriptural revelation. And this key Mary Baker Eddy elucidates in the latter part of her textbook, called specifically the "Key to the Scriptures."

The whole of *Science and Health with Key to the Scriptures*, however, is written around seven synonymous and capitalized terms which Mrs. Eddy employed to define God,—namely, Mind, Spirit, Soul, Principle, Life, Truth, and Love. There is hardly a page in which these terms are not used, and in her chapter "Recapitulation," which summarizes her teaching through a series of questions and answers, the very first question is "What is God?" and the answer reads, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Bearing in mind that Mrs. Eddy's discovery of Science was based entirely on Bible revelation, and that she elucidated the key to the Scriptures as being an understanding of the seven days of creation and the city foursquare, does it not seem logical to assume that these seven terms should epitomize in scientific terminology the highest and vastest concepts of those days of creation, or revelation? Moreover, the four sides of the heavenly city are interpreted in *Science and Health* as the Word, the Christ, Christianity, and Science, and throughout Mrs. Eddy's textbook these four aspects of divine operation are seen in their ever-present import as scientific processes of divine *revelation, translation, demonstration, and interpretation*.

So Mary Baker Eddy has discovered and founded for us fundamental root-notions of the Science of reality, viz., the seven synonymous terms for God; and also a divine infinite calculus in which they operate, a calculus of the Word, the Christ, Christianity and Science. This divine system she discovered in the Bible in the inspired meaning of the seven days of creation and the city foursquare. So we see how inseparable these books must be.

It is therefore obvious that the task which confronts the student is that of gaining an understanding of the spiritual meaning of the days of creation, which in turn will lead him to a study of the synonymous terms for God, and finally to a consciousness of the ever-present operation of these terms in a divine calculus of the Word, the Christ, Christianity, and Science.

The way is an ordered way, but infinitely individual. In the Study Sections in this book we have presented one way in which this understanding can be gained, but it is only one way. Others may approach it differently, but nevertheless, no one who is in earnest and really wants to understand the divine Principle of all being, can avoid learning the

same essential fundamentals which are the foundation of all individual growth.

One very important point which the student will do well to keep uppermost in his thought throughout his study is that Being is *one*. Mrs. Eddy writes that "The divine Science of man is woven into one web of consistency without seam or rent" (*Science and Health*, 242: 25-26), and it is essential always to bear in mind the oneness and wholeness of Science. For the purposes of study it is necessary to consider earnestly and in infinite detail the individual categories of the divine system, but all the time, thought must return to the oneness and allness of the infinite, and then the symmetry and balance of the form of Science will be preserved intact, and the student will not lose his way by wandering into by-paths or by over-stressing any one aspect of the infinite at the expense of another.

Moreover, this oneness of Science ensures practice as well as precept, the spirit as well as the letter, the art as well as the Science. Without the practice and the spirit of Science, which really constitute its art, all the research we do in this direction would be useless, but if we approach our study with the overwhelming desire to feel the spirit of it and to use it, or rather, to let it use us, then there is nothing more worth-while than gaining a cultivated spiritual understanding which is equal to all occasions and brings with it a sense of dominion, power, and satisfaction, which is a foretaste of heaven.

It is in an endeavour to help men to start along this path in an ordered natural way, that these Study Sections have been published, and if they are of assistance in this direction, we are grateful.

London, December 1949.

For inclusion in this book Study Section I has been slightly revised and Study Section II has been partly re-written.

LIST OF ABBREVIATIONS

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

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures.</i>
<i>Mis.</i>	<i>Miscellaneous Writings.</i>
<i>Ret.</i>	<i>Retrospection and Introspection.</i>
<i>Un.</i>	<i>Unity of Good.</i>
<i>Pul.</i>	<i>Pulpit and Press.</i>
<i>Rud.</i>	<i>Rudimental Divine Science.</i>
<i>No.</i>	<i>No and Yes.</i>
<i>Pan.</i>	<i>Christian Science versus Pantheism.</i>
<i>Mess. '00</i>	<i>Message to the Mother Church, 1900.</i>
<i>Mess. '01</i>	<i>Message to the Mother Church, 1901.</i>
<i>Mess. '02</i>	<i>Message to the Mother Church, 1902.</i>
<i>Hea.</i>	<i>Christian Healing.</i>
<i>Peo.</i>	<i>The People's Idea of God.</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany.</i>
<i>Po.</i>	<i>Poems.</i>
<i>Chr.</i>	<i>Christ and Christmas.</i>
<i>Man.</i>	<i>Church Manual.</i>

Guide to Method of Reference:—

In references to Mary Baker Eddy's writings, unless otherwise instructed, the student should read to the last stopping place on the concluding line of the reference.

Where references are in two or more columns, the student should read them straight down each column.

STUDY SECTION—I

THE SEVEN DAYS OF CREATION

Genesis 1: 1—2: 3

THE story at the very beginning of the Bible, which has been known as the story of the seven days of creation, and whose complete, positive statement is found in the first chapter and the first three verses of the second chapter of Genesis, is of very great importance to the student of the Bible and the Christian Science textbook. Mrs. Eddy writes on page 537 of *Science and Health*, “subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis.” Thus, if the student desires this “subsequent Bible revelation” upon which to build in his progress towards an understanding of divine Principle, he looks upon this sevenfold story as symbolical of that which must become foundational in his thinking.

Many Bible authorities have recognized the importance of Genesis. The *Scofield Bible* states:—

“Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible . . .”

“With Genesis begins also that progressive self-revelation of God which culminates in Christ . . .”

“Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.”

The *Companion Bible* states:—

“Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.”

“Without the first chapters of *Genesis*, *Revelation* would be an insoluble riddle, . . .”

“The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless, *as a girdle*. So here, *Genesis* and *Revelation* are the two clasps of the Divine Word, which link together and enclose between them in ‘perfection of beauty’ and harmony the whole of the Scriptures in which God has been pleased to reveal His ‘Eternal Purpose.’” (See also *Science and Health*, 546: 18-22; *Retrospection and Introspection*, 37: 16-20.)

The following references in Mrs. Eddy’s writings show the importance

she placed on Genesis and its record of creation, or ordered revelation of spiritual ideas. These references also show the importance of beginning with Genesis in the ordered approach to an understanding of God.

S. & H. 501: 1-3 (to comma)
 502: 1-8
 521: 12-17
 557: 24-27 ("revealed")
 537: 22-24 }
Mis. 57: 27-31 } (Note the term "Science of
S. & H. 539: 30-1 } creation" in these references)
Mess. '02 7: 5-10 (Note what gives man the true idea of God)
Mis. 258: 12-13, 27-2

It is interesting to put one's self, as it were, in the position of the recorder of this remarkable story of the seven days of creation, and realize that he was portraying, in the language and symbolism of his age, those divine impulses which have been and are being felt by men throughout all time. Therefore, what he wrote whilst reaching upward in thought towards the divine, applies to all who also turn that way.

Read Genesis 1: 1

The story commences with the words "In the beginning," and Mrs. Eddy tells us in *Science and Health* that "This word *beginning* is employed to signify *the only*." (502: 24-25.)

It is as if the recorder was saying, "The only activity that is ever taking place is the operation of Principle and its idea. This is the only story, and the only way in which it can at first appear."

Read Genesis 1: 2

The idea must be understood, and it cannot be understood unless it is reduced to a form in which we can understand it. The idea is of no practical value to us unless we understand it. If it is "without form" it is "void," and darkness is "upon the face of the deep."

For instance, the idea of mathematics is of no value to anyone who has never heard of it, nor is it of any value to anyone who may have heard of it, but has never given time to study the form in which, as mathematics, it must appear. Webster gives the following definition of the word "form:" "Orderly arrangement, or method of arrangement; as: order or method of presenting ideas; manner of co-ordinating the elements of an artistic production or course of reasoning."

The inspired spiritual process of revealing the infinite through seven stages of ascending thought, so that all men may learn God in an ordered way, begins to be symbolized when the recorder writes: "And the Spirit

of God moved upon the face of the waters." The deep is no longer dark. The Spirit of God—the Word of revelation declaring itself through seven days of creation, seven stages of developing spiritual thought—illuminates it.

When this spiritually ordered process takes possession of our thinking, when the idea takes form to us, our "deep" will be no longer dark; in fact we find the "*deeper*" our research, the more enlightening it becomes, until at times the student is surprised at the rapidity with which ideas are unfolded to him, and he begins to appreciate more fully that statement Mrs. Eddy gives with reference to this verse in Genesis: "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (*Science and Health*, 503: 15-17.)

Thus, mankind can learn and understand God through the divinely ordered and scientific interpretation of infinite being. See:—

<i>S. & H.</i>	146: 31-1	}
<i>Ret.</i>	35: 13-15	
<i>Mess. '01</i>	12: 19-21	

(Note the metaphor of the "prism"
which divides white light into its
seven constituent colours)

The student will find that there now follows a sevenfold record of those qualities of thought by which he learns to touch and handle "things unseen,"—"things," or definite ideas, which lead him to a correct spiritual understanding of the seven synonymous terms for God as given to this age by Mary Baker Eddy, namely, "Mind, Spirit, Soul, Principle, Life, Truth, Love." (*Science and Health*, 465: 10.)

* * *

FIRST DAY

Read Genesis 1: 3-5

The story commences with light coming to dispel the darkness. The outstanding point of the first day is this "Let there be light." Webster's first definition of "light" is "The essential condition of vision," and he later says: "Mental or spiritual illumination or enlightenment or its source; that which illuminates or makes clear to the mind."

Thus, spiritually considered, "light" is the activity of ideas. In its first presentation it can be compared to that wisdom which comes to us to pierce the darkness or vacuity of ignorance and error, and leads us to see and to choose the good.

On page 116 of *Science and Health*, in the third degree of the Scientific Translation of Mortal Mind which she calls "Spiritual," Mrs. Eddy uses seven terms,—namely, "wisdom, purity, spiritual understanding,

spiritual power, love, health, holiness." And it will be found that these terms each portray a similar sentiment to that found in the corresponding day of Genesis. The reason for this is that mortal mind is translated out of itself in proportion as we understand the ordered way which has been given us by the writer of Genesis in the seven days. [See *Science and Health*, 520: 12 (to comma).]

Before going any further, it is necessary that we get a clear sense of the word "Day," so that we can truly appreciate the reason for the writer using this symbol. And if we study the following references, the reason will be apparent to us:—

S. & H. 504: 31-1
504: 16-20
586: 1-2
591: 23-24

S. & H. 584: 1-8
509: 24-28
520: 9-15

The first word given by Mrs. Eddy in the third degree of the Scientific Translation of Mortal Mind is "wisdom." A thorough study of that term will convince us that it means just what the ancient recorder meant when he gave, as a cure for darkness, and a beginning to all right activity, "Let there be light."

The first day, then, is the day of "Let there be light." It is enlightenment, the activity of ideas. At first it comes to "put us wise,"—that is, it brings true wisdom,—and this leads us to express intelligence.

When we say "I see," we are engaged in the activity of ideas; we are being intelligent. We are founding the very basis for future development of the subject with which we are concerned. We are allowing the law of that particular activity to operate in our thinking, for where light reigns, law reigns.

If we study the following references from the Bible and Mrs. Eddy's writings, we shall gain a fuller sense of all that this coming of the light indicates:—

Isaiah	9: 2
	60: 1-3
<i>S. & H.</i>	546: 24-26
	215: 15-18
	474: 31-2
<i>Mis.</i>	367: 23-24
	113: 1-3

} (The light dispelling the darkness of ignorance)

Acts	9: 3	
<i>S. & H.</i>	324: 20-26	{ (See also Marginal Heading)
	461: 11-15	
	vii: 2-4	
<i>Ret.</i>	27: 29-8	
<i>Mis.</i>	359: 29-30	
<i>No.</i>	39: 19-27	
		}
<hr/>		
I John	1: 5	
<i>S. & H.</i>	262: 24-26	{ (to first period)
	556: 18-20	
<i>No.</i>	30: 22-23	}
		(The allness of the light)

Note particularly the following references from the spiritual interpretation of the first day in "Genesis" in *Science and Health*:—

S. & H. 503: 20-22
504: 6-11, 23-26

Does not this day, therefore, bring a sense of light, beginning, origin, first, allness, action, creator, cause, law, wisdom, intelligence, etc.? Later, in our study, we shall take references to these and similar ideas and find that this first day leads us to an appreciation of the term Mind as a synonym for God.

And so it is not surprising to find that Mind is the first of the seven synonymous terms set out in the order found on page 465 of *Science and Health* in answer to the question, "What is God?"—the question which must have caused the Bible story we are now considering to have been written.

SECOND DAY

Read Genesis 1: 6-8

In the second day, the ordered sequence of ideas develops itself in a way which is entirely natural. In this day, the writer focuses our thought on the "firmament" and shows us that after we have had the wisdom of the first day to choose the good, the next obvious step is to begin to understand the nature of that good so as to be able to separate the good from its opposite. This understanding is symbolized through what is called the "firmament," which, in the Scriptural record, divides the waters above from the waters beneath. The word comes from the Latin "firmamentum," meaning "a support, strengthening." There is nothing more strengthening to the individual than this process of intelligently separating good from evil, and it is the process of purification; it sets our lives in

order. And whenever we purify our thought, we find that which is the only substance. We also find that that which is wrong, and therefore insubstantial, is put aside.

Thus, when we have obtained purity of thinking through separating, once and for all, the good from the bad, we begin to reflect those qualities which are real and which are divinely natural to us.

By separating and discarding the bad, we come to understand the onliness of good.

The second word given by Mrs. Eddy on page 116 of *Science and Health* is "purity," and so we see that this conveys the same sentiment as that portrayed in the colourful story before us.

Study of the following references will lead us to a fuller sense of this second day:—

Exodus	14: 21	(The firmament as "the scientific line of demarcation")
Joshua	3: 13	
	24: 14, 15	
Matthew	6: 24	
<i>S. & H.</i>	586: 15-17	
	523: 7-13	
Matthew	3: 11, 12	(Purification—fan, baptism)
<i>S. & H.</i>	586: 7	
	466: 26-28	
	300: 13-22	
<i>Mis.</i>	117: 4-8	
<i>S. & H.</i>	281: 28-1	
	282: 14-17	
<i>S. & H.</i>	581: 23-26	(The demand for purification)
	272: 19-25	
	241: 23-30	
	35: 19 (Only)	
II Cor.	6: 17	(The demand for purification)
<i>S. & H.</i>	451: 2-4	
	21: 9-12	
	281: 4-6	

Note particularly the following references from the spiritual interpretation of the second day in "Genesis" in *Science and Health*:—

S. & H. 505: 7-8, 21-22
506: 5-7

In this second day, therefore, we discern the tones of purity, separation, baptism, understanding, good, reality, onliness, etc. Later, when we study references to these and similar words, we shall find that we are led to an understanding of the term Spirit, which is the second synonymous term for God set forth by Mrs. Eddy on page 465 of *Science and Health*.

THIRD DAY

Read Genesis 1: 9-13

Then, in natural sequence, we come to the third day. In this day, the big event is the appearance of the dry land, those "absolute formations" (*Science and Health*, 507: 2) of thought which always follow that process of purification by which we recognize the onliness of good.

The writer is really telling us that once this conviction of the onliness of good has been born to our waking thought, the natural result is that we feel ourselves on solid ground. We have a spiritual understanding which reveals our own identity and makes us definite in our outlook. It confers a freedom and changelessness of thought which will always rebuke any argument that the ever-changing senses may try to put forward.

In the third day it could be said that we have definitely "arrived." We stand on immortal testimony, and we feel our own identity.

In this third day, there are two creative acts in our story. Mrs. Eddy says that this "third stage in the order of Christian Science is an important one to the human thought." (*Science and Health*, 508: 28-29.) Not only does the dry land appear, but this dry land becomes so established that it brings forth grass, herb, and fruit tree yielding fruit "whose seed is in itself." "Identity" comes from the Latin word "idem," meaning "the same," and therefore may not "the seed within itself" symbolize the perpetuation of spiritual ideas that are the same as God, or one with God? To use Mrs. Eddy's own words, "The seed within itself is the pure thought emanating from divine Mind." (*Science and Health*, 508: 14-16.) In the third day we leave the sense of approaching God, and begin to realize our oneness with God,—that is, our "sameness" to God which we have by reason of our reflection of God.

It is interesting, also, to remember that Schelling, a German philosopher, once defined "identity" as "reality at its deepest level, in which subject and object are one."

With this recognition of our own spiritual identity we can exchange "the objects of sense for the ideas of Soul." (*Science and Health*, 269: 15-16.)

The tone revealed by the third day is the same as that conveyed by Mrs. Eddy's third term in the sequence on page 116 of *Science and Health*,—namely, "spiritual understanding."

A study of the following references will develop this definite spiritual sense:—

Exodus	14: 22	}
Joshua	3: 17	
<i>S. & H.</i>	507: 1-3	
	566: 1-9	
	226: 29-2	

<i>Mis.</i>	153: 6-10	}
	152: 26-29	

(Notice the sense of the "dry land," the "land of promise," and so forth, bringing a sense of safety and true identity)

Isaiah	43: 1-3 (to colon)	}
	44: 5	
Genesis	17: 5, 15, 16	
	32: 28-30	
<i>S. & H.</i>	308: 28-6	

<i>Mis.</i>	161: 23-2 ("he")	}

(Naming indicating true identity, and consequent blessing and safety)

John	21: 4, 7 (to first period)	}
<i>S. & H.</i>	509: 4-8	
	593: 9-11	
	261: 24-27	
	265: 5-15	

(Resurrected thought, through spiritual sense, identifies and names divinely)

Exodus	3: 13, 14	}
<i>Mis.</i>	258: 17-26 ("On")	
<i>My.</i>	225: 12-26	
<i>No.</i>	23: 26 (to "definite")	
<i>Un.</i>	49: 2-4	

(The definiteness of God's name or nature)

Psalms	34: 2, 3, 22	}
Luke	1: 46, 47	
<i>S. & H.</i>	60: 29-1	

(The joy of Soul)

Note particularly the following references from the spiritual interpretation of the third day in "Genesis" in *Science and Health*:

S. & H. 506: 18-21
507: 7-10
508: 28-4

Does not this third day bring us ideas of definiteness, naming, true identity, spiritual sense, resurrection, safety, joy, bliss, etc—ideas which eventually lead us to a spiritual understanding of Soul,—Mrs. Eddy's third synonymous term on page 465 of *Science and Health*?

FOURTH DAY

Read Genesis 1: 14-19

Now, on the fourth day of this narrative, the writer looks up to the highest symbolism he can find, and he chooses the two great lights, the greater to rule the day, and the lesser the night. It is as if, having experienced the definiteness of the solid and grand ideas of the third day, his thought is uplifted to look at the great power at the back of everything, and then, having glimpsed it, he also sees that this power must have its idea by which it is known to men on earth. A very obvious symbol of this is the moon's reflection of the sun. Only in heaven, or harmony itself, can we realize, as John did, that there shall be "no night there;" and until that realization is with us all the time, we need the lesser light to "rule the night." Thus men need the *idea* by which to feel and learn the power at the back of things.

True spiritual development always takes place in this way, because after we have arrived at the "dry land" experience as symbolized in the third day—that is, after we have got our feet squarely on the subject and identified ourselves with it—the next natural step is that our thought is lifted up from the personal approach. It is lifted up from self-improvement and self-correction to an appreciation of the Principle at the back of it all, and we see ourselves and the activity in which we are engaged as the idea of this Principle.

And so, on this day, thought is led to the absolute, to the complete harmony of Being; or, if you will, to that infinite Person in which all personal sense is forever dismissed. On this day, Science as Science is brought home to us, and we see that the process which unfolded in the first three days was really the operation of the system of this great spiritual power which we now recognize.

Mrs. Eddy uses "spiritual power" for her fourth term in the sequence on page 116 of *Science and Health*; and so we see that the Genesis writer was depicting a similar state of thought in his symbolism of the great light, and its reflection, the lesser light. For spiritual power is always reflected in demonstration and idea.

The following references will enhance the spiritual sense of the fourth day:—

Isaiah 30: 26	}	(The sun as a symbol of the government of divine Principle)
Revelation 12: 1		
S. & H. 561: 22-25		
Isaiah 60: 19-21		
S. & H. 121: 24-32		
240: 7-11		
275: 10-12		
112: 16-22		

Psalms	84: 11 (to first colon)	} (Spiritual power)
	62: 11	
I Chr.	29: 11, 12	
<i>S. & H.</i>	17: 1-3	
Micah	3: 8 (to first comma)	
Malachi	4: 2 (to semicolon)	
Revelation	1: 16	
Luke	4: 36	
John	19: 11 (to colon)	
Matthew	28: 18	
<i>S. & H.</i>	47: 5-9	
Romans	13: 1	
<i>S. & H.</i>	228: 25-27	
	313: 23-30	
	316: 7-11	
	454: 29-31	

John	5: 17, 19	} (The oneness of Principle and its idea)
<i>S. & H.</i>	361: 16-20	
	476: 4-5	
	470: 32-5	
	465: 17-1 ("Principle")	
<i>My.</i>	344: 3-5	
<i>Mis.</i>	174: 10-15	
<i>My.</i>	226: 6-20	

Note particularly the following references from the spiritual interpretation of the fourth day in "Genesis" in *Science and Health*:-

S. & H. 509: 24-28
510: 9-12, 28-4

The ideas of harmony, the infinite One, Person, Science, system, spiritual power, demonstration and idea, which come to light in this fourth day of Genesis, lead us to a true interpretation of Principle,—the fourth synonymous term for God as given by Mrs. Eddy on page 465 of *Science and Health*.

FIFTH DAY

Read Genesis 1: 20-23

In the fifth day, we are given the picture of the abundance of the fish in the waters and the soaring of the birds in the air. There is no better symbol of supply and abundance than the fish of the sea. Hence

we find Jesus sending a disciple to the fish's mouth for necessary supply. And again, later, when they cast their net on the right side, the disciples found it filled with fishes. The birds symbolize soaring aspirations,—exalted thoughts. Jesus tells us that any man who gives up all for the Christ (or allows his thought to rise and accept Christ, Truth) shall "receive manifold more in this present time, and in the world to come life everlasting." Remembering this, we can surely begin to see why Mrs. Eddy, for her fifth term in the sequence on page 116 of *Science and Health*, uses the word "love."

We may have become used to thinking of the word "love" as standing only for that warm affection which is the love of Love, whereas there is another meaning to it, which is all-important. This is the tone of sacrifice, such as is given by Jesus in his words: "Greater love hath no man than this, that a man lay down his life for his friends." And isn't this the natural sequence from the fourth day? For when we have come to recognize the thing itself,—that is, the very Principle, or Science, upon which all things rest,—do we not feel the impulse to give up everything for it, to lay down, as it were, our life,—our material sense of existence,—for this great Friend of mankind?

We find that this laying down of the mortal is really the rising above the mortal. It leads to abundance of all things—abundance of health, abundance of happiness, abundance of opportunity, and so on.

Also, with regard to the birds of the air, do we not see that as soon as this love takes possession of our thought, we give up our earth-weights, and soar and sing? The fowls fly in the *open* firmament of heaven. This suggests the idea that spiritual inspiration is available to all. It is "not concealed from the mental view; not secret, hidden, or disguised." (See Webster's definition of the word "open.") This gives us an increasing appreciation of the ever-availability of spiritual things.

Therefore the picture of the fifth day is akin to this tone of love, and from its symbolism we learn this new meaning of love, and we also learn the multiplying sense of supply. It is here we recognize the care of the Father in providing our daily "bread."

We notice that as soon as we lay down the mortal sense of all things, or exercise this love, the reward is immediate, for as Jesus said, we shall "receive manifold more in this *present* time." We also remember that as soon as the disciples cast their net on the right side, it was full of fishes. And again, the first fish caught by the disciple gave him the coin he needed.

There is no time element. The tone of this day is found in such words as "now" and "is." It therefore brings that sense of continuity and perpetuity which comes with "nowness." In this day, it is "being" instead of the mortal sense of going to be, or hoping to be. It is soaring and singing, instead of waiting for some reason to do so; multiplying, instead of wondering how.

The following references substantiate this sense:—

John	10: 10 (from colon)	(Abundance)
	21: 6	
<i>S. & H.</i>	35: 2-9	
<i>Pul.</i>	4: 20-27	
Mark	6: 35-44	
	} (Note frequent use of the symbol "five" indicating the fifth day)	
<i>S. & H.</i>	89: 27-5	
	530: 5-12	

Isaiah	40: 31	(Rising)
Acts	3: 2-9	
<i>S. & H.</i>	261: 27-30	
	262: 9-16	
	24: 11-13	
	454: 19-21	
	4: 30-32	
	} (See dictionary definition of "pinion")	
Isaiah	31: 5	
<i>Mis.</i>	86: 28-2	
	267: 18-21	
	387: 8-13	

John	15: 13	(love)
I John	3: 16	
Matthew	10: 39	
<i>S. & H.</i>	91: 16-21	
	326: 8-11	
<i>My.</i>	287: 15-18	

Note particularly the following references from the spiritual interpretation of the fifth day in "Genesis" in *Science and Health*:—

S. & H. 511: 28-3
512: 9-13, 20-24
513: 6-7

So from this picture of the fifth day we gather such tones as love, Father, rising, soaring, abundance, multiplication, being, is, now, continuity, eternal. We learn how to be true followers along the way of Life by giving up our mortal beliefs, and thus we arrive at our true character.

With these wings of aspiration we ascend to a new and indestructible sense of our individuality. We find that the very essence of all this inspiring thought is symbolized by Life,—the fifth term for God given by Mrs. Eddy on page 465 of *Science and Health*.

SIXTH DAY

Read Genesis 1: 24-31

On the sixth day, we are brought to the picture of the creature,—the effect of the creator. Mrs. Eddy likens the cattle to “diligence, promptness and perseverance,” and the earth brings these forth. If we love the spiritual idea, it will, by its very nature, make manifest the qualities we need in every experience. Every acceptable moral quality is inherent in God, in Truth.

This sixth day culminates in that wonderful “male and female” made in God’s image and likeness,—that is, the perfect son. To this man was given dominion; and so we see the logic of Mrs. Eddy’s sixth term in the sequence on page 116 of *Science and Health*, which is “health.” Webster defines “health” as the “state of being hale, sound, or whole, in body, mind, or soul; well-being;” therefore, health does not only refer to bodily conditions, but in its higher sense, it means soundness or wholeness in the qualities of thought presented by Mrs. Eddy in her interpretation of the sixth day. This health is dominion over all things.

Man made in the “image and likeness” of God is linked with the tone of “health” in the following reference in *Science and Health* (476: 32-4), where we are told: “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.”

How naturally it follows that when we lay down our earthly all in the fifth day, so that the birds—our thoughts—“fly above the earth in the open firmament of heaven,” we come to a realization of our own manhood, our own dominion, as shown in the sixth day. How naturally the Christ healing of the sixth day follows when we have learnt the lesson of the fifth day and exercised that love which lays its earth weights on the altar of divine Science.

Here in this sixth day, then, we find the tone of Son, or Christ. We find the true consciousness, or form, of man, and in this true expression we realize health and dominion. In this awakening to our own manhood we learn of the brotherhood of all mankind. Thus we are able to heal and deliver men from the ills that the flesh is heir to.

The following references develop the tone of this sixth day:—

Psalms	8: 4-6	(The compound idea man and his dominion)
Isaiah	32: 2	
<i>S. & H.</i>	475: 5, 13-27	
	346: 2-5	
	258: 9-18	
	94: 1-6	
	202: 17-23	
<i>Un.</i>	39: 14-19	
<i>No.</i>	17: 13-14	

Eph.	4: 13*, 17 (to second comma), 22-24	(Health)
Matthew	5: 48*	
<i>S. & H.</i>	120: 15-22 (to semicolon)	
	475: 28 (only)	
	441: 15-17	
	442: 5-15	
	171: 4-11	
<i>My.</i>	349: 3-6	
	119: 15-18	

* "Perfect" is defined by Webster as "Having all the properties naturally belonging to it; hence, . . . sound."

Note particularly the following references from the spiritual interpretation of the sixth day in "Genesis" in *Science and Health*:

S. & H. 513: 26-27 (See also first two Marginal Headings on page 514)
 515: 21-24
 516: 21-23
 517: 8-10, 31-4

Ideas revealed by the sixth day, such as Christ, Son, ideal, form, man, expression, manifestation, health, dominion, healing, and deliverance, lead us to a truer appreciation of Truth,—that sixth term for God given by Mrs. Eddy on page 465 of *Science and Health*.

SEVENTH DAY

Read Genesis 2: 1-3

And thus from the exalted consciousness of the sixth day, the Genesis story leads us to the tone of completeness or wholeness of the seventh and final day, when all activity is unlaboured,—it is not an effort to accomplish something unfinished, but is resting *in action*. For not only are the heavens finished, or seen as complete and perfect from everlasting to everlasting, but also the earth and "all the host of them."

The seventh term in the sequence on page 116 of *Science and Health* is "holiness," and this, of course, is the word that fits this tone of the seventh day, this day of "wholeness," or completeness, which, according to the narrative, God sanctified.

This rest, or holiness, is the most natural sequence to the beholding of man made in the image and likeness of God, where health and dominion reign. For instance, continue reading the statement on pages 476-477 of *Science and Health* which we studied in connection with the sixth day, and we find on lines 4 and 5 these words: "Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy." This expresses a very similar sentiment to that described by the Genesis writer in the seventh day.

There is no higher symbolism on earth for the seventh day than that contained in the word "Mother." In human experience, it is the true mother who always sees the wholeness, or holiness, of her child, and this sense of wholeness, of everything fulfilled and complete, is indeed the Comforter. It is the Holy Ghost which came to the disciples on that Pentecostal day, when, through all their experiences, they were at last inspired to see something of the glory and wholeness of the divine plan and design—the purpose of Love.

This is the day of glory, peace, and rest. Here the heart abides in the amplitude of an affection where the dross has been forever separated from the gold. Here we give, because there is nothing more to get. We accept, because there is nothing which could withstand. We meet, because we are forever met by the all-encompassing Love. These references bring out this fulfilled and complete sense of the seventh day:—

Exodus 20: 11	}	(Completeness and fulfilment)
Proverbs 9: 1		
S. & H. 2: 23 (only), 26-28		
13: 2-4		
6: 17-18		
494: 10-11		

Genesis 8: 4	}	(Rest)
Isaiah 18: 4		
30: 15 (to colon)		
Hebrews 4: 9		
S. & H. 501: 13-18		
416: 32-2		
45: 16-21		
Mis. 307: 5-10		
Mess. '02 6: 28-1		
S. & H. 520: 3-5		

Psalm	17: 15	}	(Holiness)
Hebrews	12: 14		
Psalm	29: 2		
<i>S. & H.</i>	11: 22-27		
	481: 5-6		
<hr/>			
John	17: 5	}	(Glory)
II Cor.	10: 17		
<i>S. & H.</i>	17: 12-15		

Note particularly the following references from the spiritual interpretation of the seventh day in "Genesis" in *Science and Health*:-

S. & H. 519: 9-11, 25 (only), 28-2

The ideas of Mother, holiness, Comforter, glory, plan, design, purpose, peace, rest, abide, amplitude, affection, gives, accepts, meets, lead us to a fuller appreciation of Love,—the seventh and last term for God given us by Mrs. Eddy on page 465 of *Science and Health*.

And so we see that each of these "days" leads us up to an appreciation of certain spiritual tones or "numerals," which symbolize or reflect one or other of the seven synonymous terms for God given on page 465 of our textbook. And they do this in an ordered sequence which corresponds to the order of the synonymous terms given on that page.

Naturally, in the foregoing references, no attempt has been made to present a comprehensive picture of the manifold ideas revealed by each day. A few representative ideas only have been taken, and the student will find many more for himself as he studies these days.

The purpose of this initial Study Section is to endeavour to show the beginner that there is an order of developing spiritual thought right at the beginning of the Bible. These days of creation present, in their genesis, the spiritual tones which must be fundamental in thought in the study of the Science of being. They also present a revelatory sense of God's nature, which, in its full appearing, Mrs. Eddy has defined as "Mind, Spirit, Soul, Principle, Life, Truth, Love." (*Science and Health*, 465: 10.)

In the next Study Section it will be shown how the tones revealed by the days of creation lead to the understanding of the synonymous terms for God. Having gained a deeper understanding of these terms, the student will then find that when he returns to the days of creation, this deeper understanding will reveal infinitely more in Genesis than just an unfolding sense. In fact, he will begin to see how the days reveal "eternity, newness of Life," and lead thought to accept the "divine infinite calculus." (*Science and Health*, 520: 13-15.)

STUDY SECTION—II

THE SYNONYMOUS TERMS FOR GOD

The Connection Between the Days of Creation and the Synonymous Terms for God

IN Study Section I we considered the days of creation as given in Genesis 1: 1-2: 3. We saw that the recorder of Genesis was using familiar symbols of his day to present in an ordered way the spiritual unfoldment of God's nature. For example, the first day was symbolized by the appearance of light,—true vision, mental or spiritual illumination; the second day by the firmament,—understanding or true discernment, and so on. Moreover, we saw that this is the natural unfoldment which takes place in our thinking as we seek to understand God and thus find our true spiritual status.

Mrs. Eddy writes of the days of creation as:—

“The successive appearing of God's ideas” (*S. & H.* 504: 16)

“the dawn of ideas” (*S. & H.* 506: 13)

“The periods of spiritual ascension are the days and seasons of Mind's creation” (*S. & H.* 509: 24-26)

“The changing glow and full effulgence of God's infinite ideas” (*S. & H.* 511: 17-18)

“the ideas of God in universal being” (*S. & H.* 519: 9)

“The numerals of infinity” (*S. & H.* 520: 10)

It is apparent, therefore, that since the days of creation present the ideas of God in an orderly, unfolding way, the origin and source of these ideas must be found in the nature of God Himself, and this nature Mrs. Eddy has epitomized in her sevenfold description of God as “Mind, Spirit, Soul, Principle, Life, Truth, Love.” (*Science and Health*, 465: 10.) Now what does this imply? Surely that each day of creation must lead us irresistibly to a realization of a definite aspect of God's nature. For instance, in the first day of creation, as we have seen, the coming of the light indicates ideas of beginning, origin, first, allness, action, creator, cause, law, wisdom, intelligence, etc. (See Study Section I, pp. 11-13.) A study of God as Mind in *Science and Health* and Mary Baker Eddy's other writings shows that these basic ideas are predominantly used to portray the nature of the divine Mind. It is indicated in various ways that intelligence, wisdom, law, and so on, characterize Mind. Likewise the ideas brought out in the second day of creation, such as purity, understanding, reality, and so forth, are found to characterize God's nature as Spirit, the ideas brought out in the third day to characterize God's nature as Soul, and so on.

In this and the next six Study Sections we shall endeavour to show how the ideas revealed by the days of creation in their order lead to the consideration and understanding of the scientific terms which Mrs. Eddy has used to describe God in our age.

In connection with Mrs. Eddy's definition of Deity, the following references are pertinent:—

S. & H. 465: 8-10

275: 12-14 (Note that the terms Spirit, Life, Truth, Love have Scriptural derivation, whereas the terms Principle, Mind, and Soul are introduced by Mrs. Eddy to complete the representation of God in a scientific age)

Ret. 25: 3-19

Mess. 101 3: 10-19

4: 28-10

Mis. 258: 28-29 ("the divine")

My. 225: 17-22

27-30

Mis. 192: 6-9 (The terms of Deity must be understood)

Rud. 2: 18-21

The Meaning of the Word "Synonymous"

Let us now consider the import of the second question and answer in the chapter "Recapitulation" in *Science and Health*. The first question and answer, as we have seen, read: "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." (*Science and Health*, 465: 8-10.)

The second question and answer are as follows:—

"*Question.*—Are these terms synonymous?

"*Answer.*—They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity." (*Science and Health*, 465: 11-14.)

Mrs. Eddy, therefore, states that these terms for God are *synonymous* and refer to *one* God. This is an important point to realize, and before proceeding any further it may be as well to consider the meaning of the word "synonymous":—

"**Synonymous** . . . By *synonymous* words we usually understand words that coincide or nearly coincide in some part of their meaning, and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use. It is the office of a work on synonyms to point out these corre-

spondences and differences, that language may have the flexibility that comes from freedom of selection within the common limits, with the perspicuity and precision that result from exact choice of the fittest word to express each shade of meaning outside of the common limits. To consider *synonymous* words *identical* is fatal to accuracy; to forget that they are *similar*, to some extent *equivalent*, and sometimes *interchangeable*, is destructive of freedom and variety." (Funk & Wagnalls.)

"Synonym. 1. One of two or more words of the same language having the same or nearly the same essential meaning. . . . 4. A thorough analysis of synonyms will in most cases show that the words actually have clearly distinguishable differences of meaning, and are interchangeable only when the differences in meaning do not affect the speaker's intention in a given context. . . ." (Webster.)

So we see that synonyms are not identical words. There is a sameness (in this case they refer to one absolute God) and yet they differ in their connotations. This is self-evident in the subject under consideration, or Mrs. Eddy would not have given us seven terms for God; she would have been content to use one.

Let us take a very simple example from everyday life. A man may be named "John Albert Smith." To his wife he is known as "John," to his business associates he is known as "Smith," to his casual acquaintances he is known as "Mr. Smith," to the National Registration authorities he is known as "John Albert Smith." In each case it is the same man who is referred to, but when he is regarded in different capacities, different appellatives are used, and yet there is only one Mr. Smith.

So, in Science, there are seven terms "to express the nature, essence, and wholeness" of God, but they essentially refer to one God.

GOD AS MIND

In this Study Section we are going to take some of the spiritual ideas revealed by the first day of creation, whose key-note is "Let there be light," and see how they lead us to an appreciation of the nature of God as Mind. Then we shall indicate a line of study of this synonymous term in a much fuller sense. Thus we shall begin to understand what Mind is and how it operates.*

Let us remember that this research work is not a laborious intellectual activity. As Mrs. Eddy wrote of her search, it must be "sweet, calm, and buoyant with hope, not selfish nor depressing." (*Science and Health*, 109: 15-16.) What is happening when we see, for instance, that the divine

* We offer it as a suggestion that before studying each of the synonymous terms for God in these Study Sections, it is helpful to go back and read the write-up of the corresponding day in Study Section I.

Mind is the source of all *action*? We are entertaining an idea that is omnipotent, omniscient, omnipresent, and omni-active, because it is of the nature of God, good. (See *Science and Health*, 587: 19-20.) As we read such a statement, ponder it, and accept it, we are realizing that the divine Mind is the source of all *our* activity, all the activity of everything around us, and the activity of the whole universe. Let us use our Soul-sense, spiritual sense, to identify our being and the being of everything with the truth which we read and study, and not merely *read* the Bible and *Science and Health*, considering their message as something outside of ourselves. If we let the revelation of God's ideas use us, and do not try to use them, we shall be studying thoroughly the letter and imbibing the spirit (see *Science and Health*, 495: 27-28), and our progress will be assured and safe.

Naturally, the ideas characterizing God's nature as Mind, which are given in this Study Section, cannot be regarded as presenting a comprehensive picture of the vast range of ideas conveyed through the synonymous term Mind, for, being the nature of God, Mind is infinite in scope. They will merely serve to indicate some sense of this synonymous term for God, and as the student progresses in his study he will find his consciousness of God as Mind constantly enriched and enlarged. More and more shall we find that nothing can be confined, stereotyped or limited in connection with our understanding of infinity. True, the way we learn to understand and appreciate divine ideas is in an ordered and definite way, but it is always flexible. For instance, experience will show that although the ideas presented below illustrate the tone of Mind, it cannot be assumed that each idea is confined to the one synonymous term. In infinity there is infinite reflection. Let us take the word "action" as an example. Fundamentally, "action" conveys the nature of *Mind*, for the only activity is that of ideas. Mrs. Eddy says:—

"Mind produces all action." (*S. & H.* 419: 20.)

At the same time, there must also be the activity of Spirit, Soul, Principle, Life, Truth, and Love, and Mrs. Eddy uses "action" with these other synonymous terms to bring out particular aspects of the activity of divine ideas.

With *Soul* she says:—

"The influence or action of Soul confers a freedom, . . ." (*S. & H.* 89: 22-23.)

There is freedom in Soul, and so Soul's action is to confer freedom.

Again with *Principle*:—

"As thus indicated, astronomical order imitates the action of divine Principle; . . ." (*S. & H.* 121: 28-29.)

This passage indicates the action of Principle as ordered government, for the idea of government is associated with Principle.

Also with *Truth*:-

"The author has in too many instances healed disease through the action of Truth on the minds of mortals, and the corresponding effects of Truth on the body, not to know that this is so." (*S. & H.* 386: 12-15.)

The action of Truth is to heal disease, for the idea of health is in Truth (see the sixth day). So we see how these ideas combine, although in this case the fundamental sense of "action" is in Mind.

The fact that a word is used with more than one synonym shows the infinite flexibility of the divine system of Science, and brings out the myriad reflections of being. There must be infinite combining of the synonymous terms, even as countless shades of colour occur in the spectrum. And so, as our understanding increases, we shall find that the ideas conveyed by each one of these synonymous terms combine in harmony with the others to present a complete concept of God. But first it is necessary to gain some understanding of each synonym separately, just as in music we have to learn and appreciate the value and function of each note before we can use all the notes together in the harmony of music.

We are now going to take references from Mrs. Eddy's writings, showing how certain basic ideas characterize Mind. It is recommended that before studying each word, its meaning should be looked up in a good dictionary. The dictionary definitions are most important, enhancing and enlarging our sense of these words.

Now, as we have seen, "light" is fundamental to the first day of creation, which declares "Let there be light." When we studied this first day we considered that wonderful passage in Isaiah regarding the people who walked in darkness seeing a great light, and the conversion of Paul when "suddenly there shone round about him a light from heaven." (Acts, 9: 3.) Surely this enlightenment, this "mental or spiritual illumination" was the right idea of God dawning on their uplifted thought, because the divine Mind, the source of all spiritual enlightenment, is forever saying, "Let there be light." See:-

Light

"Mental or spiritual illumination or enlightenment or its source; that which illumines or makes clear to the mind." (Webster.)

S. & H. 503: 20-21 (to first semicolon)

504: 27 (only)

510: 27-4

S. & H. 393: 25-28

407: 24-28

511: 11-14

Remember that we are here considering "light" as that which comes

to "put us wise." (See Study Section I, p. 12). The word "light," however, has many ramifications and it will be noticed that it comes into every one of the days of creation (except the seventh day) in Mrs. Eddy's exegesis of these days in *Science and Health*. This is natural, since the whole story of that chapter, in our initial approach to it, is the dawning of the light. In each day, though, this symbol of light is used in a different sense. See:—

1st Day:	<i>S. & H.</i> 503: 20-21 (as <i>origin</i>)
2nd Day:	505: 26-29 (as <i>reflection</i>)
3rd Day:	508: 28-1 (as <i>spiritual understanding</i>)
4th Day:	511: 11-13 (as <i>infinite light</i>)
5th Day:	513: 7-10 (in a <i>rising</i> sense)
6th Day:	516: 12-13 (in connection with the <i>compound idea man</i>)

We are associating Mind with the *first* day of creation, and we shall find that Mrs. Eddy constantly gives the sense that Mind is first, not in any numerical meaning, but in the sense of being foremost and basic. See:—

First

<i>S. & H.</i> 551: 3-8	<i>Mis.</i> 36: 8-10
142: 26-28	<i>Un.</i> 35: 15-16
143: 27-31	

Mrs. Eddy saw that Mind was first and foremost and indeed her great discovery started when, in her own words, she "gained the scientific certainty that all causation was Mind, . . ." (*Retrospection and Introspection*, 24: 9-10.) To-day, many of the progressive physical scientists are slowly but surely coming to the realization that Mind is fundamental to all phenomena; but what the scientist of to-day is discovering through reason and research, Mary Baker Eddy saw through revelation, through the "light," through "mental or spiritual illumination" (*ibid.*), and then she reconciled reason and revelation in her divine system of metaphysics. That the one cause is Mind is made abundantly clear in the following references:—

Cause, Causation

<i>S. & H.</i> 268: 6-9	<i>S. & H.</i> 208: 25 (only)
417: 10-14	<i>Ret.</i> 24: 7-11
415: 1-3	<i>Mis.</i> 22: 28-4 (to first question mark)
262: 30-32	6-16
467: 29-32	173: 12 (only)

In the same vein, the divine Mind is the source, origin, and basis of all things. See:—

<u>Source</u>	<u>Origin</u>
<i>S. & H.</i> 213: 30-3	<i>S. & H.</i> 480: 10-12
189: 18-24	88: 9-11
267: 22-25	286: 31-1
180: 31-2	<i>Mis.</i> 36: 7-8
283: 4-6	182: 5-11
507: 24-29	<i>Un.</i> 53: 23-28
256: 28-1	
<i>Un.</i> 24: 12-15 ("All")	

<u>Basis</u>
<i>S. & H.</i> 268: 6-9
279: 26-29
482: 27-29 ("Christian")
423: 18-22 (to semicolon)
339: 25-28
269: 13-14

How logical it seems, when once we become conscious of the divine Mind as the only cause, origin, source, the only basis of all things, to conclude that Mind and not matter is the creator, the "author" of all creation. Moreover, with one creator, the divine Mind, it follows that we do not and cannot create anything of ourselves. (See *Science and Health*, 262: 27—264: 12.) We "create" ideas by reflection. (See *Science and Health*, 302: 31-5.) The divine Mind alone creates, produces and forms all things. See:—

<u>Creator, Creates</u>	<u>Produces</u>	<u>Forms</u>
<i>S. & H.</i> 143: 26-27	<i>S. & H.</i> 551: 3-6	<i>S. & H.</i> 62: 22-26
256: 32-1	544: 13-14	511: 1-4
249: 12-13	419: 20 (only)	515: 5-10
205: 12-13	335: 25-26	337: 10-11
520: 26-30	508: 2-5, 21-23	216: 30-1
<i>Mis.</i>	41: 19-20 ("Mind")	

What is it that Mind creates? Mind cannot create its opposite, matter. In the first day of creation, explaining the symbol of light, Mrs. Eddy writes that "this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love." (*Science and Health*, 503: 23-25.) Mind can only create ideas. In *Science and Health* we read, "Mind creates His own likeness in ideas,

and the substance of an idea is very far from being the supposed substance of non-intelligent matter." (257: 12-14.)

Let us be clear, though, that an idea is not simply a thought. There is a clear distinction between ideas, thoughts, and illusions. Ideas are substantial, real entities, which have always existed and will always exist in the Mind which is God. They operate impersonally and universally, just like the facts of mathematics. They are power, because they are the fundamental reality of being. Thoughts, on the other hand, may be divine or human. They may be some approximation of a divine idea, or a counterfeit sense of it. Illusions are always the complete opposite of ideas. In the following references, which show that Mind creates and reveals itself through ideas alone, the distinction between ideas, thoughts and illusions can be discerned. This distinction will be seen more clearly as we proceed with our study. See:—

Ideas

<i>S. & H.</i> 502: 29-5	<i>S. & H.</i> 259: 26-31
511: 1-5	509: 29-4
280: 6-8	331: 11-13
257: 12 (to comma)	519: 1-3
249: 12-13	209: 5-8
88: 9-14	<i>Mis.</i> 23: 30 (to semicolon)

Ideas are ever-operative and we read in the textbook that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (*Science and Health*, 503: 15-17.) Naturally, therefore, we find the idea of action very much associated with Mind. It brings such a sense of comfort and power when we begin to realize that the only activity is that of the divine Mind; it is our activity and the activity of all men. Mind, forever manifesting itself as infinite ideas, constitutes the one great activity of the universe, and as we continue with the study of all the synonymous terms for God, we shall become conscious of the diversity and individuality of that activity, its infinite range and character. The following references show that "action" specifically characterizes God's nature as Mind. See:—

Action

<i>S. & H.</i> 419: 20 (only)	<i>S. & H.</i> 283: 4-6
104: 13-18	387: 5-12
239: 25-27	399: 15-16
225: 25-28	187: 22-24
166: 3-4	519: 25-28

As we should certainly expect, the action of this one Mind is intelligent and wise. Most of us conceive of the infinite Cause as a supreme governing

intelligence, and therefore it is in no way foreign to our nature, but indeed supremely natural, to realize that all intelligence is the emanation of the divine Mind. We all desire to manifest wisdom and intelligence in our daily life, and how certain we can be of doing so when we are really conscious of the divine Mind as the only activity that is ever taking place. When we let the divine Mind take control instead of being guided by our own limited sense of ourselves, then divine wisdom and intelligence will always show us what to do under all circumstances. See:—

<u>Wisdom</u>	<u>Intelligence</u>
<i>S. & H.</i> 283: 4-7	<i>S. & H.</i> 240: 2-6
192: 11-13	209: 10-11
597: 20 (to period)	270: 10-13
21 (only)	204: 20-22
24-26	216: 11-14
321: 6-18, 29-2	384: 30-1
82: 31-5	191: 16-20
519: 1-6	2: 23-25 ("God is intelligence")
	336: 1-3
	588: 24-25
	469: 7-11

The divine Mind, the infinite intelligence, is the only law-maker. Mortal mind counterfeits this and is always trying to impose its so-called laws on man. Law implies authority. Webster's dictionary defines "law," in part, as "the will of God, whether expressed in Scripture, implanted in instinct, or deduced by reason." The law of Mind to every human problem is "Let there be light: and there was light." Mrs. Eddy writes, "The consciousness of light is like the eternal law of God, revealing Him and nothing else." She also says, "God's law is in three words, 'I am All.'" (*No and Yes*, 30: 22-23, 11.) When we are conscious of the complete allness of God, therefore, then we bring the divine law into operation. Because God's law is "I am All," we find that this term "law" is used directly with all the synonymous terms for God, except Principle. The divine Mind is the source of all law, and therefore law is fundamental to Mind, the one cause, basis, action, and power. But when the term "law" is used with the other synonyms for God, it is invariably used to emphasize the allness of God's law disproving and destroying a specific counterfeit of God's nature; for example, Mrs. Eddy writes of "the law of Life instead of death," and that "the sum total of human misery, . . . has full compensation in the law of Love." (*Science and Health*, 253: 29-30, 574: 17-19.)

The following references bring out the basic sense of law with Mind. See:—

Law

<i>S. & H.</i> 229: 19-22	<i>S. & H.</i> 216: 16-18
150: 18-21	441: 25-27
168: 15-23	307: 26-30
227: 7-13	<i>Mis.</i> 256: 26 (to semicolon)
484: 9-11 ("In")	257: 6-7

Having seen that God's law, the law of the divine Mind, can be epitomized in these three words, "I am All," it is not surprising to find that Mrs. Eddy emphasizes the fact that Mind is All. Indeed that which is first and foremost, the only origin, source and cause, the only creator, must be all. See:—

All

"The whole amount, extent, substance, or compass of." (Oxford English Dictionary.)

<i>S. & H.</i> 108: 30-3	<i>S. & H.</i> 372: 8-13
370: 32-2	399: 27-28
492: 14-17	257: 1-3
19-20	275: 20-24
25-26	468: 10-11
423: 8-10	

Mind being All, it operates with power. We may remember that when we studied the days of creation, the emphasis in the fourth day, with its symbols of the sun, the moon, and the stars, was on spiritual power. It is true that the divine Principle is the source of all government and power, but this is made manifest through the activity of Mind's ideas. It is the power of Mind, the power of ideas, that casts out mortal beliefs and so heals the sick. See:—

Power

<i>S. & H.</i> 384: 30-1	<i>S. & H.</i> 159: 30-2
139: 6-8	199: 8-12
157: 8-10	443: 1-8
147: 32-4	483: 7-8
380: 8-11	177: 5-7
417: 3-5	<i>Mis.</i> 173: 21-24

Because "Mind, God is all-power" (*ibid.*) the divine Mind controls the activity of man and the activity of the whole universe. It is the only controlling power in all the world. See:—

Controls

S. & H. 319: 17-20
 171: 12-13
 377: 26-29
 378: 7 (only)
 169: 16-17

S. & H. 63: 1-4
 417: 27-29
 379: 6-8
 303: 1-5
 544: 16-17

It follows so logically from our study that Mind, being first and foremost, the only cause, the only activity, the only power, must constitute man's only medicine. It certainly was the only medicine Jesus ever used, and as we begin to understand the ideas of the divine Mind and let them come into our experience and use us, we shall realize that the power of divine Mind supersedes all other healing methods. See:—

Medicine

S. & H. 142: 26-31
 143: 10-12
 453: 29-30

S. & H. 104: 19 (to semicolon)
Mess. '01 17: 24-25
Mis. 25: 22-25

We have touched but faintly on the meaning of this powerful term for God, but we shall find that as we begin to understand each synonymous term in turn, our concept of every one will be enlarged and developed, because God is one and we cannot really conceive of His nature in any degree without touching something of the whole. This fact will become more and more apparent as we continue in our study.

Disproving the Claims of Mortal Mind

An important aspect of this study is that as we fill our thought with the omnipotence, omniscience, and omnipresence of God's nature, this consciousness disproves the claim that there is anything apart from Him. In other words, it disproves mortal mind in its every phase. (See *Science and Health*, 114: 1-17.) It is necessary, however, that we should be intelligent about dealing with evil, and certainly Mrs. Eddy was most insistent that we should be alert and awake to the necessity of specifically handling the claims of the carnal mind. See:—

S. & H. 451: 19-26
 31-6
 453: 14-23
 454: 14-17

We shall not go into this subject in great detail at this juncture, but it is clear that in the textbook we find, for instance, that the allness of Mind

disproves the claim of mortal mind; the allness of Spirit disproves the claim of the flesh; the allness of Soul disproves sin; the allness of Principle disproves personal sense; the allness of Life disproves death; the allness of Truth disproves error; and the allness of Love disproves hate.

Christian Science is an exact Science, and just as $2 + 2 = 4$ will not specifically disprove $3 + 3 = 11$, but it will specifically disprove that $2 + 2 = 7$, so all evil must be dealt with in an exact and intelligent way. This is obvious when we realize that evil has no entity of its own. It is a lie and therefore can only claim to counterfeit specific truth.

A study of the textbook shows that Mind is used frequently in dealing with the following:—

Mortal mind

S. & H. 114: 1-22
189: 18-22
176: 19-20
177: 8-9
311: 3-6
371: 2-4
591: 25-26 (to first semicolon)
94: 28-3
103: 25-28
399: 23-28

Nerves

S. & H. 211: 7-10
143: 17-25
389: 7-12
488: 21-24
399: 13-16
113: 28-30 (to semicolon)
216: 11-16
219: 11-13
290: 10-12

Minds (many)

S. & H. 114: 1-11
249: 32-5
205: 22-27
Mis. 195: 31-16
Un. 24: 4-9

Mesmerism

S. & H. 402: 20-13
87: 15-18
Hea. 13: 22-3
Mis. 58: 25-10

Brain

S. & H. 190: 4-7
191: 1-3
192: 1-3
372: 1 (only)
295: 26-28
88: 9-14
79: 23-28

Hypnotism

S. & H. 402: 20-13
103: 18-28
398: 27-31
375: 11-13

To gain a full sense of the synonymous term Mind, it is obvious that we must now start out from God Himself, and therefore wherever Mrs.

Eddy uses the term Mind for God, we must search her context for the reason. Thus we shall begin to understand more fully the operation of the divine Mind. This we must eventually do with all these terms for God if we desire to gain a deep understanding of the Science of Christianity. But it should be remembered that the ideas which represent the synonymous terms are infinite. Science is no cut-and-dried proposition. The ideas of God must become real to us, having great significance. They must become warm and vital. Since man is the compound idea of God, they must be seen as *us*, and not mere lists of words.

Taking every reference to each synonym in *Science and Health* is sometimes confusing in initial study, and it is useful, when we are beginners, to narrow down our field of study of a particular synonym so that we first gain a few definite and distinct ideas about it, rather than vast numbers of vague notions. Of course, comprehensive study is essential, and we must remember that the method suggested here in no way replaces it, but is merely intended as a stepping-stone to a fuller and never-ending study.

The first step is to go through all the references to Mind—quickly—pausing only to note down all those references in which Mrs. Eddy says Mind has some specific office.* For example:—

Science and Health

- 36: 20-21 Mind is the *immortal law* of justice as well as of mercy.
- 109: 2 Mind is *All*.
- 114: 10 Mind is *one*.
- 13 Mind is *immortal*.
- 208: 25 Mind is *causation*.
- 256: 6-7 Mind is the *creator*.
- 387: 8 Mind is ever *active*.
- 508: 3 Mind is the *multiplier*.

There are many more than those quoted above, and having found them all, it is often helpful to look up the dictionary definitions of the important words which Mrs. Eddy undoubtedly associates with Mind, such as law, causation, creator, etc.

The next step is to go quickly through the references to Mind once again, this time noting those in which Mrs. Eddy specifically states that Mind performs some definite function, for example:—

* It may be helpful to remind students that in order to facilitate this study of the synonymous terms for God, a comprehensive list of references showing where the various synonymous terms appear in Mrs. Eddy's writings is given in John W. Dooley's book, *The Pure Science of Christian Science*. For quick reference they are listed, by chapters, in the order in which they appear in the text and may be found on pages 74 to 96 and pages 133 to 165 of the Appendices. (Pages 98 to 121 and 157 to 189 in the Second Edition.)

Science and Health

79: 28	Mind <i>controls</i> .
111: 28	Mind <i>governs</i> .
179: 7	Mind <i>heals</i> .
187: 22-23	Mind <i>includes all action</i> .
257: 12	Mind <i>creates</i> .
258: 15	Mind <i>manifests</i> .
280: 7	Mind <i>creates and multiplies</i> .
419: 20	Mind <i>produces all action</i> .
503: 20	Mind <i>presents</i> .
520: 29	Mind <i>makes all</i> .

Again the meanings of the characteristic terms which occur should be looked up in good dictionaries.

This research enables us to compile our own lists of ideas characterizing the synonymous terms and gives us a basis from which to study more generally.

As we advance, it is natural that our sense of God's ideas will become more detailed and more definite; Mrs. Eddy speaks of "the rarefaction of thought as it ascends higher." (*Science and Health*, 509: 15-16.) Meanwhile, let us not be troubled if we do not always see the exact reason for Mrs. Eddy's use of a particular synonymous term. If we let spiritual development take place naturally and normally, realizing that this unfoldment is in reality our true identity coming to light, the Scriptural promise will be fulfilled: "there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matthew, 10: 26.)

Let us remember that Mrs. Eddy writes of her textbook:—

"Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim." (*Science and Health*, 147: 14-23.)

STUDY SECTION—III

THE SYNONYMOUS TERMS FOR GOD: GOD AS SPIRIT

IN Study Section I we considered the spiritual meaning and purpose of the days of creation as given in Genesis 1: 1-2: 3.

In Study Section II we saw how the ideas of God revealed by the days of creation in their order lead us back inevitably to the origin and source of these ideas, back to the contemplation of God's complete and perfect nature which is elucidated in Science as Mind, Spirit, Soul, Principle, Life, Truth, and Love. (See *Science and Health*, 465: 10.) We also saw that since God is All-in-all, the wisdom which made us initially say to ourselves, "Let there be light," and impelled us to open our thought to the light, was no human wisdom, no human thinking, but it was the intelligence of the divine Mind, the activity and the power of the one cause or origin of all true impulses and desires. So we considered the nature of God as Mind and began to understand a little of what Mind is and what Mind does.

Now just as soon as we let in the light of intelligent thought in any situation, it brings clarity, it brings purity of thinking—the demand comes "Let there be a firmament to separate the waters (the elements of thought)." It is this aspect of the nature of reality that we are now going to consider in this Study Section.

Do you remember the outstanding tone of *separation* and *purity* that was born to our thought when studying the references to the second day in the first Study Section? (See Study Section I, p. 14.)* The following statements are taken from Mrs. Eddy's exegesis of the second day:—

"Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament."

"Understanding is the line of demarcation between the real and the unreal."

"Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final."

(*Science and Health*, 505: 7-8, 21-22, 506: 5-7.)

What is it that impels this purity of thought, this separating of the waters? Surely it must be the great fact that the nature of the infinite Principle we are studying is absolutely pure, ordered, of one substance, and has absolute supremacy, otherwise it would not enforce true separation. To this aspect of God's nature is given the term "Spirit," as the following references indicate:—

* See footnote to p. 27

Pure

S. & H. 512: 20-21
241: 24-30
550: 27-31

Mis. 399: 6-10

Supremacy

S. & H. 324: 27-31
280: 30-4
170: 22-27
522: 12-15
(to semicolon)

Only

"Alone in its or their class; without others of the same class or kind." (Webster.)

S. & H. 264: 20 (only)
73: 10-11
278: 4-5
335: 12-13
479: 21-23

273: 21-24
491: 12-16
390: 32-2
138: 14-15

43: 32-4
97: 26-28

The key-note of this sense of the absolute purity of Spirit is given in the following references:—

S. & H. 281: 4-6
282: 15-17
468: 11-15
278: 10-11

What was it that enabled Noah to separate himself and his family from the flood? It was his "knowledge of the nothingness of material things and of the immortality of all that is spiritual." (Definition of "Noah," *Science and Health*, 592: 22.) It was that purity of thought which is based on the fact of the onliness of Spirit. What was it that enabled Moses to divide the waters of the Red Sea? It was his understanding of the firmament, the second day, which operated, as it always does, as a line of demarcation "between Spirit and so-called matter." (Definition of "Firmament," *Science and Health*, 586: 15.)

In the New Testament the rite of baptism, which Jesus took part in in the early stages of his ministry, indicated that same process of purity enforced by the nature of God as Spirit. Mrs. Eddy defines "Baptism" as "Purification by Spirit; submergence in Spirit." (*Science and Health*, 581: 23.)

See also:—

Baptism

S. & H. 581: 23-26
241: 27-30

Peo. 9: 1-10 (to semicolon)

Mis. '205: 13-22 ("The")

As we continue our study we shall find that the outstanding tones of Spirit are those of purity, onliness, substance, understanding, reality, reflection, order. When we come to consider these ideas we shall see that they all have the same underlying tone and there is a wonderful harmony between them. For instance, the word "substance" comes from the Latin "sub" meaning "under" and "stare," to stand. It is that which "stands under"—or, in other words, "understanding." Surely understanding in any subject is to the student the substance of that subject. The following references indicate that Spirit is the only substance:—

Substance

"that which is real, in distinction from that which is apparent." (Webster.) "The elemental part of that which is immaterial; the vital part of that which is spiritual or emotional." (Funk and Wagnalls.)

<i>S. & H.</i> 349: 31-5	480: 1-2
301: 6-20	335: 7-15 (See also Marginal Heading)
313: 30-5	468: 21-24
257: 4-8 (to semicolon)	594: 19 (to first semicolon)

And the following references indicate that Spirit imparts understanding:—

Understanding

<i>S. & H.</i> 505: 16-17, 26-28	} (Cf. Webster's definition of "substance" given above)
506: 10-11	
523: 7-13	} (Note that all these references refer to the "firmament")
252: 31-2	
581: 8 (to period), 9-10 ("the")	
309: 7-9	} (These Bible characters, Jacob and Jesus, understood the substance of Spirit)
46: 13-17	
186: 5-7	
289: 4-7	
388: 24-30	(Understanding is true substance)
486: 23-26	
264: 15-19	

You remember how the Bible says that "faith is the substance of things hoped for, the evidence of things not seen." (Hebrews, 11: 1.) If we take the following references to faith we shall begin to understand what the apostle meant, for faith in the sense of understanding is the evidence of spiritual reality—it is that which makes it clear and tangible to us that the understanding of Spirit is a real substantial proposition. The whole of Chapter 11 in Hebrews illustrates the unfailing operation of faith in

the lives of Scriptural characters, but also indicates that faith must develop into a higher sense. (See Hebrews, 11: 39—12: 2.)

Faith

S. & H. 278: 30-5 (See also Marginal Heading)
 23: 16-20
 410: 14-17
 430: 6-7
 170: 4-6

Peo. 9: 1-2 (to semicolon)

Spiritual understanding, Mrs. Eddy says, "is the reality of all things brought to light." (*Science and Health*, 505: 27-28.) This is a wonderfully helpful sense because it enables us to realize that understanding is not something that we have to struggle and strain over. It is that which is divinely natural to us because it is reality—reality that is fundamental to everyone and everything. All we are doing in understanding spiritual things is seeing "the reality of all things"—the reality of ourselves, our fellow man, and the universe—"brought to light." Reality is ever-present and ever-available and because it is of the nature of Spirit it permeates all space and is, as Tennyson puts it, "closer than breathing." In very deed we live in "the atmosphere of Spirit." (*Science and Health*, 590: 3.) The following references bring out the nature of reality:—

Real, Reality

S. & H. 477: 26-29 ("The")
 335: 27-31
 viii: 9-12
 215: 8-10
 480: 31-3
 556: 1-2
 264: 20 (only)
 277: 24 (only)

It is interesting to note in connection with substance and reality that Webster's definition of substance, from which the word understanding is derived, is in part "that which is real, in distinction from that which is apparent."

We have spoken of the understanding of reality as being natural to us, and the sense of nature or that which is natural to us is brought out so much with Spirit:—

Nature, Natural

(This word comes from the Latin, *natus*, meaning "born.") The original meaning of nature, therefore, has to do with birth.

But its application in the English language has been varied. One of Webster's definitions is "native constitution; intrinsic or inborn character."

"The inherent and inseparable combination of properties essentially pertaining to anything and giving it its fundamental character." (Oxford English Dictionary.)

<i>S. & H.</i>	118: 20-25
	119: 17-24
	83: 12-20
	524: 29-1
<i>Mis.</i>	217: 28-2
<i>S. & H.</i>	274: 7-11
	463: 6-13

Do you notice how Mrs. Eddy brings in the sense of birth in the last two references in connection with the naturalness of Spirit? Also, note that the origin of the word "nature" given in the definition above brings out the sense of birth. As a recent writer in METAPHYSICAL NOTES stated, "we are, every one of us, . . . 'born Scientists.' This is our natural and inalienable state." (See METAPHYSICAL NOTES, February 1948, p. 5.) The understanding which is the reality of all things being brought to light is true birth, and is the divinely ordered activity of the nature of God as Spirit. See:—

Birth

<i>S. & H.</i>	463: 16-19
	35: 20-25
<i>Mis.</i>	17: 18-32
	18: 8-17 (to second comma)
	184: 8-9

In connection with true birth, we see that the offspring must also be of like nature—the reflection of pure Spirit. See:—

Offspring

<i>S. & H.</i>	289: 31-32
	267: 3-5 (to first period)
	583: 5-9
	540: 1-4
	63: 5-11
	29: 30-32

See also:—

<u>Reflection</u>	<u>Likeness</u>
<i>S. & H.</i> 301: 5-16	<i>S. & H.</i> 337: 5-6
523: 11-12	475: 6-11 ("Man")
305: 20-22	97: 17-20
480: 1-7	544: 24-25
503: 28-2	344: 32-6
468: 22-24	302: 26-30
516: 27-29	491: 12-16
70: 6-8 (Note the term "likeness" used here)	

It is said that "order is heaven's first law," and it is clear that the outcome of law (Mind) must be order (Spirit). Order is defined as:—

"*Order*. Regular arrangement; any methodical or established succession or harmonious relation; . . . A condition in which everything is so arranged as to play its proper part. . . ." (Webster.)

Let us consider order in nature. The fact that a bird produces a bird, a tree produces a tree, and a flower produces a flower—the fact that the order of species is preserved in nature brings a sense of order into the universe we see around us. If there were no natural order of reproduction and like did not produce like, there would be chaos in the universe. Now let us think of this in connection with Spirit. Because of the absolute purity of Spirit which we reflect, the natural order is that we can only give birth to spiritual ideas, for Spirit is always maintaining its own purity. This particular sense of the order of Spirit is most clearly elucidated in *Science and Health*, 276: 29-277: 23.

Moreover, let us remember that the firmament is to *divide* the waters. We have considered this dividing of the waters from the elementary point of view, i.e. that of separating the true from the false, but looked at from the divine aspect, from God's point of view, this dividing is the operation of Spirit diversifying, classifying and individualizing ideas. (See *Science and Health*, 513: 17.) One of the definitions of "to divide" is "To separate into classes or parts; to classify." (Webster.) With classification comes order. In arithmetic we can learn the numerals because they are diversified concepts presented in an order. Likewise the diversification of Spirit presents the order of God's ideas. Surely this is why Mrs. Eddy writes in the second day, "Thus the dawn of ideas goes on, forming each successive stage of progress." (*Science and Health*, 506: 13-14.) Let us remember, though, that order is infinite in God's universe. It not only refers to the diversified concepts presenting the ordered days of creation, but it refers to infinite ordered presentation of ideas from multifarious aspects.

The fact of divine order also brings true development. Indeed without divine order one could not be conscious of development, as only order indicates development. See also:—

Order

S. & H. 135: 6-10

(Note "unfolds" and "spiritual evolution"—bringing in the tone of development)

S. & H. 591: 21-22 (Note the word "natural")

123: 4-10

73: 15-18

Mis. 18: 8-14 (to semicolon)

122: 14-16 (Note the tone of purity)

123: 29-4

181: 15-22

Ret. 10: 16-17

87: 3-6

91: 17-20 (Note what led them into the divine order)

92: 5-6 (Note the sense of development)

Develop, Development

"A gradual unfolding; a fuller working out of the details of anything." (Oxford English Dictionary.)

S. & H. 550: 7-10

66: 11-16

547: 23-30

Mis.

18: 1-3

One very important characteristic of Spirit which we have not touched upon yet is that of "good"—Spirit is wholly good because it is pure and true purity is true goodness. It is frequently a question with many of us as to what is real good and what is merely a human sense of good which often in the long run does not accomplish anything. Jesus was good, and yet one wonders how many so-called Christians would have thought of him as good when he said to his mother, "Woman, what have I to do with thee?" or when he called the Pharisees "whited sepulchres," or turned the money changers out of the temple? It is often easy to discern between good and evil on the face of it, but not so easy to discern between divine and human impulses. It is interesting that Mrs. Eddy, speaking of Jesus' struggle, does not say "when the *mortal* element in him struggled with the divine," but "when the human element in him struggled with the divine." (See *Science and Health*, 33: 18-21.) That was Jesus' struggle. True goodness is absolute purity of thought and it often seems to involve moral courage to employ the highest sense of good in human experience. When we see that good is Spirit and Spirit is forever expressing itself as a firmament in our thinking (and the word "firmament" comes from the Latin word meaning "strengthening"), it will always give us the ability to discern true goodness on every occasion and the strength and moral courage to put it into practice. (See *Science and Health*, 393: 12-13.) If we really see this, the kindness, tolerance, affection, understanding, and so on, that we shall thus reflect, will have something of the nature of true substance about them, and they will bless all concerned.

The following references bring out the sense of good with Spirit:—

Good

<i>S. & H.</i>	587: 19-20	119: 21-24
	480: 31-3	viii: 9-12
	213: 9-12	301: 17-20
	325: 2-5	339: 8-10
	277: 7-12	<i>Mis.</i> 218: 2 ("Spirit" to period)

Let us remember, too, that man has the natural ability to reflect divine good. Mrs. Eddy uses "ability" so often with Spirit, and it is helpful to realize that because the understanding of Spirit is divinely natural to every one of us, we all have the birthright of ability to express the infinite qualities of Spirit. See:—

Ability, Able

<i>S. & H.</i>	130: 20-25
	494: 15-19 ("Jesus")
	393: 12-15
<i>Mis.</i>	16: 9-15 ("The")

Do you see from the foregoing how different the tone is from that of Mind? The one cause or creator is seen in Spirit to be the only. Spirit shows us that there is no other, no antipode, no opposite, ". . . God, Spirit, is all, and . . . there is none beside Him." (*Science and Health*, 421: 17-18.) Spirit develops the theme of the oneness of Mind and shows the divine nature to be that of purity, reality, substance.

Spirit brings forth the nature and quality of all ideas. It shows us that the wisdom, intelligence, action, law, cause, light, etc., of Mind are not physical, but good, real, substantial, pure. Anything which does not partake of those qualities of Spirit is wholly unreal.

Do you see also that the operation of the firmament of the second day of creation in Genesis has led and is always leading us to understand and appreciate the purity, the reality and the true substance of Spirit? The statement of the second day in Genesis is not of something that took place a long time ago. It is an ever-present process and it is happening to each one of us all the time—right here and now.

The Purity of Spirit Admits of no Opposite

In Study Section II we took some of the counterfeit beliefs that Mind disproves. (See pp. 35 and 36.) Now we shall see how the purity of Spirit annuls the claims of matter.

A study of the textbook shows that Spirit is frequently used in dealing with the following:—

<u>Flesh</u>		<u>Materiality</u>	
<i>S. & H.</i>	167: 20-22	<i>S. & H.</i>	277: 7-12
	536: 16-19		213: 11-15
	31: 4-11		484: 28-30
	356: 11-18		352: 8-11
	33: 18-21		259: 23-24
	289: 4-7		
	171: 23-24		
	316: 7-11		
	254: 6-8		
<u>Physical</u>		<u>Evil</u>	
<i>S. & H.</i>	111: 6-11	<i>S. & H.</i>	119: 21-24
	285: 15 (only)		206: 32-4
	117: 6-10		480: 2-5, 31-3
	46: 13-17		277: 7-12
			71: 1-4
			335: 1-2
			339: 8-10
<u>Spiritualism</u>			
<i>S. & H.</i>	71: 27-32		
	73: 3-7		
	78: 16-27		
<i>Pan.</i>	9: 3-7		

In order to gain a fuller sense of Spirit, it is suggested that we should now start out from the synonymous term itself and each time Spirit is used in the textbook, ponder the reason for it, and list the ideas that we find connected with Spirit.

Once again let us examine at first the references which definitely state that Spirit *is* something until the specific tone of Spirit dawns more and more clearly on our thought, when we can expand our field of study infinitely. Narrowing down our field in no way limits our sense of these terms, but merely gives us something definite to get hold of in the beginning. In fact, however advanced we might be, we would still focus our thought on some specific aspect of the whole range of Science when studying, as it is impossible to comprehend the whole of this vast subject at once.*

Studying Spirit in this way we shall find, for instance, the following:—

Science and Health

viii: 11-12 Spirit is *good* and *real*, and matter is Spirit's opposite.

173: 13-14 Spirit is *positive*. Matter is Spirit's *contrary*, the absence of Spirit.

* See footnote to p. 37.

278: 4-5 Spirit is the *only substance* and consciousness recognized by divine Science.

278: 10-11 Spirit, God, is infinite, all. Spirit can have *no opposite*.

278: 32 Spirit is *substantial* and eternal.

285: 15 Spirit is *not physical*.

286: 23-24 Spirit is the *only cause*.

335: 12 Spirit is the *only substance*.

When we studied the nature of God as Mind, it was suggested that we should go through the references to Mind in the textbook noting for ourselves what Mind *is* and *does*. (See Study Section II, pp. 37 and 38.) When we study the nature of God as Spirit we shall find that there are quite a few direct references as to what Spirit *is*, but since Spirit is the nature, quality or substance of the one Principle, we shall not find so many references to what Spirit *does*, but rather shall we note a qualitative sense implied by the use of the word "of." Therefore, if we go through the references to Spirit in the textbook noting this qualitative sense, we shall find, for instance:—

Science and Health

37: 8 the *sword* of Spirit.

46: 17 the *understanding* of Spirit.

130: 22 the *ability* of Spirit.

191: 32 the *aroma* of Spirit.

241: 27 the *baptism* of Spirit.

249: 6 the *divine energy* of Spirit.

267: 26 the *robes* of Spirit.

280: 5 the *abode* of Spirit.

393: 12 the *strength* of Spirit.

502: 6 the *straight line* of Spirit.

In taking the references through the textbook in this way, our thought is now focused on a few salient points, and dwelling on these characteristics of Spirit—seeing them as the *only reality and substance*—we shall reflect in some measure the nature of Spirit, and, in purifying our thought, they will become to us a firmament in the midst of the waters.

The important thing is not to collect mere strings of words, human symbols, but to let the tool of language cultivate in our thought such a vital, real sense of Spirit that we shall be able to dispense with the symbols as we rise in the divine order. Pondering these ideas, thinking them out alone with God is what makes them real to us, and, in proportion as they are truly ours, they will operate for us quite naturally under all circumstances.

STUDY SECTION—IV

THE SYNONYMOUS TERMS FOR GOD: GOD AS SOUL

IN this Study Section we are going to consider the nature of God as Soul.*

Now, do not let us forget the whole picture of what we are doing. In the first of these Study Sections, we took the days of creation with which the Bible begins, and we saw how they presented the ordered revelation of God's ideas through seven stages of developing spiritual thought.

Let us briefly recall the first three days of creation in Genesis and see how natural is the unfoldment portrayed therein. The light of spiritual vision first breaks on our seeking thought (first day). As we welcome the light of *wisdom*, the light of intelligent spiritual ideas, it follows that we are able to discern between human conception and Truth. (See *Science and Health*, 505: 7-8.) This separating is the operation of the firmament or understanding which establishes *purity* of thought (second day); and this purity of thought then develops into a definite *spiritual understanding*, sure and certain in all circumstances. (See *Science and Health*, 96: 23-24.) This is the dry land from which springs forth the grass, herb and fruit tree,—the eternal propagation of definite spiritual ideas forever one with God and identified with God (third day). At this point we see that no longer do we think in terms of possessing a personal spiritual understanding of God, but we begin to realize that spiritual understanding itself is a *quality of God* and is the true identity of all men. We have no spiritual understanding of our own, for Mrs. Eddy writes in explanation of this day in Genesis, "The only intelligence or substance of a thought, a seed or a flower is God, the creator of it." (*Science and Health*, 508: 5-6.) Paul expresses the same idea when he writes, "there are diversities of operations, but it is the same God which worketh all in all." (I Cor. 12: 6.)

We have taken these first three days from the point of view of the seeker for light, but the only reason this natural unfoldment ever takes place with each one of us is because Mind, the infinite intelligence, is always operating in all its fullness and infinitude, and initially we feel its operation as "Let there be light"; because Spirit, the one and only substance and reality, is forever reflecting upon itself and thus impelling purity of thought which demands—"Let there be a firmament"; because Soul is forever defining the impeccable, permanent and changeless nature of God and thus identifying all uplifted thought as one with God and saying—"Let the dry land appear."

In Study Sections II and III, therefore, we considered the nature of God as Mind and then as Spirit, understanding in greater detail and

* See footnote to p. 27.

fullness the divine ideas which impelled us to seek the light and then to be pure in thought.

Now we come to the contemplation of God's nature as Soul, that truly definite proposition which has seemed so vague and indefinite to many people. Any difficulty in understanding God as Soul is due to the fact that Soul has to do with spiritual sense which is wholly removed from the realm of the physical senses. Spiritual sense cannot be learned humanly.

Mrs. Eddy writes in her explanation of the third day, "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, . . ." (*Science and Health*, 508: 28-2.) There she indicates plainly that thought must be resurrected through letting in the light of spiritual understanding, in order to grasp the definite nature of Soul. (Study Mrs. Eddy's article, "Soul," in *Unity of Good*, pages 28-30, noting particularly lines 17 and 18 on page 28. Also note constant reference to the fact that Soul transcends the evidence of the senses.)

It is almost impossible to give a clear and positive picture of Soul without using negative terms to do so. Indeed, in the article just considered, it will be noticed how Mrs. Eddy first disabuses the human mind of its misconception of Soul. This must be because, as she writes in her textbook, "Human thought has adulterated the meaning of the word *soul* . . ." (*Science and Health*, 482: 3-4.) Human thought is willing to admit that Mind is God and that Spirit is something "ethereal," as it terms it, but its conception of Soul is of a human soul resident in matter. [See *Science and Health*, 300: 26-27; 310: 18-20 ("We"); 482: 3-5.]

Therefore it seems necessary at the outset to insist that there are not millions of individual souls, for Soul is God, and cannot be confined in the body or *in* anything.

Mrs. Eddy makes it very clear that there is only one infinite Soul—God. See:—

<i>S. & H.</i>	249: 32-1 (to comma)
<i>Ret.</i>	56: 5-8 (to comma)
<i>Un.</i>	51: 25-3
	28: 17 (to semicolon)
<i>S. & H.</i>	466: 19-23
	481: 32-12 (Note also Marginal Heading)

It will be seen in the latter references how closely Soul is associated with Spirit. It is often told that Mrs. Eddy once described the difference between Spirit and Soul through the symbol of the wheat and the tares. She said that Spirit separated the tares from the wheat, whilst Soul destroyed the tares and gathered the wheat into the barn.

Another very simple illustration of the difference between Spirit and Soul was once given by a student. It was said that Spirit is like a length of material, but Soul is like the actual garment made of such material. It is the nature and substance of Spirit identified or made definite. This is why Spirit is associated with "understanding," but Soul is that understanding identified or made definite as "spiritual understanding" or "spiritual sense." See:—

Spiritual understanding

S. & H. 508: 28-1
213: 17-19 ("Divine")
85: 2-4

Spiritual sense

S. & H. 359: 11-17
7: 17-21
306: 21-24 (to comma)
318: 9-13
308: 32-6
247: 13-18
566: 1-9

You will note that in every one of these references, spiritual sense is used in contradistinction to material sense. Just read them over again and note how physical sensation or material sense comes into each reference, illustrating the wonderful fact that the tares of material sense are indeed consumed when we realize true Soul-sense. Material sense cannot exist alongside spiritual sense. (Note also how many times Mrs. Eddy uses the phrase "from sense to Soul" in her writings.)

Let us see at this point, how effectively Soul deals with physical and material sense in every way.

Senses

<i>S. & H.</i> 144: 8-13	479: 1-7
122: 7-14	60: 29-3
167: 3-6	395: 6-10
131: 6-10	125: 12-16
420: 28-32	

Soul is the synonymous term that is used least in the Christian Science textbook. It appears 161 times. Mind, however, appears 753 times and Spirit 579 times. But Soul-sense permeates Mrs. Eddy's writings from cover to cover—in fact without true Soul-sense or spiritual sense, it would not be possible to understand the spiritual truths which lie within their pages. In this connection it is helpful to realize that spiritual sense is the nature of our true identity, and therefore every one of us is endowed with spiritual sense as an inalienable birthright. Jacob saw this very clearly. He seems to be the first outstanding character in the Bible who

realized that there was no true identity in the material or the human. He knew that just so long as he regarded himself as a human he would have sometimes good and sometimes bad experiences in his life, sometimes pleasure, sometimes pain. (See *Science and Health*, 308: 16-19.) Soul-sense enabled him to find his true spiritual selfhood, his divine identity. (See *Science and Health*, 308: 14-15, 308: 28-6.) Mrs. Eddy's definition of Jacob in the Glossary emphasizes *spiritual sense*. (See *Science and Health*, 589: 5-7.) Moreover, his twelve sons, who later became known as the children of Israel, are defined in the Glossary as "The representatives of Soul." (*Science and Health*, 583: 5.) In the Scriptures this recognition of true identity was always indicated by a change of name, i.e. Abram—Abraham, Sarai—Sarah, Jacob—Israel.

True identity, then, is to be found in Soul and never in the body, and because of divine identity Soul always has a representative. See:—

Identity

"(fr. L. *idem* the same.) Absolute likeness of two or more things in the respect in which they are considered." (Webster, 1927 edition.)

"The condition of being the same with something described or asserted, or of possessing a character claimed;..." (Webster, 1944 edition.)

S. & H. 70: 13-15 (See also Marginal Heading)

71: 5-9

477: 19-26

302: 1-9

Representative

"serving as an instance or example." (Webster.) "serving as portrayal or symbol of." (Concise Oxford Dictionary.)

S. & H. 306: 13-18

300: 23-25

427: 2-5

583: 5-6 (to semicolon)

It will have been noticed, even from the few references we have taken, that one of the outstanding ways in which Mrs. Eddy uses Soul is in stressing the fact that Soul is never in the body, never confined *in* anything. (Read the Question and Answer, *Miscellaneous Writings*, 75: 6-76: 32.) This must be so, for as we have seen before, in order to gain Soul-sense, true spiritual sense, thought must be resurrected. Let us also remember that the symbol of the third day in Genesis is the dry land coming *out* of the water. In Exodus the children of Israel, "the representatives of Soul" (*Science and Health*, 583: 5) came *out* of Egypt,—darkness and materiality. The following references give some sense of the unconfined nature of Soul:—

S. & H. 13: 29-32

39: 10-12

70: 13-16

311: 14-25

335: 16-24

300: 23 (only)

S. & H. 478: 3-13

467: 17-23

477: 6-8, 22-24

580: 21-24 (to semicolon)

301: 30-1

Because Soul is never *in* anything, it brings a sense of freedom and immortality. See:—

<u>Freedom</u>	<u>Immortality</u>
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“exemption; immunity; as, freedom from care or error.” (Webster.)
“The quality of being free from the control of fate or necessity; the power of self-determination.” (Oxford English Dictionary.)

S. & H. 114: 23-27
89: 22-24
58: 12 (only)
247: 31-2
228: 11-13

S. & H. 478: 3-4
317: 24-29
311: 19-25
335: 20-21
427: 5-7
310: 18-20
247: 13-15
481: 28-29
306: 7-8 (“The”)

One of the strongest impulses in human experience is the desire to be free, and Soul confers this freedom. But because Soul is definite,—because it names all things and reveals their true identity,—because it is the “dry land” symbolizing “the absolute formations instituted by Mind” (*Science and Health*, 507: 2) therefore the freedom of Soul is not license, it is “freedom from . . . error” and from all mortal and material limits, conferring on us “the heritage of the firstborn among men”—our true identity. (See *Science and Health*, 535: 15-17.) By reason of this wonderful bestowal Soul confers joy and bliss. See:—

Joy

S. & H. 265: 26-2
125: 12-16
566: 1-9
390: 9-11
64: 17-22
582: 14-16

Bliss

S. & H. 582: 14-16
587: 25-27
39: 10-12
Mis. 287: 12-13

Soul is sinless. All through the Bible we read such statements as “The soul that sinneth, it shall die” (Ezekiel, 18: 4, 20), for, as Mrs. Eddy writes many times, the word “soul” as used in the Scriptures may be interpreted as “sense,” and in this case as “material sense.” (See *Miscellaneous Writings*, 75: 27-30.) Spiritual sense never sins. One of the words used for sin in the Scriptures is *hatta'th*, meaning “missing the mark.” In olden times in shooting with bows and arrows, it was commonly called “sinning” if one missed the bull’s eye—missed the mark. It is lovely to realize that the definiteness of Soul precludes the possibility of missing the mark, or sinning. See:—

Sinlessness

S. & H. 288: 22-23 ("that" to semicolon)
 468: 3-4, 6-7
 310: 20-26
 481: 24-32

S. & H. 311: 19-22
 30: 26-28
 240: 29-32

Since Soul always finds the mark, for it is definite, identified, permanent and changeless, there can be no loss and no oblivion in Soul. Every idea has its place. See:—

No Loss in Soul

S. & H. 310: 18-20
 311: 7-13 (to first period)
 481: 29-32
 214: 26-30
 215: 4-7
 217: 1-5 (Note the term "identity")

No Oblivion in Soul

S. & H. 214: 30-32
 310: 23-25
 427: 5-7

When we study the synonymous term Soul we find that since it is definite and also demands that thought should be resurrected from a material sense of things, it is the synonym that Mrs. Eddy associates particularly with the handling of evil and of all sin. In the article, "Ways That Are Vain" (*Miscellany*, 210), the opening sentence indicates that we cannot be vague about evil; we must be definite. Later in the same article the error of "mental haziness" is referred to as one of the effects of animal magnetism (211: 30), to be dealt with—surely—through the definiteness of Soul. We therefore find that Soul exchanges and reverses the errors of corporeal sense. See:—

Exchanges

S. & H. 269: 14-16
 322: 3-7
 390: 9-11

Reverses

S. & H. 119: 27-31
 122: 7-14
Mis. 13: 14-24

In the above references we read that "metaphysics . . . exchanges the objects of sense for the ideas of Soul." (*Science and Health*, 269: 14-16.) The objects of sense are always changing but Soul is changeless. See:—

Changelessness

S. & H. 310: 18 (only), 31-2
 119: 27-6
 427: 1-5
Un. 59: 17-18 ("Soul")

This brings out one of the most comforting aspects of Soul, for our true spiritual selfhood, being changeless and forever one with God, gives an assurance of safety such as we read in *Miscellaneous Writings*, "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home." (152: 26-29.)

Soul Burns up the Tares

In the previous Study Sections we have taken separately the beliefs of mortal mind which the allness of Mind and the purity of Spirit disprove and destroy. It is an interesting fact, however, that when we come to study Soul, it would seem as though in the spiritual process of imbibing the positive ideas of Soul, that which would counterfeit it is dealt with at the outset. As explained before, we cannot grasp Soul-sense, or the sense of Soul, without clearing the mental soil of the tares of material sense which would prevent us from gaining the joy, the satisfaction and the assurance of true spiritual identity.

To take an example. When we studied spiritual sense we saw from the references themselves that it at once dealt with material sense. The freedom and immortality of Soul irresistibly dealt with the belief of Soul being confined *in* anything, and if we take the following references to pleasures and pains we shall find that practically all these references came into our study of the joy of Soul.

Pleasures and Pains

<i>S. & H.</i> 265: 31-2	<i>S. & H.</i> 390: 9-11
125: 12-16	<i>Pan.</i> 1: 11-14
247: 31-2	<i>My.</i> 308: 6-9

All the way through this study we have seen that Soul is most clearly the opposite of physical and material sense in every way and therefore the opposite of everything to do with body. See:—

Body

<i>S. & H.</i> 223: 3-6	<i>S. & H.</i> 215: 27-2
200: 8-9	323: 19-24
207: 15-16	536: 11-16
317: 24-29	335: 16-18

In order to gain a full sense of Soul we must now start out from the synonymous term itself, and study its use throughout the textbook just as we did with Mind and Spirit.*

* See footnote to p. 37.

As was mentioned earlier in this Study Section there are comparatively few references to Soul, but nevertheless, in our initial study, it is advisable to take those passages in the textbook which bring out what Soul is and what it does. A few examples are given below:—

Science and Health

9: 23 Soul is our master.
 120: 4 Soul is God, unchangeable and eternal.
 288: 22 Soul is sinless.
 381: 13 Soul is immortal.

89: 23 Soul confers a freedom.
 310: 18 Soul changeth not.
 350: 29 Soul rebukes sense.
 468: 6 Soul cannot sin.
 477: 24-25 Soul can never reflect anything inferior to Spirit.

As mentioned earlier it will constantly be found that the positive sense of Soul is frequently brought out by negative statements.

It is not easy to find references as to what Soul *does* in so many words, for, to put it succinctly: Soul *is* what it *does*, and *does* what it *is*. Surely this is the very concept of God that Moses tried to convey to the Israelites by the name, "I AM THAT I AM."

Although it is possible to pick out certain definite statements on Soul, a full sense of this synonym can only be gained by considering the atmosphere of Soul which pervades each of the contexts in which it is used. As we ponder the references we shall find that they compel us to resurrect our thought and call forth from each one of us our own true identity, which is spiritual sense. We shall find also that they bring out a wonderful sense of changelessness, permanence, sinlessness, and satisfaction.

Soul is an aspect of God that has to be felt, and when the beauty, the joy, the bliss, the freedom and yet the certainty and safety of spiritual sense or Soul enter our thought, it is an experience we never forget. When the children of Israel came out of Egypt to go to the Promised Land, the Passover from a material sense of things to the spiritual was to be kept as an ordinance for ever—they never forgot it. It is always regarded as a turning point in the history of Israel, and the understanding of Soul is a turning point in our individual spiritual journey too.

The journey from sense to Soul is a joyous one. Mrs. Eddy writes:—

"When Jesus directed his disciples to prepare for the material passover, which spiritually speaking is the passover from sense to Soul, he bade them say to the goodman of the house: 'The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready.' " (*Miscellany*, 156: 11-17.)

What was Jesus commanding them to make ready for? The eating of the bread of Life and Truth and the drinking of the wine of inspiration, the wine of Love. To-day, as we grasp the exalted spiritual sense of the nature of God as Soul, we shall indeed be ready to "eat the passover"—to understand the threefold essential nature of divine Principle, God, as Life, Truth, and Love.

STUDY SECTION—V

THE SYNONYMOUS TERMS FOR GOD: GOD AS PRINCIPLE

In this Study Section we are going to consider the nature of God as Principle, that term for God which Mrs. Eddy introduced in this scientific age to convey the sense of the fundamental oneness and harmonious operation of the ideas of the infinite.

Of this term she writes:—

“When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and divine Science.” (*No and Yes*, 20: 8-13.)

And again:—

“Christian Science names God as divine Principle, Love, the infinite Person . . .

“In their textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as *one*. The divine Principle includes them all.” (*Miscellany*, 225: 21-22, 27-30.)

It will be found, therefore, that the term Principle, as used in relation to God, is a very comprehensive one, and this same comprehensive sense is found in the symbolism of the fourth day of creation, for it embraces the light of the first day, the firmament of the second day, the earth of the third day, and sets the stage, as it were, for the fifth, sixth, and seventh days.

At this point it may be useful to recapitulate briefly the ground that has been covered by these Study Sections so far.

Having taken the spiritual meaning of the seven days of creation in their orderly presentation of the idea of God, we then saw that they quite naturally led to a consideration of “the nature, essence, and wholeness” of God Himself as climaxed in Mrs. Eddy’s sevenfold definition on page 465 of *Science and Health*,—“Mind, Spirit, Soul, Principle, Life, Truth, Love.”

And so we studied the nature of God as Mind, to which we were led by the *wisdom* of the first day; the nature of God as Spirit, to which we were led by the *purity* of the second day; and the nature of God as Soul, to which we were led by the *spiritual understanding* of the third day. In our study of Soul, we found that spiritual sense identifies us with God as the one and only identity, and as the natural outcome of this, we experience the *spiritual power* resulting from such oneness and unity. Thus, in this

fourth day, we begin irresistibly to look out from the divine Principle of the universe, from the one source of all power.

This sense of *looking out from* Principle instead of looking *up to* it is wonderfully symbolized by the Scriptural writers in the fourth day of creation, for the outstanding symbols of this day are the two great lights in the firmament of the heaven to divide the day from the night, to be for signs, seasons, days and years, and to give light upon the earth.*

Mrs. Eddy conveys this same subjective sense of Principle, this sense of looking *out from* Principle, and indeed uses the same symbolism, when she prophesies that one day the astronomer will look out from the stars instead of up to them (see *Science and Health*, 125: 28-30); also, in another instance, after stating that "suns and planets teach grand lessons," she writes, "In the order of Science, in which the Principle is above what it reflects, all is one grand concord." (*Science and Health*, 240: 10-11.)

The mighty symbolism of the solar system in the fourth day (as we saw in Study Section I), portrays an amazing sense of power, the governing power of divine Principle. It will be remembered that in Study Section II (God as Mind) many references were given from *Science and Health* associating the idea of power with Mind. These references, however, brought out the sense of active power, the power to heal, the power to sustain the body, and so on.

The spiritual power of Principle is best conveyed in Mrs. Eddy's own words:—

"... Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength." (*Retrospection and Introspection*, 93: 11-15.)

And:—

"The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

"As thus indicated, astronomical order imitates the action of divine Principle." (*Science and Health*, 121: 24-29.)

This stationary, fundamental, spiritual power of Principle operates through the activity of the ideas of Mind, even as in the Genesis record of the seven days there is the symbol of the fundamental source of light in the fourth day, operating as the activity of "Let there be light" in the first day, the light of intelligent ideas which dispels the darkness of ignorance.

To take an example: the power of the principle of mathematics is not that of violently opposing and conquering all that is unlike mathematical fact. Its power, in the realm of mathematics, lies in its "is-ness" (to coin

* See footnote to p. 27.

a word),—in the fact that it is fundamental truth. $2 + 2 = 4$ is power in mathematical calculations merely because it is a fundamental fact in a scientific system of computation. The actual manifestation of this power, in so far as we are concerned, lies in knowing and understanding this mathematical fact.

To sum up, one might say that the fundamental, stationary power of Principle is made manifest in the motivating, active power of Mind.

The following references bring out the sense of power with Principle:—

<i>S. & H.</i>	102: 12-15	<i>Mis.</i>	181: 3-8
<i>My.</i>	226: 6-14	<i>S. & H.</i>	25: 22-26
<i>S. & H.</i>	465: 17-6* ("Principle")		232: 16-19
	469: 30-5		419: 25-28

The idea of spiritual power at once brings with it the sense of divine government. This is clearly brought out by the symbols used in the fourth day of creation, of the sun, the moon, and the stars. The earth's yearly revolution round the sun besides its daily rotation on its own axis, the movements of the celestial bodies, the moon's control of the tides and so on, are only human symbols, and yet they give some semblance of the great government of God, governing all ideas from the infinitesimal to infinity.

A beautiful Scriptural illustration of the power and government of God is given in Matthew, 14: 22-27. It was in the *fourth* watch of the night that Jesus walked on the water, and it is not even recorded in this story that he rebuked the winds and the waves. They just seemed to cease before the calm yet irresistible consciousness of the power of divine Principle, reflected in Jesus. It is interesting that Jesus said at this point, "It is I." (See definition of "I, or Ego," *Science and Health*, 588: 9-15.) This incident is also recorded in Mark, 6: 45-56, and John, 6: 15-21, and in the latter record it states that it took place just after Jesus "perceived that they would come and take him by force, to make him a king." It would seem, therefore, that he had been on the mountain working out this question of what constituted spiritual power and government.

The government of God, of divine Principle, is clearly brought out in the following references:—

Governs

<i>S. & H.</i>	121: 24-32	<i>S. & H.</i>	304: 14-15
	195: 15-18		131: 3-5
	303: 1-5		587: 25-26 (to first semicolon)
	81: 18-25	<i>Mis.</i>	41: 26-28
	318: 28-30		

* Note the use of "Mind" here.

Again, the student will find many references to the fact that Mind governs, but as with the idea of power, so with the idea of government. The central government of God's universe of spiritual ideas is in divine Principle, but the active, motivating sense is through the ideas of Mind.

There is a tendency sometimes, in our initial study, to think of Principle almost as a point, and this may be because the fourth day is the central point or pivot of all the days of creation, and Mrs. Eddy emphasizes the sense of Principle as One; but Principle is a term given to that which governs the whole body of spiritual and scientific laws and rules and their operation; it is the one cause, the one effect, the one sustaining power of the infinite, all included in one infinite whole. There can be nothing outside of divine Principle. The infinitude of God's ideas, rightly related to one another and operating in perfect harmony as one divine whole, conveys the sense of the term Principle. Hence, the idea of harmony is associated a great deal with God's nature as Principle. See:—

Harmony

Derived from the Greek word "harmos" meaning "joint," "completeness and perfection resulting from diversity in unity; agreement in relation." (Funk and Wagnalls.)

"music regarded as an agreeable blending of tones." (Webster.)

<i>S. & H.</i> 304: 16-17 (See also Marginal Heading)	<i>S. & H.</i> 131: 30-13
587: 25-26 (to first semicolon)	170: 8-10
560: 10-11	81: 25-28
{ 572: 23-25	562: 11-16
{ 573: 13-17	<i>Mis.</i> 174: 10-12

To have harmony then, there must be a sense of the whole. In music, harmony is right relationship of musical sounds within one whole. In the Science of reality, harmony involves the fact of true relationship of all ideas within the one infinite. This is conveyed in Pope's lines:—

"All are but parts of one stupendous whole,
Whose body nature is, and God the Soul."

This stupendous whole, this fundamental oneness, outside of which there is nothing, can only be accurately conveyed by the term Principle. As we saw at the beginning of this Study Section, in writing of the synonymous terms for God, Mrs. Eddy says "The divine Principle includes them all." (*Ibid.*) She also writes:—

"The Science of Christianity is strictly monotheism,—it has ONE GOD. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal." (*Christian Science versus Pantheism*, 12: 21-26.)

The following references to "One" emphasize the unity and the wholeness of the divine Principle of all things:—

One

"Closely bound together; undivided; united; constituting a whole." (Webster.)

<i>S. & H.</i>	465: 16-1	<i>S. & H.</i>	588: 11-15
	466: 4-6		456: 10-15
	112: 16-17 (to comma)		517: 18-19
	32-3	<i>Mis.</i>	264: 10-12

The word "universe" comes from the Latin "*unus* one + *vertere*, to turn, that is, turned into one, combined into one whole." (See Webster.) The governing, controlling power of this one universe is God, divine Principle, and therefore only the one Principle of the universe can interpret it aright. See:—

Universe

"All created things viewed as constituting one system or whole." (Webster.)

<i>S. & H.</i>	124: 14-19	<i>S. & H.</i>	121: 24-32
	272: 28-30		553: 29-4
	465: 16-1		276: 19-24
	286: 16-20	<i>Mis.</i>	217: 6-9 ("the")

A most important aspect of the universe of Principle is the fact that it includes its idea. In our study of Mind we saw that the divine Mind is the creator and origin of all ideas. Here we are dealing with idea as Principle's conception of its own perfect universe of ideas regarded as a whole, which conception, from the point of view of divine Principle, could be termed the ideal. See:—

Idea

"a conception of any perfection. . . . the embodying form or exemplar of a conception." (Webster.)

<i>S. & H.</i>	465: 17 ("Principle" to comma)	<i>S. & H.</i>	333: 26-27
	112: 16-17 (to comma)		259: 11-14
	470: 32-1 (to semicolon)		258: 19-21
	476: 4-5		560: 17-19, 30-31 (to "idea")
	303: 28-30		561: 13-15, 22-25

As Mrs. Eddy writes, "Principle and its idea is one" (*ibid.*), and she likens this oneness of God and man to a drop of water being one with the ocean and a ray of light one with the sun. It is impossible to conceive of

an ocean without water or the sun without the rays. To take a further instance, a note, a scale, or a chord can never fall out of the principle of music; neither can a number or a calculation ever fall out of the principle of mathematics. To realize this in relation to the divine Principle and its idea, man, is to see that it is an utter impossibility for there to be a fallen man, for from everlasting to everlasting Principle and its idea is one. Nothing can be left outside of the divine oneness of Principle, for there is nothing to be left outside. Mrs. Eddy writes, "Principle is not to be found in fragmentary ideas." (*Science and Health*, 302: 1-2.)

As we realize that there is nothing going on but the operation of divine Principle and its idea throughout eternity, that realization will enable us to experience the fact that Principle does in very deed interpret itself, it proves and demonstrates itself. Jesus must have been conscious of this fact when he stated, "I can of mine own self do nothing;" and "I and my Father are one."

The operation of Principle and its forever interpretation is irresistible in our experience once we have touched the hem of its undivided garment.

The prophets of old must have experienced this, for in the great prophetic age of the Bible it seemed as though the very flood gates of interpretation were opened, for that was the period in which most of the Old Testament, with its ordered spiritual Science and system, was written. It is only when there is a realization of the absolute oneness of Principle and its idea, and the consequent insignificance and nothingness of personal sense of any kind, that true interpretation can take place, or the fullness of the demonstration and proof of divine fact be experienced.

Mrs. Eddy writes, "The divine Principle of the universe must interpret the universe." (*Science and Health*, 272: 28-29.) See also:—

Interprets

<i>S. & H.</i>	124: 14-15 (to second 117: 19-23 285: 23-27 568: 30-3	comma)	<i>Mis.</i>	163: 25-2 (to semicolon) <i>S. & H.</i> 461: 11-15 513: 11-13 560: 10-11
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In these last three references it will be seen that Science or divine Science is spoken of as the interpreter, and in the first reference on page 124, the Marginal Heading of which is "Right interpretation," Mrs. Eddy says that the universe "is to be interpreted by Science from its divine Principle, God." It would seem, therefore, that in this age, Principle interprets itself unmistakably through Science and system.

In *Rudimental Divine Science* Mrs. Eddy answers the following question, "How would you define Christian Science?" in this way:—

"As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." (1: 2-4.)

This is a significant answer, for it implies that to embrace the vastness and yet the certainty and definiteness of the teachings of Christian Science in a simple statement, the term "divine Principle" is the only synonym that can be used. Moreover, wherever the term "Science" occurs, it always conveys the tone of Principle, although, once again, we can see here another instance of the comprehensive nature of divine Principle.

Mrs. Eddy states:—

"The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context." (*Science and Health*, 127: 9-12.)

She also uses the term "Mind-science," and writes of the "Science of Mind," and so on. It would seem, therefore, that the sense of Science, in connection with the synonymous terms, might be stated in this way:—

Mind-science, or the Science of Mind
 Spiritual Science, or the Science of Spirit
 The Science of Soul
 Science
 The Science of Life
 Christ Science or Christian Science
 Divine Science

It is interesting to note that Mrs. Eddy never speaks of the "Science of Principle," but seems to employ the term "Science" alone in connection with Principle. Neither, in her textbook, does she use the term "Science of Truth," but rather "Christ Science" or "Christian Science." Again, she speaks of the "Science of Love" only once in her textbook, but constantly infers this fulfilled sense of Science by her use of the term "divine Science."

The following references bring out the sense of Science with Principle:—

Science

"An exact and systematic statement or classification of knowledge . . ." (Funk and Wagnalls.)

<i>S. & H.</i> 124: 14-15 (to second comma)	<i>S. & H.</i> 81: 17-28
470: 32-5	(Note the scientific illustrations given here)
147: 29-31	195: 12-14
340: 20-22	20: 27-32
329: 21-23	562: 11-16
	<i>My.</i> 149: 5 (only)

In Science there must be system. Divine metaphysics expresses itself through system. To have system necessitates law, order, rule, method,

form, and plan or design. Here again, we may discern the tone of Principle expressing itself in the sense of system through all the other synonymous terms for God. For it could be said that the system of Mind operates through law, the system of Spirit through order, the system of Soul through rule, the system of Life through method, the system of Truth through form, and the system of Love through plan or design, but the accent in this sequence would be on divine Principle. The following references bring out the sense of system with Principle:—

System

“A set or assemblage of things connected, associated, or interdependent, so as to form a complex unity.” (Oxford English Dictionary.)

<i>S. & H.</i>	146: 31-5
	546: 27-8
	464: 21-29
	vii: 27-4
<i>Mis.</i>	243: 14-16

In the above references the following sentence occurs: “This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease.” (*Ibid.*) Surely this implies that it is to-day more than ever necessary to understand the system of Christian Science in order to demonstrate its divine Principle. In this age, the more systematic and aggressive elements of evil are coming to the fore and therefore it is only through understanding the divine system in all its vastness and yet in its infinite detail that we can meet and destroy the complicated and subtle methods of mortal mind or animal magnetism. As we understand the divine Principle through the ideas which express it, it will demonstrate itself individually, collectively, and universally, for Principle operates through its idea, and proves itself irresistibly. See:—

Demonstration

<i>S. & H.</i>	274: 23-25
	146: 31-5
	457: 28-30
	546: 27-30
	492: 25-28
	112: 32-3
	312: 31-1 (to first period)
	51: 21-23 (Note Jesus’ main purpose)
	162: 25-28
	565: 23-28

Proof, Proves

<i>S. & H.</i>	546: 27-30
	341: 11-16
	210: 5-10
	123: 16-19, 24-27
	461: 5-7
	473: 26-31
	x: 22-23
	345: 17-20
	109: 4-10

In the above references it will be noticed how demonstration and proof are associated in practically every example. From the dictionary definitions, one finds that they are regarded as synonymous terms, but Webster gives an explanation of the shade of difference between them. (See under "Proof" in Webster.)

The demonstration and proof of divine Principle quite naturally involves teaching and practice, for any demonstration of divine Principle must teach us something of its divine nature and *vice versa*. This is true practice. Moreover, speaking of a more universal sense of teaching, Mrs. Eddy writes:—"The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science." (*Miscellaneous Writings*, 358: 4-6.)

The following references to teaching and practice reveal how very true this statement is:—

<u>Teaching</u>	<u>Practice</u>
<i>S. & H.</i> 26: 28-30	<i>S. & H.</i> 26: 28-30
136: 1-5	345: 17-20
147: 24-26 (to semicolon)	162: 16-28
493: 9-16	(See also Marginal Heading)
473: 26-3	355: 20-31
	<i>Mis.</i> 356: 25-29
	<i>My.</i> 179: 21-23
	287: 9-14

See also *Christian Science Sentinel*, September 1917: "Principle and Practice," by Mary Baker Eddy.

It is comforting and strengthening to realize that in human experience nothing can fit us for the work of teaching but "God's immortal keynotes," as Mrs. Eddy terms them, namely, "demonstration and spiritual understanding." (*Ibid.*)

The demonstration of Principle depends on no person, no place, no time, and no circumstance. Indeed it is available and provable under every condition. A term that is frequently associated with divine Principle is that of "absolute," and one of the definitions of this word is "free from all relations." How lovely it is to realize that the operation of Principle has no relationship to anything but itself and its infinite and harmonious universe. This knowledge enables all men to work out their own salvation alone with God, with certainty and conviction. As we read in *Message to the Mother Church*, 1901, 20: 8-9, "The Christian Scientist is alone with his own being and with the reality of things." The sense of Principle as absolute is brought out in the following references:—

Absolute

"Free from imperfection; complete in its own character." (Webster.)

<i>S. & H.</i> 283: 11 (only)	<i>Mis.</i> 99: 1 (only)
107: 1-6	156: 17-19
109: 4-10, 16-22	<i>Mess.</i> '00 4: 19-22
274: 23-25	<i>My.</i> 242: 5-10
483: 32-2	

Naturally, as will be seen from the last reference, this absoluteness of divine Principle also gives the sense of the perfection of Principle. See:—

Perfect

"Having all the qualities, excellences, or elements that are requisite to its nature or kind; without defect or lack; consummated; supremely excellent; complete." (Funk and Wagnalls.)

<i>S. & H.</i> 470: 21-31	<i>S. & H.</i> 336: 25-28
518: 27-29	276: 19-24
304: 14-15	<i>Mis.</i> 186: 18-21
259: 11-14	

Mrs. Eddy once wrote to the First Church of Christ, Scientist, Salt Lake City, Utah, the following words:—

"May the divine light of Christian Science that lighteth every enlightened thought illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God." (*Miscellany*, 187: 6-11.)

Principle Precludes Personal Sense

The counterfeit of Principle is personal sense. God is the one divine Person, and this Person admits of no personality in the sense of mortal opinions, mortal aims, ambitions, and desires. In the Christian Science platform it is stated that "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love." (*Science and Health*, 331: 26-27.) Also, on page 302 of *Science and Health*, we read "God is Love. He is therefore the divine, infinite Principle, called Person or God." This is the only sense of Person that we should entertain, and it will always be found that if we only give heed to this one Person, and silence personal sense of every kind, Principle will interpret itself and demonstrate itself in our experience, blessing all concerned, because Principle is Love. The following references enhance this sense:—

Persons, Personality

<i>S. & H.</i>	473: 18-25	<i>S. & H.</i>	576: 31-4
	79: 11-16	<i>Mis.</i>	307: 26-30
	167: 1-3		308: 28-3
	146: 15-17 (to semicolon)	<i>My.</i>	117: 22-24
	464: 21-23		

Adherence to Principle can only bring harmony, as we have seen, for in the Science of spiritual reality the operation of one universal and divine system of ideas precludes any possibility of discord. See:—

Discord

<i>S. & H.</i>	390: 7-9
	304: 16-21, 28-4
	130: 7-14

Moreover, the absolute and irresistible demonstrability of divine Principle proves that the Science of divinity is no theory, nor is it based on any hypotheses. It is fundamental, scientific fact,—the “absolute conclusions” which Mrs. Eddy states that she reached through “revelation, reason, and demonstration.” (*Science and Health*, 109: 21-22.) The helplessness of theories or hypotheses is brought out in the following references:—

<u>Theories</u>	<u>Hypotheses</u>
<i>S. & H.</i> 170: 8-10	<i>S. & H.</i> 273: 4-8
117: 19-23	111: 11-18
26: 28-30	79: 11-16
232: 9-15	
122: 32-4	
490: 14-18 (See also Marginal Heading)	

As with the other synonymous terms for God, in order to gain a full sense of the ideas conveyed by the term Principle, we must start out from the synonymous term itself, and we shall find throughout these references the same comprehensive sense of oneness that has been so apparent all through our study of divine Principle.* Every idea is found in Principle in one systematic whole, in which there are no fragmentary ideas.

The following are a few examples from the textbook as to the nature and operation of Principle which will confirm and expand the unified sense of Principle that we have been gaining all through this study:—

* See footnote to p. 37.

Science and Health

283: 11 Principle is absolute.
 302: 1-2 Principle is not to be found in fragmentary ideas.
 329: 21-22 Principle is imperative.
 465: 17 Principle and its idea is one.
 467: 22 Principle is not in its idea.

11: 13-14 Principle never pardons our sins or mistakes till they are corrected.
 25: 14-16 Principle heals the sick, casts out error, and triumphs over death.
 72: 3 Principle speaks through immortal sense.
 132: 12-13 Principle brings out all harmony.
 133: 16-18 Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.
 148: 18-19 Principle produces harmonious man.
 272: 28-29 Principle must interpret the universe.
 328: 7 Principle saves and heals.
 351: 4-5 Principle demonstrates Christian Science.
 354: 10-11 Principle heals the sick and spiritualizes humanity.
 395: 10-11 Principle cures both sin and sickness.
 473: 30 Principle heals the sick and casts out error.
 487: 31-1 Principle makes whole the diseased, and brings out the enduring and harmonious phases of things.
 507: 25-28 Principle expresses Science and art throughout His creation, and the immortality of man and the universe.

All these references accent the very comprehensive operation of the divine Principle. For instance, Principle is eternally proving and demonstrating itself by healing, by bringing out harmony, by doing wonders and so on, and this harmonious operation is irresistible.

We do not have to struggle to gain a sense of Principle, for the divine One is forever interpreting itself to us if only we will listen, and it is interpreting itself in a scientific, systematic, practical and demonstrable way,—a way we can all understand.

In our study we shall find reiterated again and again the sense of the absolute and complete independence of Principle from outside interference of any kind. We shall see how the operation and order of Principle is established under all circumstances and in all conditions, for Principle and its demonstration is imperative, that is, it is "not to be avoided or evaded." (Webster.) For "none can stay His hand, or say unto Him, What doest Thou?" (See *Science and Health*, 256: 19-23.)

This absolute, apodictical Principle demands our whole obedience to

its harmonious and systematic government, never pardoning our sins "till they are corrected" (*Science and Health*, 11: 13-14), but "shewing mercy unto thousands of them that love me, and keep my commandments." (*Exodus*, 20: 6.)

What we understand of Principle is not mere theory, not a collection of vague, disconnected ideas, but is "practical, operative Christian Science" (see *Miscellaneous Writings*, 207: 5-6), and can and must be demonstrated and practised in our everyday life.

As Mrs. Eddy writes, this term for God is not distant nor cold, for the essential nature of Principle is Life, Truth, and Love,—fatherhood, sonship, and motherhood,—the closest, warmest, and most tender relationship that one can have. We only find Principle distant and cold if we allow personal sense to take control.

In *Science and Health* we read: "Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother." When self is abnegated, we irresistibly experience the forever interpretation of Principle and feel the tender relationship of our Father-Mother God, Life, Truth, and Love. (See *Science and Health*, 568: 30-3; 331: 26-5.)

Our study of Mind, Spirit, and Soul has resurrected our thought to some understanding of the divine Principle of all things, and now we are beginning to touch and feel its threefold, essential nature as Life, Truth, and Love. This trinity in unity, this completeness and perfection, is fundamental to every idea, but it is through Mind, Spirit, and Soul that man sees, understands and finds himself to be one with such perfection.

STUDY SECTION—VI

THE SYNONYMOUS TERMS FOR GOD: GOD AS LIFE

IN our study of the synonymous terms for God, we have now arrived at the point where we must begin to consider what Mrs. Eddy terms “the threefold, essential nature of the infinite”—Life, Truth, and Love.

She also states that Life, Truth, and Love “indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.” (*Science and Health*, 332: 1-3.) Later, in the Apocalypse, we read of divine Principle “as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.” (*Science and Health*, 569: 1-3.) It would seem, therefore, that immediately we start to consider the divine nature as Life, Truth, and Love, the understanding of true relationship becomes paramount in thought and we begin to grasp in a scientific, definite, and yet essentially tender way what it means to be one with divine fatherhood, the one Life, divine sonship, the ideal Truth, and divine motherhood, infinite Love.

As, through Mind, Spirit, and Soul, we begin to grasp some sense of the divine Principle of the universe, our love of divine Principle gradually excludes self, so that we quite naturally find ourselves more and more willing to lay down the mortal concept of life, with all its personal desires, human will and so on, and lift our thought to divine fatherhood, the only cause, the only true existence.

In this Study Section we are going to consider God as Life, that term which expresses the divine nature as Father more clearly than any other.*

As we saw in our study of the fifth day, the symbolism of the birds—soaring aspirations flying above the earth, “above corporeality”—indicates a great sense of love, the love that rises above every vestige of the mortal concept in order to reflect the divine fatherhood of God.

This is a resurrected sense and here it may be helpful to consider the difference between the sense of resurrection which Soul demands, and the sense of resurrection as inspired by Life.

In her explanation of the third day Mrs. Eddy writes:—

“The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection . . .” (*Science and Health*, 508: 28-2.)

The rising or resurrected sense given in the fifth day is as follows:—

“The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love. . . .

“Advancing spiritual steps in the teeming universe of Mind lead on

* See footnote to p. 27.

to spiritual spheres and exalted beings." (*Science and Health*, 511: 28-3; 513: 6-7.)

The difference would seem to lie in the fact that in order to understand Soul in any way we must resurrect thought from material sense; in fact, we cannot grasp the definite ideas of reality at all if we do not rise above the testimony of the senses. With Life, it is our love of spiritual reality itself that enables us to lay off all hindering mortal concepts intelligently, willingly, and with a sense of dominion, because we begin to understand something of the true nature of Life.

The following references show forth the love that brings an understanding of Life:—

<u>love</u>			
<i>S. & H.</i>	9: 17-24 (Note what involves the Science of Life)	<i>Pul.</i>	10: 1-5 (Note the phrase "life-giving love")
265: 5-15		<i>Mess. '02</i>	16: 13-20
264: 24-27			17: 3-11
140: 8-12			18: 16-20
326: 8-11			19: 26-29
192: 30-31		<i>Mis.</i>	388: 7-12
			15: 13-17
		<i>Mess. '02</i>	8: 29-30 (to comma)

From the last reference we learn the way to experience the operation of God as Father, and Mrs. Eddy reiterates on page 568 of *Science and Health*, lines 30-2, this divine method of realizing the fatherhood of God.

As we understand true fatherhood, we realize that man has no individual creative faculty of his own; we do not "father" or create ideas, but there is one Father, one infinite Cause, which is Life. Jesus proved this to perfection as is illustrated in such statements as "The Son can do nothing of himself, but what he seeth the Father do"; "My Father worketh hitherto, and I work"; and "The Father that dwelleth in me, he doeth the works." Jesus also said, "I am come that they might have life, and that they might have it more abundantly" and it would seem therefore that he demonstrated the abundance, the ever-presence, and the eternality of Life because of his certain sense of divine fatherhood, and his absolute oneness with and inseparability from that fatherhood.

The following references show the fatherhood of God to be Life:—

<u>Father</u>			
<i>S. & H.</i>	586: 9 (to first semicolon)	<i>S. & H.</i>	306: 8-12
{	267: 8-12		63: 5-11
	290: 1 (to comma)		25: 6-12
	410: 4-7 (Note the accent on <i>Life</i> stated last; also Marginal Heading)		325: 10-12, 15-19
	357: 29-31		428: 15-19

Mrs. Eddy writes of "Life the creator," and says, "Life is Mind, the creator reflected in His creations." (*Science and Health*, 331: 5-6.) It is essential, therefore, in order to understand Life, to consider this question of creation in connection with the nature of God as both Mind and Life.

With Mind, it would seem that ideas are being created or revealed to us,—from the seeker's point of view Mind is saying "Let there be light." But with Life we see that ideas are the essence of life itself—all there is to life or existence. Indeed no thought of ourselves as individuals entertaining ideas about God can enter into the true concept of Life, for we *are* those very ideas in operation. There is no life but the infinite expression of Principle's ideas and these ideas are not entertained by us or used by us humanly, so to speak, they *are* us—all there is to us. This is the indivisibility or individuality of Life, life as idea absolutely inseparable from divine Principle because all there is to life is the operation of divine Principle. So we see that Life is not *using* the ideas of Principle, in the way that we commonly conceive of this method—it is the forever flow of spiritual ideas governed and controlled by one infinite, divine Principle. This is the exalted sense of creation which Life presents. Surely this must have been Jesus' sense of "I and my Father are one," and also the firm conviction brought out in these lines from a hymn, "I know no life divided, O Lord of life, from Thee."

The following references bring out the indivisibility and individuality of Life:—

Individual, Individuality

<i>S. & H.</i> 285: 2-3	<i>S. & H.</i> 259: 1-3 (to semicolon)
317: 16-20	336: 32-2 (to semicolon)
491: 9-16	550: 5-7
117: 1-5	<i>Mis.</i> 104: 28-29
115: 15-16	<i>Un.</i> 46: 13-16
173: 20-21 (to semicolon)	48: 5-9 (to second period)

In the last reference Mrs. Eddy writes of God, "He *is* my individuality and my Life. Because He lives, I live." What a wonderful sense of eternity is conveyed in those two short sentences! If this is not at once apparent, let us ask ourselves, What is our concept of eternity? Sometimes we are apt to think of it as an extremely long period of time, but Mrs. Eddy tells us that "time is no part of eternity." (*Science and Health*, 468: 29.) A well-known American lecturer once gave a very striking illustration of his concept of eternity. He said, in effect, "Most people consider eternity to be an infinite concept of time, but" he went on, "think of a second—split it—split it again—and now you have a better concept of the nature of eternity." Eternity is the absolute *nowness* of being. Life is eternal because the divine Principle of the universe never began and never ended, but

just *is*. Moreover, since man is not an isolated idea separated from God, but is this Principle expressed, how can life ever begin or end for us? In *Miscellaneous Writings* we read that "man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love"; also that man is held "forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good." (82: 17-19, 83: 2-4.)

The following references give the sense of the eternal nowness of Life:—

	<u>Eternal</u>		<u>Everlasting</u>
<i>S. & H.</i>	246: 27-28 468: 27-29 289: 32-1 122: 24-27 426: 23-28 258: 25-30 509: 4-8 520: 12-15 306: 25-29	<i>S. & H.</i>	290: 1-2 428: 15-19 489: 8-12 410: 4-7 <i>Mis.</i> 28: 11-14 <i>Pul.</i> 3: 20-23
<i>Un.</i>	37: 11-13		
	<u>Now</u>		<u>Forever</u>
<i>S. & H.</i>	39: 18-22 285: 3-6 409: 27-3	<i>S. & H.</i>	468: 28-1 266: 29-32 51: 11-15
<i>Mis.</i>	174: 27-29 ("Death") 385: 19-21		200: 9-13 249: 18-19
<i>Un.</i>	37: 6-13	<i>Mis.</i>	205: 29-30 ("man")

Life must be self-sustained because if it never begins and never ends, it does not have to be "kept up," as it were, by any human effort or artificial aid. It is only when we believe that something began, and it therefore exists in time, that it has to be sustained by effort in order to continue and not dwindle and die. But if Life, with all that that term means, has always been and will always be, it needs no aid in order to be continuous, it is self-sustained. This is helpful to realize, not only about existence as applied to our own individuality, but in everything we do that is the outcome of the demonstration of Principle. If it is such, it will sustain itself, it will keep itself ever new, fresh and spontaneous, it will expand and multiply itself in so far as we are able to lay down our human concept of the way that it should do this, and put self aside. The self-sustaining power of Life is one of the most comforting of the divine facts of being.

See :—

Self-sustained

Sustain: "to maintain, or cause to continue." (Webster.)

S. & H. 390: 4 (to comma)

544: 6-7

Un. 48: 5-9

Continuity

S. & H. 246: 27-31

157: 28-30

325: 13-19

Because Life is self-sustained, and man's being is the reflection of the one Life, his life is indestructible. Man, conscious of his absolute indivisibility from God, the one Life, can never experience any sense of disintegration or destruction, because he finds the Scriptural statement to be an ever-present, demonstrable fact—"In him we live, and move, and have our being." See :—

Indestructible

S. & H. 325: 10-19

369: 14-22

Mis. 64: 3-8

S. & H. 51: 11-18

209: 1-2

402: 12-13

76: 22-26

If it were possible to sum up the essence of Life in one word, one might say that it is God as *Being*, and the consequent reflected being of man as God's idea. One of the greatest statements about Life in the textbook occurs on page 290 of *Science and Health*, lines 1-2, where we read, "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase." As we really understand Life we shall cease striving to *do*, but shall just *be*. See :—

Being

S. & H. 249: 8-11

290: 1-2

337: 16-19

122: 24-27

151: 17-20

228: 3-6

355: 9-13

76: 6-10

285: 2-6

No. 26: 13-20 (to semicolon)

S. & H. 191: 8-13

103: 31-32

Existence

S. & H. 246: 28-31

167: 6-10

428: 15-19

492: 3-6

516: 9-10 (to first comma)

72: 1-2

105: 13-15

In her answer to the question "What is Life?" Mrs. Eddy immediately states, "Life is divine Principle, Mind, Soul, Spirit." (See *Science and Health*, 468: 25-26.) It is as if she had said, "The only Life is the operation of divine Principle, God, expressing Himself as infinite ideas (Mind). In this infinitude every idea has specific identity (Soul), and this identity is always spiritual and is never to be found in matter or contaminated by matter in any way (Spirit)." Mrs. Eddy discovered Life in and of Spirit and in the platform of Christian Science she writes, "Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal." (*Science and Health*, 337: 14-19.)

Life Annuls the Claims of Material Existence

The realization of the one Life, the one Being, the one I AM, annuls all the claims of material life with its beliefs of birth, growth, maturity, decay, old age, time, limitations of every kind. These could all be summed up in the term "organic life."

The eternality and the ever-presence of Life precludes the belief that life ever begins or ends. If we believe in a beginning, we must also accept an end, and we cannot understand Life until we glimpse the fact that "that which hath been is now; and that which is to be hath already been; and God requireth that which is past." (*Ecclesiastes*, 3: 15.) In this statement no quarter is given to any other presence or existence but God, eternal Life. See:—

Beginning and Ending

<i>S. & H.</i>	468: 27 (only)
	469: 5-6 ("If")
	429: 21-24
	550: 15-20 ("The")
	580: 21-22 (to semicolon)
<i>Un.</i>	42: 21-23
<i>Chr.</i>	verse 10.

Because Life is Spirit throughout eternity (or throughout nowness), it cannot be infused into matter. The Life divine which is our life, the life of all true being, can never be expressed through matter, but is always and irresistibly expressing itself, regardless of belief in matter. See:—

<u>Birth (mortal)</u>	<u>Organic life</u>	<u>Blood</u>
<i>S. & H.</i> 258: 25-30	<i>S. & H.</i> 309: 29-32	<i>S. & H.</i> 376: 10-16
550: 15-20 ("The")	526: 5-8	25: 6-12
544: 7-10	249: 19-20	379: 9-22
429: 21-24	429: 19-24	No.
288: 24-26 ("Life") <i>Mis.</i>	56: 3-24	34: 18-28

As we have already seen, Life is self-sustained; it has the "seed within itself" and therefore is continuous. It does not have to be upheld or supported for, as Mrs. Eddy says very simply, "Life demonstrates Life." She also writes, "Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. . . . Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight." (*Science and Health*, 246: 20-23, 27-31.) See also:—

<u>Limitation</u>		<u>Time</u>
<i>S. & H.</i>	331: 1-5	<i>S. & H.</i> 520: 10-13 (to second comma)
	309: 29-32	468: 28-1
	469: 4-6 ("Life is not limited")	44: 5-9 (to "deathless")
<i>My.</i>	177: 9-15	266: 29-32
		249: 18-20

<u>Temporal</u>		<u>Age</u>
<i>S. & H.</i>	289: 2-4	<i>S. & H.</i> 246: 4-5, 10-11
	122: 24-28	246: 27-31
	51: 11-18	
<i>Ret.</i>	59: 5-6	

Death is defined in the Glossary as "the lie of life in matter" and it is well to realize that death is not just the experience that most mortals fear as an end to material existence—it is the very belief in material existence itself. Mortals are always fretting themselves "free from one belief only to be fettered by another." (See definition of "Death" in the Glossary.) Death is the finitizing of existence in any way whatsoever; therefore, as we gain the true concept of Life as Spirit with no limitations, no beginning and no end, but just the *isness* of divine Principle, Life, Truth, and Love, we cannot fear for the future or fear what mortal mind calls "death," for we are meeting and overcoming it daily. As Paul says, "I die daily." (Read "Is There No Death?" in *Unity of Good*, pages 37-43, noting the sense of the absolute indivisibility of man from God, of all life from God; also the completely spiritual nature of true life.)

The student will find that Mrs. Eddy seems to differentiate between what we commonly think of as death and the wider sense of the term including the whole belief of life in matter. When she means the former she often introduces it by such phrases as "that which is called death" or "what is termed death." (See *Science and Health*, 254: 17, 487: 6, 92: 8, 595: 20.) In other cases it is often very illuminating to translate her use of the term "death" into other words such as "the lie of life in matter" or some aspect of the definition of "Death" in the Glossary.

See:—

		<u>Decay</u>		
		<u>The Grave</u>		
<i>S. & H.</i>	584: 9-16		<i>S. & H.</i>	409: 28-3
	288: 20-26			496: 20-24
	339: 2 (to comma)			426: 16-28
	406: 20-25 ("We")			509: 4-8
	77: 9-11	<i>Mis.</i>		74: 25-26 (to semicolon)
	202: 17-20 (to comma)			

In taking the synonym, Life, throughout Mrs. Eddy's writings, and studying it comprehensively, let us remember that Life, Truth, and Love present a very different aspect of God's nature from that of Mind, Spirit, and Soul. Life, Truth, and Love are divine Principle itself in operation, and they reveal the *isness* of divine fact rather than the ideas through which we learn divine fact.

The student will find as he goes through the textbook noting the references to Life, that Life is often used in combination with Truth and Love.* It is advisable, therefore, in an initial study of the synonym, Life, to omit the references to a combination of Life with Truth and/or Love, and just to consider those in which Life is used alone. The following are a few examples from the textbook as to what Life is and what Life does:—

Science and Health

- 27: 10 Life is God. (See also 51: 16, 193: 32, 200: 11, 228: 6, 288: 21, 289: 32, 327: 19, 366: 28-29, 394: 28, 496: 9, 526: 8.)
- 157: 30 Life is continuous.
- 246: 27 Life is eternal.
- 249: 18-19 Life is the same yesterday, and to-day, and forever.
- 264: 16 Life is Spirit. (See also 288: 21-22, 310: 26-28, 327: 19, 376: 12-13, 487: 27-29.)
- 288: 24-25 Life is not subject to death. (See also 368: 20-22, 428: 3.)
- 289: 27 Life is not in matter. (See also 331: 1-3, 5-10.)
- 290: 1-2 Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

* See footnote to p. 37.

Science and Health

309: 29-30 Life is never for a moment extinct.
 390: 4 Life is self-sustained. (See also 516: 9-10, 306: 7.)
 487: 3 Life is deathless.
 487: 3-4 Life is the origin and ultimate of man.

122: 26 Life goes on unchanged and being is eternal.
 243: 26-27 Life has no partnership with death.
 306: 7 Life demonstrates Life.
 339: 2 Life destroys death.

In studying these references to Life itself, it will be found that Mrs. Eddy states many, many times that "Life is God." Why does she do this so frequently with Life when we know that God is also Mind, Spirit, Soul, Principle, Truth and Love? The reason seems to be that the general sense of what life is is so vague and inaccurate to human thought, so finite, that before we can get any idea at all of the deeper meaning of Life, it is necessary to lift thought out of this limited, finitized, temporal sense into the realization that Life is God, Life is in and of Spirit—not organic, structural or materialized in any way.

It will also be noticed how few references there are to what Life *does*. In studying Mind we found that there were many references to what Mind does, because Mind is the activity of divine Principle, God. In studying Spirit we found that the references brought out more the nature and quality of Principle; in Soul we found that Soul is what it does, and does what it is; in Principle itself the accent was on the demonstration and operation of Science in all its infinitude; but when we come to Life, we find that it is the very *Being* of God, divine Principle—Life is God.

Do we not begin to see how Mind, Spirit, and Soul lead us to understand divine Principle, but Life, Truth, and Love show us how to prove our Principle in life? We saw in the study of Principle that "There is no hypocrisy in Science" (*Science and Health*, 329: 21), and unless we are willing to let our understanding of God be so real to us that it *is* us, all there is to us, our very lives, we cannot experience the abundant demonstration of Life, Truth, and Love. Mrs. Eddy writes that "books and teaching are but a ladder let down from heaven." (*Retrospection and Introspection*, 85: 9-10.) No book, no teaching can give us the real understanding of Life; they can point the way, but it is up to every individual so to rise in thought that he can verily say that he feels his "life hid with Christ in God." As we find this fulness of life we shall experience regeneration, abundance of all that is real and substantial, and a consciousness of existence that is mighty and equal to all occasions.

Moreover, let us remember that all man ever needs to feed, clothe, and sustain him is idea, and ideas manifest themselves in human experience

by bringing man his daily bread, everything he ever needs. Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies." (*Miscellaneous Writings*, 307: 1-2.)

As we grow to love ideas above all else, Life causes us to let go of our false responsibility—trusting the Father to take care of all His children. This realization of the fatherhood of Life expands and multiplies in thought until we no longer look to matter for sustenance and support, but to the parent Mind, to divine Life, and hear the Father of all ideas saying to each one of us, "Son, thou art ever with me [indivisible from Life], and all that I have is thine."

Principle is forever interpreting itself to man as Life, but it is only through living and loving the things of God that man brings into his experience some measure of demonstration of true Being. This living and loving of spiritual ideas is the divine way—Life's method—by which the veil of mortality is lifted and thought is exalted to some sense of Life as God and God as Life.

STUDY SECTION—VII

THE SYNONYMOUS TERMS FOR GOD: GOD AS TRUTH

IN this Study Section we are going to consider the nature of God as Truth, and let us remember that Truth, like Principle, is one of the most comprehensive of the terms for God, and is second only to Mind in its prolific use throughout the textbook.

Mrs. Eddy writes:—

“The question, ‘What is Truth,’ convulses the world. Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to ‘give it pause’ . . .

“The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down.” (*Science and Health*, 223: 14-18, 20-22.)

Again, in the Preface to *Science and Health*, she states:—

“The question, What is Truth, is answered by demonstration,—by healing both disease and sin.” (viii: 12-13.)

If Pilate had known enough, when he asked this question of Jesus, he might have realized that Jesus had been answering it all through his life-work in just the way stated above. Jesus indeed proved that the nature of Truth was wholly spiritual, entirely positive and affirmative, and that it always conferred health and harmony on men. In fact he proved Truth to be that which brought health and harmony to every condition of thought. Hence his words, “Ye shall know the truth, and the truth shall make you free.”

In our study of the sixth day of Genesis we saw that the term “health” epitomized the tone of this day.* At first this might seem to be extraordinary, for the human concept of “health” is one that is mainly associated with the well-being of the body. When we remember, however, that the word means “state of being hale, sound, or whole in body, mind, or soul” (Webster), we can see how such a state of soundness and wholeness is portrayed through the symbol of man in God’s image, the image of infinite good, and also in the concluding phrase of this sixth day where the Bible declares that “God saw everything that he had made, and, behold, it was very good.” This soundness and wholeness is the nature of Truth.

Truth is defined in Webster’s dictionary as “spiritual reality” and also as, “Real state of things; fact; reality; actual being or nature. A true statement or proposition; an established principle, fixed law, verified fact, or the like . . . The body of such truths collectively.” Used as a synony-

* See footnote to p. 27.

mous term for God it would seem to indicate the complete and infinite "form" of the divine nature, the embodiment of all the ideas which constitute fundamental reality. This must also have been the prophets' conception of the sixth day of creation, for they symbolized this aspect of God's nature by the creation of the beasts of the earth, the cattle, the creeping thing, and finally man himself, made in the image and likeness of God with dominion over all the earth and its creation. When we realize that the living creatures in this record typify qualities of thought and that man is the compound idea of God, including all right ideas (see *Science and Health*, 475: 14-15), it can be clearly seen that this day of manhood symbolizes the embodiment of all right ideas, the form or the manifestation of fundamental reality.

Now it is clear that man, being the image and likeness of God, must reflect the complete nature of God, and consequently is the idea of Mind, the idea of Spirit, the idea of Soul, the idea of Principle, of Life, of Truth, and of Love. It may be asked, therefore, why man is specifically associated with the sixth day, the day of Truth? Mrs. Eddy asks and answers this same question in *Miscellaneous Writings*, when she says:—

"Why does the record make man a creation of the sixth and last day, if he was coexistent with God?"

"In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost." (57: 25-31.)

She also writes:—

"Man is the climax of creation;" (*No and Yes*, 17: 13.)

In fact, from page 502 of *Science and Health*, we learn that the entire first chapter of Genesis presents "the proper reflection of God and the spiritual actuality of man." The whole record of creation is the story of God and man, and naturally it culminates with the full representation of God, the highest idea of God, namely—man.

Let us remember that when Mind says "Let there be light" and we see that light, we are man from the aspect of wisdom and intelligence; when Spirit says, "Let there be a firmament" and we understand its purpose, we are man from the aspect of purity and substance; when Soul says "Let the dry land appear" and our thought is exalted to a definite sense of the infinite, we are man from the aspect of true identity; when Principle says "Let there be lights in the firmament of the heaven," we are man as a divinely governed and systematized idea; when Life says "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth," we are man as individualized being; and when Truth says "Let us make man in our image, after our likeness," then we are man as the full reflection of God, or as the Glossary defines man:—

"MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." (*Science and Health*, 591: 5-7.)

When we remember that the terms "Spirit; Mind" commence the definition of "Creator" in the Glossary, and that these two synonymous terms are the ones most frequently used in Mrs. Eddy's exegesis of Genesis, in *Science and Health*, we can see again that man is the fullest representation of creation, but the entire revelation is one of God and man.

At this point it would be well to consider further what Science reveals man to be, for in this way we shall surely be led to a concept of God's nature as Truth.

In the Chapter, "Recapitulation," in *Science and Health*, in answer to the question, "What is man?" Mrs. Eddy says, amongst other things:—

Man is not matter

Man is spiritual and perfect

Man is idea

Man is the compound idea of God, including all right ideas

Man is the reflection of God

(See *Science and Health*, 475: 5-477: 18.)

Then she continues to define man as "that which has no separate mind from God" and so on. The phrase, "that which" is interesting here, for it undoubtedly lifts the concept of man completely out of a personalized sense (which would have led us to expect the phrase "he who") and takes it right into the concept of man as "the compound idea of God, . . . the generic term for all that reflects God's image and likeness; the conscious identity of being. . . ." So we begin to see that the word "man" is a term used to express God's complete manifestation of Himself—in fact we are only "man" when we are conscious of God. As we read, man is "the conscious identity of being." Man is not a separate entity, but God's expression of Himself, just as music is the expression of the principle of music.

We can see, therefore, that "man" or manifestation is just God expressed. See also:—

Man

S. & H. 470: 21-1 (to semicolon)
 471: 17-18
 258: 11-18
 259: 6 (only)
 115: 15-16

S. & H. 70: 7-8
 250: 12-13
 515: 21-22
 516: 29-2
 517: 8-9

The references to "man" in the textbook and in *Prose Works* are so

numerous that the student is advised to take a Concordance and look up all the references where Mrs. Eddy states specifically what man *is*. In this study, let us always be careful to approach it with an unbiased and exalted sense, leaving behind preconceived notions; then we shall find that we are understanding man from God's point of view as *idea*, as completely spiritual and infinite in every way, rather than trying to spiritualize a human concept of man by adding spiritual qualities to him. Let us also remember that the term "man" is used in a very extensive and comprehensive way in Mrs. Eddy's writings and she herself distinguished carefully in her use of it. As the student goes through the references, he may find it helpful to list the many classifications.

Let us take some illustrations of the various aspects of man. For instance, as we ponder and spiritually understand what constitutes man, we begin to realize that all there is to us is the consciousness of God, the consciousness of Mind, Spirit, Soul, Principle, Life, Truth, and Love. As each one of us becomes aware of God, to that extent we are *individually man* in God's image and likeness.

Mrs. Eddy writes of this sense of man as:—

an individual consciousness (See *Science and Health*, 76: 15-17.)
the individualized manifestation of existence (*Science and Health*
555: 28-29.)

See also:—

<i>S. & H.</i> 115: 15-16	<i>S. & H.</i> 588: 9 (to period)	}
173: 20-21 (to semicolon)	12-15 ("man")	
303: 8-9 (to "individuality")	<i>Un.</i> 49: 1-6	

Again, the term "generic man" is employed by Mrs. Eddy to signify the classification "man" as kind or sort. This term is used to include all the ideas of womanhood and all the ideas of manhood, or, in other words, the highest ideas of creation, which are "the sons and daughters of God." (*Science and Health*, 503: 4-5.) See:—

<i>S. & H.</i> 267: 6-7	<i>Un.</i> 51: 14-16 (to semicolon)
516: 27-31	<i>Mess.</i> '01 10: 9-12 (to first period)
258: 31-5	<i>My.</i> 346: 29-5
475: 15-16 ("the" to semicolon)	

Mrs. Eddy also speaks of man as "*the compound idea*" of God and this is the sense of man when reckoned from the point of view of the Christ,— the truth about all of God's creation in one infinite compound idea. This term includes the greater and the lesser ideas from the infinitesimal to infinity. See:—

<i>S. & H.</i> 591: 5 (to semicolon)	<i>S. & H.</i> 502: 24-5
475: 14-15 (to semicolon)	<i>My.</i> 239: 19-23 (to first period)
468: 22-24	<i>Un.</i> 32: 6-7

It is inevitable that in considering Truth we should spend much time on what constitutes man, for that which constitutes man is the truth about God. Moreover we read in the chapter on the Apocalypse in *Science and Health* that in the opening of the sixth seal in Revelation the distinctive feature has particular reference to this present age. (See *Science and Health*, 560: 2-5.) The opening of the sixth seal typifies the sense of Truth, just as the sixth day does, and it is interesting to realize that the whole trend of thought in this age of ours is towards a science of man; the questions of this era are, "What constitutes man? Where has he come from, and what is his destiny?" When it is realized that man is literally the image and likeness of God, then the answer to these questions will be found in a scientific understanding of God with its resulting consciousness of divine fact, which will itself prove what Truth is.

The textbook also refers to "*the real man*," "*the spiritual man*," "*the perfect man*," "*the ideal man*," and in a negative sense, to "*mortal man*," "*material man*," and so on, but all these qualifying adjectives are self-evident. Mostly, the term "man" is unqualified, and the student must decide from the context which sense of man is being elucidated.

One qualifying adjective that is used overwhelmingly with man, Christ, or Truth, however, is "ideal." God's ideal of Himself is Christ, or Truth, and the Christ-ideal is the ideal man. See:—

<i>S. & H.</i> 346: 2-5 (See also Marginal Heading)	<i>S. & H.</i> 207: 27-29 338: 30-32 ("Adam")
67: 28-29	30: 19-25
430: 3-5	361: 4-5
517: 8-10	473: 10-12
520: 7-9	

In the last reference we read that "Christ is the ideal Truth," for the Christ presents the highest sense of Truth. In fact Mrs. Eddy often writes of Christ, or Truth, as though they were synonymous. In *Miscellany* we read, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women" (344: 3-5.) From this we learn that Christ is the full and complete expression of the infinite from the standpoint of God Himself. Christ is Principle's ideal of itself, the truth about itself.* The phrases "Christ, Truth," and "Christ, or Truth," occur time and time again in Mrs. Eddy's writings. A few examples are given below:—

Christ

<i>S. & H.</i> 18: 15-16	<i>S. & H.</i> 568: 30-32
vii: 2-10	567: 18-23
333: 19-23	545: 31-32
9: 25-26	<i>Mis.</i> 180: 9-10 ("Christ is")

* The Christ and its office are dealt with fully in Study Section XI.

Christ Jesus was the way-shower. Jesus manifested Christ, or Truth, more clearly than any other man and that is why he was given the title of Jesus the Christ. He said, "I am the way, the truth, and the life." In Mrs. Eddy's writings, both Truth and Life are associated with "the way." The way in Life is divine method; in Truth it is the form of the Christ-idea, which precludes all that is unlike it, and therefore necessarily destroys sin, sickness, and death. We enter the path of Life through resurrecting our thought to the realization that God is the only Life and in Him we live and move and have our being. Then we find the way of Truth, the ideal, or Christ, and realize that it is Truth which is always urging its divine claims on man and annulling all that is unlike itself. This is Truth's way of salvation. See:—

The Way

<i>S. & H.</i>	535: 17-18	<i>S. & H.</i>	30: 19-21
	326: 23-25		288: 29-30
	126: 29-31		353: 10-12
	241: 23-24	<i>Mess. '01</i>	28: 15-23

Christ, Truth, always has a standard, and this standard maintains the ideal of perfection, thus fulfilling the complete definition of Christ in the Glossary. A standard is defined as "a criterion of excellence" and in this connection we read, "Truth is ever truthful, and can tolerate no error in premise or conclusion." (*Science and Health*, 129: 5-6.) Truth's standard is one of health, wholeness, true manhood and perfection in every way. See:—

Standard

"having a recognized and permanent value." (Webster.)
"a criterion of excellence." (Funk and Wagnalls.)

<i>S. & H.</i>	470: 18-19	<i>S. & H.</i>	235: 28-29
	472: 20-22	<i>Pul.</i>	10: 16-18
	31: 1-3	<i>S. & H.</i>	225: 5-13
<i>My.</i>	180: 8-11		

Since Truth is the standard, and there can be no other standard than the ideal Truth, it must act as an alterative in human experience. There is a common saying among men that "truth will out," and this saying contains a fundamental fact as applied to spiritual reality, for nothing can turn back Truth, nor can we escape from accepting its divine standard of true health. The Scriptural symbol that brings out this sense of Truth so clearly is given in the Sermon on the Mount where Jesus declares, "Ye are the light of the world. A city that is set on an hill cannot be hid." See:—

Alterative

<i>S. & H.</i> 371: 30-32	<i>S. & H.</i> 223: 32-3
421: 21-23 (to comma)	<i>Mis.</i> 241: 9-10 (to colon)
162: 4-7 (See also Marginal Heading)	

From the last reference we gain a sense that Truth is the remedy for all ills. In fact, since all disease, sin, sickness, sorrow, and so on, are lies about God, it is clear that the remedy for all human woe must rest in knowing Truth. See:—

Remedy

<i>S. & H.</i> 142: 31-2	<i>S. & H.</i> 229: 28-32
326: 3-8	139: 28-3
238: 19-21	461: 23-24
180: 31-1	<i>Mis.</i> 221: 9-10 ("error")

The standard of Truth admits of no error, and thus, as we have seen, it acts as an alterative and a remedy in human experience. Figuratively, therefore, Truth is often associated with a "sword." Mrs. Eddy speaks of "the sword of Spirit," and "the sword of Truth,"—the former is used to separate between the flesh and the Spirit as we begin to understand God, but the latter is used not so much to separate or cleave a way through the beliefs of the human mind as to decapitate error completely and wipe it out. Truth is radical, and its sword necessarily operates in a radical way. See:—

Sword

"something figured as a weapon of attack in spiritual warfare." (Oxford English Dictionary.)

<i>S. & H.</i> 595: 3 (only)	<i>S. & H.</i> 265: 31-5
538: 3-10	526: 17-19
458: 17-19	<i>Mis.</i> 195: 22-24 (to comma)

The sword of Truth *uncovers*, *casts out*, *overcomes*, and *destroys* error. See:—

Uncovers

<i>S. & H.</i> 542: 19-21
572: 12-17
593: 23
<i>Mis.</i> 352: 3-11

Overcomes

<i>S. & H.</i> 21: 1-4
420: 17-18
289: 14-17 (to semicolon)
568: 1 (only)

231: 3-4

	<u>Casts Out</u>	<u>Destroys</u>
<i>S. & H.</i>	275: 31-32 135: 12-15 183: 26-29 472: 3-4 ("divine") 282: 1-2 482: 26 (only) 495: 2-3 567: 18-23	201: 1-3 142: 31-2 216: 8 (only) 72: 12-13 353: 10-12 542: 19-21 450: 19-26 288: 31-1 559: 14-16

From the previous references it is clear that Truth must inevitably be associated with healing. Mrs. Eddy also constantly speaks of the nature of God as Mind in connection with healing, and as we saw in Study Section II, healing takes place through the medicine of Mind; also it was the Science of Mind-healing which originally revealed itself to her. But the sixth day of manhood is associated with health itself; it is Truth which heals through Mind, through idea. We read in *Science and Health* that health is not a condition of matter but of Mind, and health is to be found entirely in the soundness of idea. (See definition of "health" quoted earlier in this Study Section.) If we are entertaining ideas which are sound and whole, in that they conform to Truth, health in every way will result. See:—

	<u>Heals</u>
<i>S. & H.</i>	150: 4-6 146: 23-28 282: 1-2 135: 12-15
<i>S. & H.</i>	495: 3-5 350: 6-11 344: 11-14 (to semicolon) 275: 31-32

In these days, when many voices demand to be heard, and many contradictory opinions are uttered, it is vital to know that the only voice that counts is the voice of Truth. The voice of Truth is always awakening men to accept its standard. Moreover, the divine Mind is all-hearing, and it is comforting to realize that as the idea of Mind, we cannot fail to hear the voice of Truth speaking in the language of Spirit. See:—

	<u>Voice</u>
<i>S. & H.</i>	308: 14-15 97: 22-25 532: 19-21 307: 31-32
<i>S. & H.</i>	559: 8-16 323: 28-30 367: 24-27 456: 25-29 (to comma)

The voice of Truth to this age, the Christ to this age, is Christian Science, and, as we saw in Study Section V, Mrs. Eddy associates the

synonym Truth with Christ Science or Christian Science. In the Preface to *Science and Health*, where she tells of her discovery of Christian Science, the synonym Truth is used more than any other. This is also true of the chapters, "Some Objections Answered," in which criticisms of Christian Science are investigated, and "Teaching Christian Science." The subject of Christian Science presents none other than the truth about God, man, and the universe. Is it not the "spirit of truth" which Jesus promised would guide men "into all truth?" Regarded as impersonal and universal Truth, the true embodiment of fundamental fact, Christian Science, or the Science of the Christ, can be confined to no nation, country, group, or individual, because Truth is free to all, and there can be only one Truth. See:—

Christian Science

<i>S. & H.</i> 293: 28-31	<i>S. & H.</i> 162: 4-7
482: 27-28 ("Christian" to comma)	449: 3-6
456: 25-29 (to comma)	404: 26-28
358: 13-18	343: 10-13
323: 28-30	<i>Mis.</i> 62: 17-19

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Christian Science may be the form in which Truth has come to this age, but, just as the Christ is without beginning of years or end of days, so is Truth. Mrs. Eddy writes of Christian Science:—

"Christian Science is more than two hundred years old. It dates beyond Socrates, Leibnitz, Berkeley, Darwin, or Huxley. It is as old as God, although its earthly advent is called the Christian era." (*Message to the Mother Church*, 1901, 24: 17-20.)

Truth is an eternal revelation, and, divinely, all that can be revealed in any age is Truth. At the beginning of the Genesis record in *Science and Health*, we read, "Was not this a revelation instead of a creation?" (504: 14-15.) So when we think that this is the age of Truth because Christian Science was revealed in this era, let us also remember that "Truth is the rock of ages," that Abraham, Jacob, Moses, and the prophets caught "glorious glimpses of the Messiah, or Christ," which is Truth, also that Truth is Mind, Spirit, Soul, Principle, Life, and Love. See:—

Revelation

"the disclosing . . . to others of what was before unknown to them.
That which is revealed by God to man." (Webster.)

<i>S. & H.</i> 117: 27-28	<i>S. & H.</i> 109: 22-24
591: 23-24	29: 20-24
504: 9-11	174: 17-21

From all that we have learned about Truth, can we not see what a mighty thing, what a wondrous thing it is to be the son of God? All that God is, man is by reflection, and when he is conscious of God, man is the son of God, the only real man, the only true man.

In our study of the synonym, Life, we saw that Life emphasized the *isness* of divine Principle, Life, Truth, and Love, but the accent which Truth emphasizes in this "threefold, essential nature of the infinite" might be termed the substance of that which is, the underlying reality. Life is the constant flow of ideas, and this constant flow constitutes our life, the only life there is, whilst Truth is the embodiment or the consciousness of all life, it is that which is unalterable and permanent, that which has divine form and standard. Hence one can see why, in the Scriptures, Jesus associated the symbol of water with Life, whilst the symbol of the rock is always associated with Truth. Mrs. Eddy writes in her hymn, "Christ My Refuge":—

"Thus Truth engounds me on the rock,
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, névermore!" (*Miscellaneous Writings*, 397: 9-12.)

This is what the consciousness of divine Truth does for each one of us.

Truth Destroys Error

"Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might." (*Science and Health*, 367: 30-32.)

The opposite of truth is a lie, and this is all that error is. A lie has no standard, no ideal, nothing to support it, and therefore it is bound to fade before the fact of Truth, the fundamental standard, the permanent and infinite ideal. See:—

	<u>Error</u>		<u>Lie</u>
<i>S. & H.</i>	287: 9-12 (to exclamation mark)	<i>S. & H.</i>	177: 15-24
	471: 6-9 (to semicolon)		307: 16-18
	472: 17-22		523: 3-7
	252: 8-10 (to comma)		448: 9-11
	329: 32-2		357: 5-9
	346: 15-16, 19-20		370: 2-4 (to comma)
	367: 30-32	<i>Un.</i>	17: 1-3
	11: 17-18		

Truth destroys all that is false because Truth demands absolute conformity to its standard. Anything which is not sound or whole or according

to the standard of the ideal is false because it is not of the nature of Truth, and this false sense is wiped out by the power of absolute Truth. See:—

False, Falsity

<i>S. & H.</i> 474: 31-32 (See also Marginal Heading) 545: 17-20 287: 27-31 108: 24-26 ("the" to semicolon)	<i>S. & H.</i> 194: 8-9 294: 12-18, 28-32 370: 2-4 (to comma)
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Sickness and disease are the opposite of health and they have no part in Truth. What we call the healing of sickness and disease is not merely the changing of a diseased condition into a healthy one, it is the becoming conscious of the unalterable facts of Truth, of that which always has been true and has never changed. See:—

<u>Sickness</u>	<u>Disease</u>
<i>S. & H.</i> 146: 23-26	<i>S. & H.</i> 229: 28-32
251: 13-14	344: 11-14 (to semicolon)
230: 1-8	420: 10-13
495: 6-13	176: 27-32
473: 10-11 (to comma)	419: 31-1
393: 32-4	144: 20-22
135: 12-15	
275: 31-32	

It would sometimes seem as though the urging of Truth's demands on man meets with resistance, but the radical nature of Truth must overturn everything in human experience that is unlike it, and when there is a willingness to adopt Truth's standard all resistance ceases. See:—

Resistance

S. & H. 317: 6-9 (to comma) S. & H. 223: 28-31
224: 19-21 128: 22-26 ("If")
329: 32-2

It is a man's resistance to Truth that sometimes makes him believe that he is either a persecutor or that he suffers from persecution. "Persecution" comes from the Latin "*per + sequi*, to follow," and it has the sense of "to follow after." All persecution proceeds from envy, hate, fear, jealousy, and so on, and these erroneous motives can only "follow after" their own erroneous conceptions. If man is grounded on the rock of Truth, however, persecution can never touch him. See:—

Persecution

S. & H. 238: 12-13
134: 4-13

S. & H. 33: 3-6
Mess. '01 9: 12-18

As in the study of the synonym Life, the student will find it advisable in his initial study of the synonym Truth, to concentrate his attention on those references in which Truth is used alone and not in combination with Life and/or Love.*

The following examples show what Truth is and what Truth does:—

Science and Health

117: 27-28 Truth is a revelation.
 120: 22 Truth is the only basis of health.
 129: 5 Truth is ever truthful, and can tolerate no error.
 142: 32-1 Truth is God's remedy for error of every kind.
 144: 20-22 Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."
 174: 20-21 Truth is revealed. It needs only to be practised.
 282: 32-1 Truth is the light which dispels error.
 316: 9-11 Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin.
 371: 30-31 Truth is an alterative in the entire system.
 380: 4 Truth is always the victor.
 410: 12 Truth is the actual life of man.
 535: 17-18 Truth is indeed "the way."
 538: 4 Truth is a two-edged sword, guarding and guiding.

72: 12-13 Truth destroys mortality, and brings to light immortality. (See also 210: 20-21, 288: 31-1.)
 143: 1-2 Truth destroys only what is untrue. (See also 474: 25-26.)
 144: 24 Truth wars with error.
 176: 31-32 Truth handles the most malignant contagion with perfect assurance.
 191: 29-30 Truth nevermingles with error. (See also 243: 25, 282: 17-18, 287: 32.)
 201: 7-8 Truth makes a new creature.
 224: 28 Truth brings the elements of liberty. (See also 225: 2-4, 453: 29-30.)

* See footnote to p. 37.

282: 1-2 Now, as of old, Truth casts out evils and heals the sick.
 (See also 495: 2-3.)

339: 2-3 Truth destroys error.

344: 11 Truth heals.

357: 8-9 Truth creates neither a lie, a capacity to lie, nor a liar.
 (See also 473: 4-5, 555: 32-1.)

390: 9-11 Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

456: 22-23 Truth does the work.

542: 7-9 Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast.

It is interesting to note how many references there are to what Truth does. It is always *Truth* that does the job, *Truth* that heals, *Truth* that destroys error, and the important job that confronts each one of us is so to cultivate our spiritual understanding of the Mind of Christ that Truth operates spontaneously in our experience.

If only we will let Truth operate instead of trying to *make* our sense of Truth work, we can never lose, for Truth is always prepared for any contingency and is the victor in every case. Yes, Truth is the victor in every case; no matter what the error of the situation is Truth casts it out. (See *Science and Health*, 418: 26-32.) Truth is the remedy, whether the error be physical or moral, whether it be sickness or sin. To attain true health, soundness, wholeness, we must "preserve Christ's vesture unrent" we must have the undivided garment, the whole Christ, and not, with timid conservatism, seek only isolated truths instead of Truth.

Truth is one pure complete whole, uncontaminated by and unmixed with error; for, if Truth were conscious of even the smallest error, it would not be Truth.

Webster quotes Sir J. Herschel as saying, "The . . . character of *truth* is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Although Christ, Truth, operates in human experience as an alterative, transforming and translating mortality into immortality and true manhood, Truth itself is never altered or affected, never touched or changed by what seems to be occurring to mortal sense,—hence, Truth is the rock of ages, as effectual to-day as in Jesus' time.

This living rock, this absolute Truth, is "independent of doctrines and time-honored systems;" dead or dying rites and ceremonies are no part of it; these rituals can teach man nothing of God, for "Christ, Truth, alone can furnish us with absolute evidence." Truth is the "actual life of man," vital, living, practical, and is the way we all must follow.

We shall find that many of the ideas associated with Truth bear the suffix, "-ion." For instance, Mind manifests, but Truth is the manifestation;

Mind reveals, but Truth is the revelation; Mind creates, but creation as applied to "all created things" is in Truth; Spirit reflects, but reflection is in Truth; and so on. Webster defines this suffix as "Act or process; also its result . . . state or condition." Truth is the form or manifestation of all divine activity or process, hence it embodies all the tones of the synonymous terms,—not in the sense of operation as in Principle, but in the sense of structure or form.

As has been said, "Truth is unutterably kind," and, in its destruction of error, nothing real or true, nothing lovely, is ever harmed or destroyed by Truth. Truth gives man dominion over every phase of error, setting him free from all the claims of sin, sickness, and death, and revealing true manhood as ever beautiful and complete.

STUDY SECTION—VIII

THE SYNONYMOUS TERMS FOR GOD: GOD AS LOVE

WE now come to that wonderful term with which Mrs. Eddy completes her definition of God on page 465 of *Science and Health*, namely Love. So much has been written and said about divine Love, and its presence is constantly felt; but it would seem that an ever-increasing scientific sense, a deeper and more definite sense of what Love really is would have outstanding results in meeting the human need to-day, for, in a world of developing materialistic power we should then begin to see proved this trenchant statement,—“No power can withstand divine Love.” (*Science and Health*, 224: 31.)

In an article entitled “Love” in *Miscellaneous Writings*, Mrs. Eddy says of this term:—

“What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the *alone* God, is Love.” (249: 28-2.)

How important, then, to understand what Love is! Mrs. Eddy writes that, “Love imparts the clearest idea of Deity.” (*Science and Health*, 517: 13-14.) One may conclude that this statement merely implies that Love imparts the most readily understood concept of Deity, but it is illuminating to read the dictionary definition of the word, “clear,” for one finds that it means so much more than “readily perceptible; easy to understand.” In fact, even a brief glance at the dictionary meaning gives an amazingly enlarged sense of the idea that Love imparts. The definition is entirely positive and teems with the words “free from.” For instance: “free from admixture . . . free from muddiness, turbidity . . . free from doubt . . . free from guile, guilt, or stain . . . free from encumbrance, obstruction, burden . . . free from qualification, limitation, or the like . . . free from contact with anything that encumbers or exposes to unnecessary friction or from a tangled condition . . . free from impediment or obstruction . . . free from embarrassment, detention, etc. . . . free from obscurity . . .” (Webster.) No wonder Mrs. Eddy states that “Love is the liberator” and writes in her textbook, “To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.” (*Science and Health*, 225: 21-22; 567: 7-8.) The entire definition of the adjective “clear” in the dictionary is well worth pondering in connection with Love as imparting the *clearest* idea of Deity; one can also begin to glimpse why Mrs. Eddy wrote, “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit” (*Science and*

Health, 365: 15-17), for the consciousness of Love completely excludes everything that is unlike its perfect nature. But, as we have seen all the way through these Study Sections, it is not sufficient just to have a vaguely exalted sense of God; we must gain an intelligent understanding of the exact symbols used to interpret the operation of divine Principle and its infinite system, and then, as through spiritual sense we grasp the idea behind the symbol, divine power operates irresistibly in our experience.

In our study of the days of creation we saw that that wonderful seventh day of completeness and rest leads us to a consciousness of peace, comfort, glory, and the beauty of holiness which God's nature as Love is always imparting.*

This seventh day of Love is the fulfilment of the days of creation. We started our spiritual journey with "Let there be light." This light developed in its purity, it became definite to us, and we saw that it operated with divine power through system. As we felt this power, we began to see that the only life there is, is the forever flow or expression of divine ideas, and that these ideas constitute man in God's image and likeness. Now we realize that this whole picture of perfect creation was what we originally set out to seek in an ordered way through spiritual sense. Our ascending search has revealed to us a satisfying conception of God's universe of ideas, and looking out from the seventh day state of thought we can say with Mrs. Eddy, " 'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." (*Science and Health*, 6: 17-18.)

What a wonderful symbol the recorders of Genesis chose to illustrate this aspect of God's nature when they wrote that God "rested on the seventh day from all his work which he had made." "To rest" is "to desist from labor or exertion." (Webster.) When, through the six days of creation or revelation, the nothingness of matter is realized (see *Miscellaneous Writings*, 279: 18-19), and we are conscious only of the full reflection of God and that that reflection is good (see Genesis 1: 31), surely we can then rest in the sweet assurance that there is nothing more than "all." There is nothing that can be added to the perfection of creation, nothing that can be taken away; as Mrs. Eddy says of the first chapter of Genesis, "Creation is there represented as spiritual, entire, and good." (*Science and Health*, 537: 11-13.) It is helpful to realize that this rest is not a state of inactivity. Even in human experience we find that to engage in an activity that we love and understand gives us a sense of rest. Often one hears the remark, "Oh no, it doesn't tire me because I love doing it." So, when we understand the days of creation, we too must love the divine activity that they express, and consequently as we use, with certainty and assurance, the spiritual ideas which they reveal, we shall also be resting in action. (See *Science and Health*, 519: 25.) Love is always at rest because it is conscious only of its own perfection. See:—

* See footnote to p. 27.

Rest

<i>S. & H.</i>	501: 13-18	<i>Mis.</i>	208: 11-14
	519: 22-2	<i>Mess.</i> '02	19: 15-20
<i>Mis.</i>	279: 13-21	<i>Mis.</i>	133: 26-28
<i>Ret.</i>	23: 1-5		125: 9-20

The sense of "resting in action" is also true of the state of consciousness represented by the term "peace." This word comes from *pacere*, "to make an agreement" and it is therefore concerned with harmonious relationships. In the system of divine ideas presented by the days of creation are contained the infinite harmonious relationships of being. Just preceding the first day in "Genesis" in *Science and Health*, Mrs. Eddy writes that ever-present Love illuminates the universe and continues, "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (*Science and Health*, 503: 15-17.) This infinite reflection of ideas all blending in one harmonious divine design, outside of which there can be nothing, constitutes a real state of peace—of true agreement. There certainly could be no war, no disagreement, no false relationship, where such a state of consciousness prevailed. See:—

Peace

"A mental or spiritual state in which there is freedom from that which is disquieting or perturbing, as fears, agitating passions, moral conflict." (Webster.)

<i>S. & H.</i>	45: 16-21	<i>My.</i>	185: 8 (to comma)
	575: 32-2 ("westward")	<i>Mis.</i>	133: 29-31 (to semicolon)
<i>Mess.</i> '02	19: 15-18		204: 8-11

Sometimes it is helpful to think of this initial study of the days of creation rather as if we were ascending a hill, from the top of which we would be rewarded with a gloriously satisfying view. It would seem as though, in this rising sense, the sixth day is symbolized by the fact of having reached the hill-top, for it gives the sense of the ideal, the standard, the climax of the six days of labour, whereas the seventh day is symbolized by resting on the summit and enjoying the view, surveying the whole plan of the country through which we have come, resting in the joy of seeing the trees, the woods, the meadows,—all blending harmoniously in one gracious design. When we remember that in our study of the seventh day we saw that "holiness" characterized its spiritual tone most clearly, it is interesting to see how often the symbol of hill and mountain is used in connection with holy and holiness, particularly in the Bible. A few examples are given here:—

<i>Psalms</i>	48: 1	<i>Joel</i>	3: 17
	15: 1	<i>Zechariah</i>	8: 3
<i>Isaiah</i>	57: 13 ("he that")	<i>Obadiah</i>	1: 17 (to colon)
	65: 25 ("They")	<i>My.</i>	133: 4-8

Yes, this seventh day of Love is one of holiness, wholeness, and completeness. See also:—

Holy, Holiness

Holy: the word is derived from whole, well. "Spiritually whole, sound, or perfect; of unimpaired innocence or proved virtue; free from sinful affections; pure in heart; godly; pious; acceptable to God." (Webster.)

$\left\{ \begin{array}{l} S. \& H. \quad 11: 21-27 \\ \quad 15: 31-32 \end{array} \right\}$	(The desire for completeness, wholeness, perfection—the fulfilment of all prayer)	
	In connection with the above references on prayer read:—	
$S. \& H. \quad 4: 12-16; \quad 2: 23 \text{ (only); } 6: 17-18.$		
$S. \& H. \quad 253: 2-4 \text{ (Note the sense of perfection and glory indicative of Love)}$ <i>Mis.</i> 206: 26-31		
$Mess. '02 \quad 16: 12-15 \text{ (to first period. Note "divine presence and allness", giving the fulfilled sense indicative of Love)}$		
$\left\{ \begin{array}{l} My. \quad 252: 19-23 \text{ ("Your")} \\ Mis. \quad 330: 15-18 \text{ ("let")} \\ Mess. '01 \quad 32: 26-3 \\ My. \quad 197: 5-7 \text{ (Note the sense of glory and perfection)} \end{array} \right.$		

Holiness is beautiful, for there is no beauty so altogether satisfying as that of being "spiritually whole, sound, or perfect." (See definition of "holy" above.) See:—

Beauty

$S. \& H. \quad 247: 24-27$ 248: 3-5 516: 12-13 \text{ (See also Marginal Heading)}	$Ret. \quad 88: 10-15$ <i>My.</i> \quad 132: 19-20 (to second comma)
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Moreover, that which is holy, that which is complete and fulfilled in every way, must be glorious. One of the synonyms for "glory" is "effulgence" and this seventh day of Love gives the sense that the light of the first day is now seen in its full effulgence, in its full glory, as the "light of ever-present Love." (*Ibid.*) See:—

Glory, Glorification, Glorious

$S. \& H. \quad 520: 3-5 \text{ ("The")}$ 17: 12-15 43: 12-16 45: 16-21 323: 6-12 574: 10-19	$My. \quad 200: 11-14 \text{ ("The")}$ <i>Mis.</i> \quad 261: 18-22 387: 22-25 \text{ ("greetings" to comma)} <i>Mess. '02</i> \quad 19: 15-18 <i>Mis.</i> \quad 307: 5-10
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From the last reference we gather that Love does indeed meet every need; for, since there can be nothing outside of infinite Love and Love's infinite design, and in that design there is complete fulfilment of every

single idea from the infinitesimal to infinity, there can be no desire which is not already met, no vacuum which is not already filled, and nothing lost which is not already found. Again, the fulness of Love makes us realize with joy that "more than this we cannot ask, higher we cannot look, farther we cannot go." (*Ibid.*) Also that Love is indeed "the open fount, which is pouring forth more than we accept." (*Science and Health*, 2: 27-28.) See also:—

Meets the Human Need

<i>S. & H.</i>	12: 31-4	<i>My.</i>	290: 17-18
	494: 10-11	<i>Mis.</i>	307: 2-5
	218: 19-23		328: 23-26
	420: 24-27	<i>My.</i>	132: 24-2
	490: 14-18		149: 31-4
	322: 26-29		

When we studied Life, we realized that at that point we had begun to enter into the understanding and demonstration of true relationship, and in considering the references just given it must be very clear to us that the tenderness, the love, the quality of always being at hand which Love conveys, can only be represented by the sense of God as Mother. In the Study Section on Life we quoted Mrs. Eddy's statement on page 569, lines 1-3 of *Science and Health*, and it may be as well to quote it again here. She writes of the nature of divine Principle "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother." It would seem, however, that "Mother" embraces both Father and Son, and in fact it is true that even the term "father" must imply "son" and "mother" and this applies to each of these three terms. As Mrs. Eddy writes in *Miscellany*, page 185: 14-16, "Love formed this trinity, Truth, Life, Love, the trinity no man can sunder." In the following references to "Mother" it will be seen that Life, Truth, and Love, or Life and Love, or fatherhood and motherhood, occur several times, but in each case the emphasis is on the fulfilled and complete sense which Love and the office of Mother both convey. See:—

Mother

<i>S. & H.</i>	592: 16-17
	519: 9-11
	256: 7-8
	{ 517: 10 (only)
	{ 562: 3-7 (to first period)
<i>Mis.</i>	159: 11-27 ("My")
	389: 5-25 (Note the tones of peace, protection, fulfilment, meeting every human need, rest, etc., contained in the poem)

Just as the true mother never withholds any good thing from her child, but always gives that which is right and wise for it to have, so divine Love is endlessly bestowing all good. When we think of the processes of giving and bestowing, however, we are sometimes apt to think of two entities being involved, because in human experience a gift implies a donor and a recipient; but as related to divine Love, should we not rather think of this process of giving in the sense of God's thoughts coming from God and returning to Him? [See *Miscellaneous Writings*, 22: 16-18 ("all" to first comma.)] It is also "giving" in the sense of the six days of labour being ended, and we realize that state of consciousness spoken of by Mrs. Eddy, namely "God giving all and man having all that God gives." (*Miscellany*, 5: 9-10.) It is comforting to feel that we can never lack God's outstretched arm, surely the reason for this being that the infinitude of the complete plan of Love cannot have any vacuums and therefore we can never exhaust it. The infinite harmonies of music, for instance, can never come to an end—its plan can never be exhausted, and therefore in that sense it might be said to be capable of giving and bestowing endlessly. There can never be any lack or impoverishment of ideas in Love. See:—

Gives, Gift

<i>S. & H.</i>	518: 19-21	<i>S. & H.</i>	201: 17-18	} Note the sense of Love giving and be- stowing endlessly implied in these references)
	420: 24-27		494: 11-14	
	36: 24-29		578: 5 (only)	
	537: 24-2			
	97: 32-3	<i>Mis.</i>	208: 11-14	
		<i>My.</i>	193: 15-17 ("The")	
		<i>Pul.</i>	3: 11-15	

Bestows, Bestowal

<i>S. & H.</i>	13: 2-4	<i>Mis.</i>	77: 15-17
	2: 8-11		127: 3-6 (Note the sense of universal love)
	574: 10-24 (Note the sense of the fulfil- ment, the out- pouring, and the glory of Love.)	<i>My.</i>	247: 19-23 ("It")

Love not only gives but it also accepts, again fulfilling the activity of God's thoughts coming from Him (giving) and returning to Him (accepting). As in the symbol of human motherhood, the child must be accepted, so in order to experience divine motherhood, we must first accept the true idea, and welcome it from whatever quarter it comes. Indeed, the processes of both giving and accepting are complementary and this applies not only to material presents but also to ideas. In human

experience where so frequently one finds people who love to give but who find it difficult to accept, it is helpful to realize that the reflection of true acceptance involves the active *giving* forth of grace, affection, and appreciation; in fact, *accepting* involves just as much *giving* as giving itself. See:—

Accepts

<i>S. & H.</i>	2: 23 (only), 26-28 ("Shall")
	227: 19-20, 24-26
	266: 6-12
	520: 10-15 (Exegesis to seventh day of Love)
<i>My.</i>	123: 5-9
<i>Mis.</i>	194: 19-25

Acceptance of all that is good is irresistible when Love's plan is infinite and ever-present and contains nothing unlike Love; indeed, what can there be to accept save that which is good? It is only when we believe that personal sense instead of impersonal divine Love can plan, or that something can be brought to a satisfactory conclusion while fear, hate, or jealousy are allowed to enter into the picture, that it seems as though Love chastens us, whereas it is really forcing us "to accept what best promotes [our] growth." (*Science and Health*, 266: 12.) One of the definitions of "to chasten" is "To purify from errors or faults; to refine." So the purpose of Love's chastening is always to bless through refining and purifying, and this may be the reason why Mrs. Eddy uses the sense of blessing with both Love and Spirit. Recalling the definition of "clear" with which we began this Study Section, surely the effect of Love always remaining Love,—unsullied, perfect, and complete in every way,—must be to purify and refine until "every spot and blemish on the disk of consciousness is removed." (*Retrospection and Introspection*, 94: 14-15.) See:—

Chastening, Chastisement

<i>S. & H.</i>	241: 1-4	<i>Ret.</i>	31: 26-30
	323: 6-9	<i>Mis.</i>	387: 20-25
	34: 29-2 (Note the sense of "glory")		124: 32-4
<i>Mis.</i>	351: 25-29		102: 17-19

Love also forgives, not by glossing over error, but by virtue of the fact that Love's plan contains nothing that is unlovely; and when this fact is seen from the standpoint of Science, the right idea is established and there is nothing to forgive. The only way a real musician who loves music can forgive mistakes, is by correcting them and establishing the concord. Personal sense can forgive in a human way but it does not destroy the error. Love as Science alone can forgive rightly by cancelling all debts, disproving all inharmonies as ever having been existent in the infinite plan of Love. See:—

Forgives

S. & H. 363: 15-24
6: 18-22
10: 22-4

S. & H. 17: 6-7
Mis. 118: 12-16
124: 24-26

It is often surprising, and yet really so natural, to find Love associated with Science. "Love is the Principle of divine Science" we read, in *Miscellaneous Writings*, page 234, line 6. Even a human science must have its perfect plan or design, its scientific ultimate, and this, in divine Science, is Love. It is clear, too, that divine Principle must of necessity be impartial, universal, infinite,—the nature of Love,—and the very fact that divine Principle expresses itself in law, order, rule, system, method, form, and plan or design, gives unmistakable evidence of Love. Intelligent divine *law* could only proceed from the design of Love; heaven's first law, namely, *order*, bespeaks Love's divine disposal; divine *rule* would not be changeless unless governed by Love; the impersonal operation of one harmonious *system* implies Love's plan; a *method* that always demands the laying down of the mortal concept and yet is always merciful, speaks of Love; and that which has ideal *form* must be fashioned by Love. As we saw in the Study Section on Principle, the term "divine Science" is most frequently associated with Love, and Mrs. Eddy writes of divine Science as the Comforter, again bringing in the sense of divine motherhood and Love.

In connection with Love and Science, it is interesting to realize that in human experience it was the demonstration of true fatherhood and sonship that brought Christianity to light, but the demonstration of true womanhood and motherhood discovered the *Science* of Christianity.

The following references substantiate the close association between Love, divine Science and the Comforter:—

Divine Science

S. & H. 503: 12-15
517: 10-14 ("In")
411: 3-12
53: 8-9 (to period), 10-15
597: 10-15

567: 27-31
241: 1-4
322: 26-30

S. & H. 331: 26-31
55: 16-29
292: 4-6 ("Divine")
[Compare this reference with Mrs. Eddy's interpretation of the seventh day as given in part on page 520: 3-5 ("The")]
Mess. '02 6: 28-1

Any activity that is based on a principle and is scientific must at once be available to all men—it must be universal. Universal love is a worthy goal, albeit one which many men regard as well nigh impossible of achievement, but how much more readily attained must this goal be when we

begin to understand that there is a *Science of Love*—divine Science—the Principle of which every man can learn, understand, and use for himself! When we know there is one infinite plan in which all of God's ideas are included, every one rightly related to every other, it only behoves us to understand the Science of that plan and thus gain some sense of its wholeness, oneness, and all-inclusiveness in order to reflect a measure of universality. See:—

Universal

<i>S. & H.</i>	140: 25-26 (to second comma)	<i>S. & H.</i>	576: 31-4
	266: 18-19 ("Universal")	<i>Mis.</i>	213: 27-30
	13: 2-3	<i>My.</i>	265: 20-24 ("divine" to semicolon)
	242: 15-20		275: 2-8
	470: 5-10	<i>Pul.</i>	21: 1-5

When we studied the nature of God as Life we found that the fifth day brought out a great sense of the love that Jesus indicated when he said "Greater love hath no man than this, that a man lay down his life for his friends." This love of spiritual reality enables each one of us to lay down our mortal concept of existence and find divine Life to be our only Father and our only true existence, but the love which is the outcome of infinite Love—of divine motherhood—is subjective rather than objective; it is the impersonal, impartial love of all ideas because they are seen as part of Love's glorious design; it is the reflection of what Mrs. Eddy terms "the great heart of Love" (*Science and Health*, 448: 4); it is the sense of Love that Mrs. Eddy describes when she writes of Jesus, "Out of the amplitude of his pure affection, he defined Love." (*Science and Health*, 54: 3-4. See also *S. & H.* 312: 14-17; *Ret.* 76: 14-26.)

From all we are beginning to learn about Love we can see that it is no wonder that Mrs. Eddy writes, "The vital part, the heart and soul of Christian Science, is Love." (*Science and Health*, 113: 5-6.)

Love Annihilates Fear

The Scriptures say that there is no fear in love, but "Perfect love casteth out fear" and it can easily be seen why this should be so, for fear is very often ignorance,—we might term it ignorance of what is in store for us; often we are afraid that something may happen to us or to those we love, and are ignorant of what it may be, how or when it may come. The realization that in divine Love, in the seventh day, *all* is revealed and fulfilled, that there can be nothing more than all, and that this "all" contains everything that is good and lovely—this realization must cast out fear. We could not fear disease if we really understood the wholeness and allness of divine Love; we could not fear death if we understood the ever-presence of Love; we could not fear war if we really understood right relationship,

which constitutes the peace of Love; we could not fear lack in any form if we understood the motherhood of Love that is always giving and bestowing all good; we could not fear loneliness if we saw clearly that Love is the Comforter and Love is a law that operates universally to meet every need. But above all this, what eradicates the sense of chance that is also associated with fear is the understanding of the Science of Love, of divine Science. Because Love is scientific, every man can learn and understand how to cast out fear with certainty and dominion, and again we can see the loveliness of Love because it is Science. See:—

Fear

S. & H. 410: 17-21
180: 21-24
367: 3-9
231: 21-25
420: 24-27

S. & H. 442: 5-15
Ret. 61: 18-20
Mis. 194: 19-25
113: 24-27

Again, hate is almost always the outcome of fear, and so often we hate what we do not understand. A wise and good mother never could hate her child because she understands it. Reflecting the divine motherhood of Love that always understands its infinite creation, its infinite child, we shall not only reflect the impersonality of Love and find it impossible to hate, but we shall also find the statement true that "Clad in the panoply of Love, human hatred cannot reach you." (*Science and Health*, 571: 18-19.) See also:—

Hate

<i>S. & H.</i> { 579: 15 (to period)	<i>S. & H.</i> 569: 11-14
580: 17 ("the opposite" to semicolon)	374: 5-6
243: 25-26 ("Love")	454: 9-10
420: 3-4	571: 18-19
339: 3 ("Love")	336: 1 ("Love" to semi-colon)
44: 9-10	122: 27-31
43: 32 (only)	277: 26-28

Cruelty and revenge, the outcome of hate, have no place in divine Love. Love silences all evil motives such as envy and jealousy, because the only motives that can ever be fulfilled by Love are those that spring from divine Mind, and Love is always fulfilling these instantaneously.

It is comforting to realize that in divine Love there is nothing unfulfilled, nothing comfortless or "unmothered," nothing unlovely or ugly. Love's plan is ever-present and precludes the existence of anything unlike itself.

Let us now take the synonymous term Love, and study its use throughout the textbook.* As with the study of Life and Truth, it is advisable at this juncture to omit the references in which Love is used in conjunction with Life and/or Truth, and just take the ones in which Love is used by itself, prayerfully considering what Love is and what it does. As a guide to this study a few of Mrs. Eddy's references to this term are given below:—

Science and Health

13: 2-3 Love is impartial and universal in its adaptation and bestowals.

22: 20-22 Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

225: 21-22 Love is the liberator.

340: 12 Love is infinite.

6: 3 Love corrects and governs man.

43: 32 Love must triumph over hate.

57: 28-30 Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven.

66: 11-14 Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. (See also 574: 16-24.)

243: 25-26 Love has no sense of hatred.

248: 3 Love never loses sight of loveliness.

266: 11-12 Love will force you to accept what best promotes your growth.

339: 3 Love destroys hate.

454: 18-19 Love inspires, illumines, designates, and leads the way.

494: 10-11 Love always has met and always will meet every human need.

494: 13-14 To all mankind and in every hour, divine Love supplies all good.

516: 12-13 Love, redolent with unselfishness, bathes all in beauty and light.

517: 13-14 Love imparts the clearest idea of Deity.

517: 30-31 Love blesses its own ideas, and causes them to multiply, —to manifest His power.

518: 19-21 Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud.

572: 12 Love fulfills the law of Christian Science.

* See footnote to p. 37.

Again, in the above references, the motherhood of Love is continually being brought out. A true mother has no favourites, but loves and cares for all her children. Just so, the divine Mother loves and cares for all men impartially, bestowing abundant good on even the least spiritual idea. Love is the universal Mother embosoming and protecting not a few chosen ones, but all mankind.

Here also we see how Love, the infinitely wise Mother, chastens and purifies men. When we are going through deep waters it may seem almost as if God has forsaken us, but God is always working out His purpose of perfection for all mankind, and all that these seeming afflictions can do is to make us rise higher in the understanding of God's plan and be blessed in a more wonderful way than we could ever have conceived of humanly. (See *Science and Health*, 574: 27-6, James, 1: 2-4.) As man understands something of the nature of God as Love, he begins to see that "Trials are proofs of God's care." (*Science and Health*, 66: 10-11.) It is also true that when these things cease to bless us they must and will cease to occur, for there is no need for suffering in Science. (See *Miscellany*, 143: 23-24.)

Human love, human pity, may, in its sometimes mistaken efforts to do good, involve the sufferer in deeper suffering by enabling him to remain longer in error and mortality, and perhaps even cause him to sink deeper in the mire (see *Science and Health*, 5: 27-28); whereas divine Love, divine pity, brings man into divine perfection. (See *Miscellaneous Writings*, 102: 17-22.) This sense of Love is brought out very clearly in Webster's definition of love, which reads, "Manifestation of desire for, and earnest effort to promote, the welfare of a person, especially as seen in God's solicitude for men and in men's due gratitude and reverence to God."

As we ponder the references to Love, we shall gain the sense that Love liberates and delivers man with boundless tenderness and solicitude, for the destruction of hatred and oppression or of anything unlovely comes about, not through a negative process of devastation, but through a positive process, whereby Love abundantly pours out affection, compassion, beauty,—leaving no room for anything unlike itself. All error is nothing more than a sense of deprivation and impoverishment, and as we see that hatred is merely the belief of lack of love and affection, strain and stress is merely the belief of lack of peace and rest, barrenness is merely the belief of lack of fulfilment, and so on, we shall then begin to realize that the only way to deal with these beliefs is "to pour in truth through flood-tides of Love." (*Ibid.*)

In our study of the synonymous terms for God, we have now come in a full circle from the creative Mind to divine Love, and can we not see that all the time it was Love inspiring us, Love impelling and leading us on our upward journey, and supporting us every step of the way? Love impels our every motive and enables us to reach our goal.

As Mrs. Eddy says, "Love alone can impart the limitless idea of infinite Mind;" just so, Love alone can impart the limitless idea of infinite Spirit, of infinite Soul, of infinite Principle, of infinite Life, and of infinite Truth. Love is the fulfilment and perfection of all things, and, unless we look at Mind, Spirit, Soul, Principle, Life, and Truth from the standpoint of Love they can never be near and dear to us, nor can they bring a sense of completeness, fulfilment, and fruitfulness to our thought, for, as we have already seen, Mrs. Eddy says, "The vital part, the heart and soul of Christian Science, is Love." (*Ibid.*)

In entertaining any idea, let us always see it as already fulfilled, complete, perfect and mothered in the plan and design of divine infinite Love, lacking nothing and bringing forth good fruit. In reality it is not possible to entertain an incomplete idea, for all the ideas of Mind are complete and fulfilled in divine infinite Love from everlasting to everlasting.

STUDY SECTION—IX

AN INTRODUCTION TO THE DIVINE INFINITE CALCULUS

AT the outset of this Study Section, let us be very clear on one point, namely, that we are not starting now to study something that is apart and different from the synonymous terms for God. Being is one and is expressed as infinite reflection, and therefore whatever aspect of being we are considering, it must be an aspect of the infinite One; moreover, the very considering and entertaining of the ideas of God is also the reflected activity of the infinite One, for we can never get outside of God,—we can never get outside of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Indeed, Mrs. Eddy writes of these terms that “They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity.” (*Science and Health*, 465: 12–14.)

Up to this point, we have been bathing our thought in what we might call the spiritual tones of these synonymous terms for God. Now we are going to consider their relationship to one another and the way in which they operate. The operation of these spiritual tones in infinite relationships constitutes what Mrs. Eddy terms “the divine infinite calculus.” (*Science and Health*, 520: 14–15.) Just as the infinite ideas of God are revealed to us through seven definite concepts, each concept reflecting the other, so the infinite ways in which these ideas operate are conveyed to us through a calculus of four divine processes termed the Word of God, the Christ, Christianity, and Science. (See *Science and Health*, 575: 17–21, 577: 12–19.)

Let us realize, however, that in commencing to gain an understanding of the operation of the divine infinite calculus, we shall find that we are only defining an activity that has already taken place in our thought during the study of the previous Study Sections, and, of course, an activity that is forever going on throughout eternity. This statement is true because being *cannot* be static. It is infinitely operative, and when any one of us entertains an idea of God,—no matter how small our glimpse of it may be,—it operates with power because of the omnipotence, omniscience, omnipresence and omni-action of good. (See *Science and Health*, 587: 19–20.)

Mrs. Eddy writes, “A grain of Christian Science does wonders for mortals, so omnipotent is Truth,” but do not let us forget the remainder of her statement, which reads, “but more of Christian Science must be gained in order to continue in well doing.” (*Science and Health*, 449: 3–6.) A grain may satisfy us in the beginning, but if we are in earnest, we shall always desire more of Christian Science and thus multiply and eternalize our well doing. (See *Miscellaneous Writings*, 15: 26–16: 26.)

The Calculus Appears as Mortality Disappears

In the last Study Section, we considered the nature of God as Love, to which term we were led by the ideas brought out in the seventh day of creation, the day of rest, peace, and holiness. At the conclusion of Mrs. Eddy's exegesis of this day she writes:—

"The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." (*Science and Health*, 520: 10-15.)

What has been happening to us, therefore, whilst we have been pondering these seven days or numerals of infinity? Surely mortality has been disappearing from our consciousness to some extent, and a measure of eternity, newness of Life, has been dawning upon our thought; with the coming of newness of Life (a new and higher sense of Life), we have been accepting,—whether we are conscious of its complete identity or not,—the divine infinite calculus. Remember that it is as we understand divine *Life* that we begin to accept the calculus.

Before we go any further, let us consider the meaning of the term "calculus." The word is from the Latin *calculus*, meaning "a pebble" or "a stone used in reckoning, hence, a reckoning." (Webster.) This dictionary also defines the mathematical meaning of "calculus" as "A method of computation; any process of reasoning by the use of symbols." We are not concerned with mathematical symbols as such, and yet we cannot fail to notice that Mrs. Eddy uses three mathematical terms in the passage just quoted, namely, "numerals," "reckoned," and "calculus." Therefore, to have a simple definition of the mathematical "calculus" may help us to gain a sense of Mrs. Eddy's meaning when she uses this word to express a divine infinite "reckoning" or a divine infinite "process of reasoning by the use of symbols."

Acceptance of the Calculus—"Thy Will Be Done"

It would often seem as though human thought baulks at the necessity of understanding a divine calculus in the realm of the spiritual. This has always been the reaction of the human mind throughout history, because it has resisted exactness in spiritual matters and objects to reckoning in God's way rather than in its own limited way. Indeed it has been thought blasphemous to attempt to understand the operation of God's infinite ways, and particularly to interpret them according to law, order, and Science. Remembering that the word "calculus" means "a stone," may not this same sense of the resistance of the human mind to the understanding of the calculus be brought out in the passage in Psalms which

reads: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." (Psalm, 118: 22, 23.) (See also Mark, 12: 10, 11; I Peter, 2: 6-8.)

When each one of us is willing to lay down a mortal sense of existence, however, and let the Christ-idea operate "according to His ways" and not according to ours, we shall find that all sense of error will disappear, and, most important of all, thought will *accept* the divine infinite calculus, God's calculus, God's infinite ways of reckoning. Let us always remember that the divine calculus is something we *accept*, it is the gift of divine Love. It is not something that we have to strive and struggle to gain. It is death to materiality and the five physical senses, but it is infinitely acceptable to spiritual sense. Was the prophet of old illustrating this dynamic operation of the infinite calculus when he wrote in Daniel:—

(mortal man)

(the five physical senses)

[mortality "swallowed up in the infinite calculus of Spirit." (S. & H. 209: 29-30)]

See also:—

Jeremiah 51: 63, 64

Revelation 18: 21

"Thou sawest till that a stone was cut out without hands, which smote the *image* upon his feet that were of iron and clay, and brake them to pieces. Then was the *iron*, the *clay*, the *brass*, the *silver*, and the *gold*, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Daniel, 2: 34, 35.)

(Read above references in connection with *Science and Health*, 209: 16-30.)

Jesus was the first to present and use the divine calculus in its entirety, for he always reckoned in God's way and not in his own way; he emphasized this constantly by sayings such as "I came . . . not to do mine own will, but the will of him that sent me;" "not my will, but thine, be done;" "I can of mine own self do nothing;" and "the Father that dwelleth in me, he doeth the works." Mrs. Eddy writes of Jesus, "From early boyhood he was about his 'Father's business.'" (*Science and Health*, 52: 1-2.) She also says, "He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense." (*Science and Health*, 53: 10-13.)

Many rejected the Christ because they were content to work out their salvation through suffering, and through striving to seek God and know Him only through His Word. They did not acknowledge the possibility of being able to be so at one with God that they could look out from the

[See definition of "Babel" (S. & H. 581: 17-22), the Hebrew name for Babylon. Surely these are Scriptural illustrations of mortality disappearing by reason of the operation of the divine calculus, the stone.]

standpoint of divinity and let God use them in the New Testament sense of "Not that we loved God, but that he loved us." Even many of Jesus' disciples did not see the difference in the standpoint of man's relationship to God which Jesus was presenting. In the Gospel of John, when Jesus gave his great discourse to the disciples on the bread of life, he tried to show them that he was one with God, inseparable from Him, and that the Old Testament concept of God would fade in their thought unless they began to resurrect this concept of Him and look out from the infinite.

[Read John, 6: 22-66. Note verse 28—the people wanted to "work the works of God" (use the calculus), but did not know how.

Note verses 41 and 42—they could not accept Jesus' answer of his oneness with God because they had not laid down their mortal concept of him.

Note verse 60—even his disciples said "This is an hard saying; who can hear it?"

Note verse 66—it was at this point that many of his disciples turned back.]

Just as the stone (which, incidentally, has constantly been interpreted as the Christ) was rejected, and just as the real purpose of the Christ was rejected, so human thought, with its limited vision, tries to reject the divine infinite calculus of Science. But the promise is that the stone *will* become the head stone of the corner, it *will* become a great mountain and fill the whole earth, also that Christ, God's idea, *will* "eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (*Science and Health*, 565: 16-18), and that thought *will* accept the divine, infinite calculus. What a sense of dominion we shall experience when we work always in God's way and are conscious of our oneness with Him, instead of struggling to bring God down into human experience, thus attempting to use the Infinite in our own limited way.

We all know the feeling of being inspired by God without a conscious effort, for we have all had moments when inspiration has just poured into our thought and brought about wonderful demonstrations of power in human experience. What we are attempting to do now in studying and pondering the divine, infinite calculus, is to identify spiritually and intelligently the operation of such divine inspiration and power, just as we identified the ideas revealed by the various synonymous terms for God. In no way does this stereotype spiritual vision, any more than understanding the operation of tone, rhythm, melody, and harmony stereotypes music. Once the fundamentals of these four processes are understood, the way is open for infinite individual interpretation. Just so, in spiritual matters, we can never come to the end of infinite individuality.

The Calculus Involves Exact Reckoning

Mrs. Eddy constantly uses the sense of exact reckoning or calculating

in relation to the divine, and at this point it may be helpful to consider the following pertinent references:—

<i>S. & H.</i>	209: 25-30	<i>S. & H.</i>	275: 10-12
<i>Mis.</i>	22: 10-12		520: 10-15 (Note that the
	104: 9-10		time element cannot enter
<i>Mess. '01</i>	22: 15-20		into divine reckoning)
		<i>Mis.</i>	181: 31-2 (to semicolon)
<i>Un.</i>	10: 21-24	<i>Mess. '02</i>	8: 26-27
<i>Hea.</i>	4: 3-7 (Note the necessity for freedom and flexibility of thought)		

Now, “to reckon” is “to compute or calculate,” and it is clear that in any science, in order to be able to reckon, compute, or calculate, there must be more than one symbol or idea involved,—we cannot reckon or calculate with a single unit,—and these symbols must have definite value and specific relationship. For instance, in arithmetic the number 2 standing by itself is not what we would call a reckoning; but we certainly would call a reckoning or a calculation $2+2=4$. We could not make this calculation at all, however, if the numerals we use did not have a definite value and a specific relationship to one another. In this calculation we relate two numbers to one another through an exact process called addition. This process, together with similar ones called subtraction, multiplication, and division, constitute the arithmetical calculus, without which we could never use mathematics in human experience. Minus these processes mathematics would be static and inoperative, just as the notes in music would be without the operation of those notes in tone, rhythm, melody, and harmony.

From the foregoing, therefore, we may conclude that in order to have a calculus in any science:—

- (1) We must have *more than a single unit*.
- (2) These units must have *definite value* and *specific relationship*.

Now, in relation to the Science of all sciences, can one not see how impossible it is to study the days of creation without beginning to accept the divine infinite calculus? In the first place, when thought says, “Let there be light,” it would no more be possible for one single finite idea of light to dawn than it would be for a finite, limited ray of sunshine to come into a room. Infinite ideas of wisdom and intelligence manifest themselves to us the minute our thought says “Let there be light.” Moreover, directly the light or wisdom of Mind begins to dawn on human consciousness, it irresistibly develops in an ordered way into the purity of Spirit, the definiteness of Soul, and so on, and the infinite and exact relationships between specific ideas of God begin to become apparent. This order of development is exact and fundamental to divine metaphysics, revealing the definite yet infinite identity of the synonymous terms for God and their basic relationship to one another.

So far, therefore, we can discern the essentials of our spiritual calculus, namely:—

- (1) God is always expressing Himself through *infinite* ideas.
- (2) These ideas have *definite identity* and *exact relationship* to one another.

These are the essentials, but the calculus itself is the actual *operation* of the exact relationships of being, the *working* of the spiritual idea, the definite yet infinite ways in which we can use the ideas of God, or rather in which they use us. Previously we have seen how important it is to understand the tones of the synonymous terms for God instead of using them vaguely. Is it not equally important to understand accurately the four processes or orders of the calculus instead of using them vaguely?

The Calculus Involves Relationship

The calculus, as we have stated, has essentially to do with relationship. The Word order concerns our individual relationship to God; the Christ reveals more clearly God's relationship to us; Christianity concerns the relationship of men to one another; and Science shows all these relationships operating together in one whole.

In our study of the days of creation, what we are really seeking is our true relationship to God,—man in God's image and likeness,—through understanding His Word. Each day is prefaced by "And God said . . ." We very soon realize, however, that this understanding of reality through ordered spiritual steps and stages of *revelation* is constantly melting into a very sure sense that *we* are not becoming more spiritual, but that what is really happening is that our true Christ selfhood is being made manifest to us. It is what we always have been and always will be. In fact, slowly but surely we find ourselves looking out from God as well as continuing to gain new views of the infinite. This is a very definite change in the standpoint of relationship, a change in process. At this point we find ourselves not only looking out from God but starting to *translate* the universe around us out of material sense into spiritual reality. We soon discover, however, that it does not prove sufficient just to translate matter into Mind, or the objects of sense into the ideas of Soul, we have to *demonstrate* the fundamental inseparability of all ideas from the system of divine Principle and recognize their established and identified place in God's infinite plan. Surely a more multiplied sense of relationship enters in here. And what is the ultimate of this? The recognition of the fact that *Being is*, —that in reality from everlasting to everlasting there is never anything else going on but God and His idea, Principle forever *interpreting* itself. This involves a truly scientific and absolute sense of relationship.

The Four Processes—Seeking, Finding, Using, Being

Now so far we have taken the individual approach to the Infinite, but since our individual activity is but a reflection of the whole, let us con-

sider the operation of the spiritual idea in a much broader way and see if we cannot discern the definite identity of these varying relationships of which we are becoming conscious.

The Bible is the history of the activity of the spiritual idea and therefore it must contain the pattern of the infinite operation of Being. When we consider the Bible, it is apparent at once that although it is one book, there is a distinct difference in outlook between the Old and the New Testaments. The Old Testament as a whole represents the creative process, the *seeking* for God. True, many individual spiritually-minded prophets understood much of God's true nature from a higher standpoint, just as in our search we constantly experience the feeling of looking out from God; but, in the main, the Old Testament represents the search for God. It is a case of "In the beginning was the *Word*."

Then, in the New Testament, Jesus came and said "I am come that they might have life, and that they might have it more abundantly," and he certainly presented the aspect of looking out from God,—he presented the *Christ*, he showed men how to *find* their lives "hid with Christ in God." Moreover, he translated material experience out of matter into Mind and proved all things.

The next great aspect of relationship came with the advent of *Christianity*, when all who accepted the Christ had to *use* their understanding to prove their identified place in God's infinite plan. To-day the *Science* of Christianity has been revealed, and it has interpreted these vast processes of revelation to us by taking them out of the time element and identifying them as ever-present aspects of scientific *being*.

In our everyday experience we could term these four aspects the activity of *seeking* the Word, *finding* the Christ, *using* Christianity, and *being* one with God in Science. Or we might also see them as the eternal *revelation* of the Word of God, the forever *translation* of the Christ-ideal, the infinite *demonstration* of the Christ-idea through Christianity, and the *interpretation* of Science which is taking place to-day and forever.

Mrs. Eddy gives these four major processes of the operation of God's infinite calculus from an absolute point of view as:—

"... first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar." (*Science and Health*, 577: 13-19.)

Here she is identifying the four cardinal points of the "city of our God," the city which John the Revelator describes so wonderfully in the last few chapters of Revelation.

The Days of Creation and the City Foursquare

A very significant and important parallel is apparent at this point. The

Bible begins with the seven days of creation and ends with John's pictorial symbol of this city "which lieth foursquare." In connection with this the Companion Bible writes:—

"Without the first chapters of *Genesis*, *Revelation* would be an insoluble riddle, . . . The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless, as a girdle. So here, *Genesis* and *Revelation* are the two clasps of the Divine Word, which link together and enclose between them in 'perfection of beauty' and harmony the whole of the Scriptures in which God has been pleased to reveal His 'Eternal Purpose.' "

In the same way Mrs. Eddy begins her *Key to the Scriptures in Science and Health* with an explanation of the seven days of creation, and ends it with her interpretation of John's city "which lieth foursquare." She also writes of Genesis and the Apocalypse, "To the author, they are transparent, for they contain the deep divinity of the Bible." (*Science and Health*, 546: 20-22.)

It would seem, therefore, that in order to understand divine revelation, we must see the connection between the two clasps of the divine girdle, and be able to use the key which Mrs. Eddy has given us to unlock the Scriptures, and discern "the deep divinity of the Bible."

The Symbol "Four" in the Scriptures and Mrs. Eddy's Writings

We have already seen that Jesus was the first really to understand and use the divine calculus with power, and it is interesting to note that the New Testament itself begins with *four* gospels each recording the life of Jesus. When we remember that Matthew based his story mainly on the Old Testament, *the Word* (there are more quotations from the Old Testament in Matthew than in any other gospel), that Mark gleaned most of his material from Peter, who was the disciple who recognized Jesus as the *Christ*, that Luke was the great *Christian* who took the message of the Christ to the Gentiles, and that John was the beloved disciple who seemed to understand so much more of the *Science* or Principle of what Jesus was teaching than the others, then the gospels take on an entirely new light. We see them not only as presentations of the inspired life and demonstration of the greatest man who ever trod the globe, but also as vital illustrations of the four divine processes of Being, operating throughout eternity.

All through the Old Testament, as well as the New, there are frequent references to the symbol of "four," and we find that it is mainly used to give a sense of activity, operation, or calculation. See:—

Genesis 2: 10-14 (Here there is a sense of "flowing," a sense of activity) Ezekiel 1: 5-14

Daniel 3: 25

Zechariah 6: 1-5

Revelation 4: 6-8

Genesis 13: 14 (This symbol is frequently used in the Scriptures to denote the fourfold calculus, and note that Mrs. Eddy uses the same symbol in *S. & H.* 575: 26-2)

Once we begin to understand and feel the rhythm of the divine calculus we can trace its operation all through the Bible in myriad instances. Let us remember that symbols are useful as a means to an end (and Mrs. Eddy writes that "Spiritual teaching must always be by symbols"), but that it is also true that "as we rise, the symbols disappear," and it is vital to let our spiritual sense guide us always in our study, so keeping our thought free and infinitely flexible, although ordered.

It has been found helpful in the initial study of these four divine orders, to trace their simple tones in broad outline throughout certain passages of the Scriptures and Mrs. Eddy's writings. Before giving a few examples of these, it may be useful to epitomize very briefly the tone of each aspect, namely:—

<i>The Word</i>	<i>The Christ</i>	<i>Christianity</i>	<i>Science</i>
revelation	translation	demonstration	interpretation
seeking	finding	using	being

In the following examples we can trace the operation of these four divine processes thus:—

1 John	1: 1	The Word	<i>S. & H.</i> 501: 1-6	The Word
	2	The Christ	6-18	The Christ
	3-4	Christianity	502: 1-14	Christianity
	5	Science	14-17	Science

Matthew 17: 1	The Word	270: 14-15	The Word
	2	15-16	The Christ
	3-4	16-20	Christianity
	5	20-21	Science

<i>Mis.</i>	21: 1-3	The Word
	3-4	The Christ
	4-8	Christianity
	8	Science

In so many of Jesus' healings, the divine order was that the individual sought the Christ-idea (the Word), the Christ-idea operated specifically

* See *S. & H.* 271: 1-5.

through Jesus to translate the condition (the Christ), demonstration took place (Christianity), and God was glorified (Science). See:—

Matthew 9: 27-31
8: 1-4

Mark 10: 46-52
John 4: 46-53

Introduction to The Word—Mind, Spirit, Soul, Principle, Life, Truth, Love

Now, let us trace the operation of the four divine orders of the Word, the Christ, Christianity, and Science in our individual experience. (These four aspects are taken in greater detail in the next four Study Sections.)

We have said that all the while, during our study and consideration of the ordered ideas of reality, our thought has unconsciously been accepting the divine infinite calculus. If the calculus shows us the operation or use of the ideas of God, let us ask ourselves this question: How have I been using the understanding of the days of creation and the synonymous terms for God up to this point? Surely the answer is that they have used me, because they have dispelled from my thought a measure of darkness and ignorance about the things of God (1st day), they have ordered my confused thinking about reality (2nd day), they have begun to establish a definite sense of God in the place of a vague sense (3rd day), they have revealed that there is an ever-operative divine Principle which can be understood through Science and system (4th day), they have given me a glimpse of what real Life is (5th day), of what I am as man (6th day), and they have brought comfort, assurance and peace to me, because I see that there is a divine plan which is forever perfect and altogether lovely (7th day).

We might say, therefore, that the days of creation have operated to create or reveal reality to us, they have operated mainly in a *creative* or *revelatory* relationship or order. From a human point of view, they have created reality for us in an ordered way. Spiritually, they are forever revealing God's nature through the divine order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. This ordered statement or declaration of God's nature as given on page 465 of *Science and Health* is what we term the Word. It is a creative sense, it is a sense of "In the beginning was the Word." (John, 1: 1.) See also:—

Hebrews 11: 3
II Peter 3: 5

S. & H. 335: 8-12
525: 17-24

The operation of the Word of God is essentially an ordered process. Indeed the keynote to the operation of the divine calculus is *order*.

One of the clearest descriptions of the infinite calculus is given in Mrs. Eddy's own words when she writes of "the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (*Science and Health*, 503: 15-17.) A "form" is an "orderly arrangement" (Webster), and this is exactly how the calculus of God's ideas

operates—through countless orderly arrangements, as we shall see from our study.

The following references show that *order* is fundamental to the operation of the Word of God and to its dawning on human thought through the days of creation or “periods of spiritual ascension.” (*Science and Health*, 509: 24–25.) See:—

Psalms 119: 133
37: 23
Mis. 57: 27–29
S. & H. 508: 21–23, 28–1

S. & H. 62: 27–28
Mis. 287: 18–21

(Surely these statements are proved as the days of creation dawn on thought and dispel the darkness of man's so-called lower nature)

Now, none of us can stop at this point. We may feel, “Yes, we know something of the synonymous terms for God and we love the order of the days of creation, and that is enough for us; as long as we know these, we are quite content.” True, we can never culture our understanding of the days of creation too much, but the time comes when each one of us feels the need of something more than “the milk of the Word,” and, in point of fact, none of us ever stops there with just this creative sense.

Introduction to the Christ—Divine Principle, Life, Truth, Love, Soul, Spirit, Mind

As we understand the days of creation, the Word of God, this leads us more and more to the standpoint of looking out from Principle, although we always find that revelation is eternal, and that the more we *find* the Christ-idea the more we *seek* it.

This standpoint of looking out from God must naturally involve a different relationship between the spiritual tones from that conveyed by the creative order of the Word, and consequently a different order of the synonymous terms for God. Remember that it was at the point of Principle that we began to look out from God instead of looking up to God. (See Study Section V, God as Principle, p. 58, last para., and p. 59, paras. 1 and 2.) Naturally, therefore, one would expect to find divine Principle as the focal point, the foundation of this order. When we are thinking out from God, we are, in reality, becoming conscious of divine Principle expressing itself as the only Life, the one fundamental Truth, and the infinite Love—the allness of the infinite. From this standpoint of exalted thought we not only find ourselves looking out from God, but we also find that the universe around us is gradually being translated out of material sense into spiritual reality. Once we begin to understand something of the divine Principle of the universe, we cannot help this happening, for as Mrs. Eddy writes, “Science, understood, translates matter into Mind.” (*Miscellaneous Writings*, 25: 12.)

In Study Section IV we saw that it was Soul that impelled the ex-

changing of the objects of sense for the ideas of Soul. (See Study Section IV, where we took God as Soul, p. 54, paras. 2 and 3.) As human experience is translated through Soul-sense, the fundamental spiritual reality and substance of all ideas is made clear,—they are seen to be of the nature of Spirit. (See Study Section III, where we took God as Spirit, p. 41, para. 1, and definition of substance immediately after, and p. 42, paras. 1 and 2.) Moreover, Mind manifests this spiritual reality as infinite, active, intelligent ideas, dwelling forever in and of the one divine Mind. So we see that the order of the synonymous terms in this second aspect is the order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. This order Mrs. Eddy gives on page 115 of her textbook under the heading, "Scientific Translation of Immortal Mind." (See *Science and Health*, 115: 12-3.)

These two translations indicate the operation of the Christ, for they completely fulfil the definition of the Christ in the Glossary of *Science and Health*, as "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (583: 10-11.) The translation of immortal Mind must inevitably result in the translation of mortal mind out of itself, so illustrating the statements, "Christian Science translates Mind, God, to mortals" [Scientific Translation of Immortal Mind], and "Science, understood, translates matter into Mind." [Scientific Translation of Mortal Mind.] (*Miscellaneous Writings*, 22: 10-11, 25: 12.)

The following references to the Christ give an indication of its divine office and operation:—

<i>S. & H.</i> 332: 9-15 ("Christ")	<i>S. & H.</i> 334: 4-6 ("Christ" to semi-colon)
19-22 ("Christ is")	
333: 9-10	17-19 ("Christ" to second comma)
	473: 10-12 (See also Marginal Heading)

That the divine translation or "exchange" is an ordered process is conveyed by the following references to divine order. With the Word, the references brought out "the ascending order of creation" and "the order of wisdom," but in these passages we see the translation of divine order to man:—

S. & H. 118: 26-32

255: 1-6 [Note that it is Truth which changes the universe and Mrs. Eddy says that "Christ is the ideal Truth" (*S. & H.* 473: 10)]

Introduction to Christianity—Principle, Mind, Soul, Spirit, Life, Truth, Love

As we continue our journey Spiritwards, we realize that the Christ, or the true ideal of God, is forever translating itself to men and translating

matter into Mind, but it is divinely incumbent on us to identify ourselves and everything around us with this Christ translation, in fact, we have to demonstrate the fundamental identity of all ideas as in and of the divine system of Principle, and so prove their completeness and their oneness with divine Principle. This is the order or process of Christianity. With demonstration and proof as the key-note of this order, it is natural that Principle is again our focal point or foundation. Looking out from divine Principle, God, we realize that there is nothing going on but the operation of infinite ideas and that all that we ever demonstrate or prove is of the nature of idea (Mind); but these ideas are not vague—every idea has specific identity in the divine system of Being (Soul); and they can only be demonstrated through absolute purity of thought (Spirit); but what is it that is demonstrated? Surely it is the fundamental nature of divine Principle—Life, Truth, and Love.

Interestingly enough, the place in which Mrs. Eddy gives this order of the synonymous terms for God, namely,—“Principle; Mind; Soul; Spirit; Life; Truth; Love”—is in the Glossary of *Science and Health*, in her definition of God. (See *Science and Health*, 587: 5–8.) This order corresponds to the scientific operation of Christianity, which Mrs. Eddy defines as “the outcome of the divine Principle of the Christ-idea in Christian history.” (*Science and Health*, 577: 16–17.) The Glossary gives the metaphysical interpretation of Bible terms, and surely the whole story of the Bible is the record of “the outcome of the divine Principle of the Christ-idea in Christian history.” Christianity involves the demonstration of Christ, Truth, through identifying every idea with divine Principle. The following references indicate the operation of Christianity:—

S. & H. 135: 26–32
192: 29–30
466: 28–31

S. & H. 232: 16–19
97: 29–32

As with the Word and the Christ, the demonstration of Christianity involves divine order, as these references indicate:—

Ret. 87: 10–14 (to first period)
S. & H. 123: 24–29

Introduction to Science—The Word Order Viewed from Principle

Now, what is the ultimate of spiritual attainment? Surely, as we have seen before, it is the recognition of the fact that Being *is*, that throughout eternity the only thing that is ever taking place is the operation of Principle and its idea. [See *Science and Health*, 465: 17–6 (“Principle”).] This sense of things involves a truly absolute sense of relationship and is the divine fact of Science.

When spiritual thinking is from the standpoint of Science, it sees that the Word of God, the Christ, and Christianity, are all aspects of one infinite, eternal Science,—they are not processes in time, but are three divine aspects of oneness. In fact, oneness is the keynote of this fourth order of Science. There is no sense of coming or going, beginning or ending. It is a case of “I am Alpha and Omega, the beginning and the ending, . . . the first and the last.” (Revelation, 1: 8, 11.) This order of Science also fulfils the Scriptural saying that “the last shall be first, and the first last.” Mrs. Eddy quotes this verse on page 116 of *Science and Health*, when she writes, “Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last,’ so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive.” (116: 5-10.) Therefore we find that the order of Science (the *last* order in our calculus), is seen to be the order of the Word (the *first* order in our calculus), i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love. But it is “all-inclusive,” it is seen as a whole from the standpoint of Principle or Science and not from the standpoint of Mind or creation. Really the clearest concept of this order is given to us by the Old Testament symbol of the golden candlestick described in Exodus. (Read Exodus, 25: 31-40.) This description symbolizes perfectly the sense of Principle as the main shaft of the candlestick, with Life, Truth, and Love as the three branches coming out of the one side, and Soul, Spirit, and Mind as the three branches coming out of the other side. The whole candlestick hinges on the main shaft, and, just so in Science, everything hinges on divine Principle.

Science is a term so infinite in scope that we cannot take its myriad aspects in this Study Section, but we will be considering it in detail in a later section. We realize something of its comprehensive nature when we read the following statement:—

“If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

“The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind.” (*Science and Health*, 127: 4-14.)

[NOTE.—In no other place in her textbook, but in the three indicated, namely pp. 465, 115 and 587, does Mrs. Eddy list all seven synonymous terms for God in a specific order.]

Naturally, divine order is essential and inherent in Science, as these references indicate:—

S. & H. 470: 32-5
240: 10-11

S. & H. 121: 28-32

The Pure in Heart Shall See God (Truth)

Now, if all this seems a big picture, do not let us be troubled, because for one thing we shall be taking it slowly and in detail in the next four Study Sections. Moreover, it is always helpful to realize that if we love the spiritual idea, it develops and multiplies itself in our experience logically, irresistibly, powerfully. Mrs. Eddy writes of her discovery, "My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater." (*Science and Health*, 108: 12-15.) She says she "allowed" this to happen. It is the same sentiment as the Genesis recorder expresses when he writes, "And God said, *Let there be light . . . Let there be a firmament*," and so on.

Remember that it is at the point of "newness of Life" that thought accepts the calculus of reality. As we understand divine Life as in and of Spirit, and lay down our human ways of reckoning, we begin to accept God's calculus, God's exact and infinite ways of reckoning. (See *Unity of Good*, 10: 21-24, *Christian Healing*, 4: 3-7.)

The birth of this higher sense of the Christ, Truth, can only take place in our individual experience through absolute purity of thought; for only the virgin state of thought can bring forth Truth in any age, and "the corner-stone of all spiritual building is purity." (See *Science and Health*, 341: 9-10, 510: 4-5, 29: 20-29, 241: 23-30.)

When this stage of development comes in individual experience, any attempt to demonstrate Truth through semi-metaphysical ways and means becomes utterly impossible, and the individual is forced to the realization that "grace and Truth" alone bring demonstration. (See *Science and Health*, 67: 18-29.) No human will, animal courage, human intelligence, nor forceful personality can effect the manifestation of Truth; reflection of the Christ, Truth, through pure spirituality is seen to be the only way, for it is the grace of God which saves and redeems man from all materiality—from sin, disease, and death. As John the Revelator, who understood the calculus so clearly, has said, "Herein is love, not that we loved God, but that he loved us." (I John, 4: 10.)

STUDY SECTION—X

THE WORD OF GOD

WHENEVER we begin to study a new aspect of divine metaphysics, it is always helpful to remind ourselves of its relationship to the whole plan. By doing this, we shall find that we are always looking at the picture as a whole and do not tend to go off at a tangent on one aspect of it that appeals to us at a particular stage of our journey from sense to Soul. It would seem that John the Revelator saw the importance of this outlook, for at the conclusion of Revelation he writes, "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: . . . worship God." When we remember that an angel is one of "God's divine messages" (see *Science and Health*, 566: 29-30), does not this passage illustrate that we must avoid the temptation to worship or glorify one specific aspect only of the divine nature, and that we must worship God, the divine whole, the All,—that is, acknowledge and understand that which is "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," that which constitutes "the nature, essence, and wholeness of Deity"? (*Science and Health*, 465: 9-10, 13-14.)

This being so, it may be helpful to recapitulate very briefly the way we have come so far, in order that we may see the relationship of the Word of God to the whole picture.

As will be remembered, we began our study of the nature of the infinite One by pondering the seven days of creation or revelation in Genesis. Irresistibly we found that as the spiritual ideas symbolized on the first day flowed into our thought the clear conviction dawned on us that it is the one intelligence or divine *Mind* that is always saying, "Let there be light," and thus illuminating the divine wisdom which is native to each one of us; as the spiritual ideas symbolized on the second day flowed into our thought, we saw that it is the only substance or infinite *Spirit* that is always saying, "Let there be a firmament to separate," thus uncovering to us the inherent purity of our true nature; in the third day, we saw that it is the one divine identity or *Soul* that is always saying, "Let the dry land appear," thus defining in tangible outline the spiritual identity of each one of us; in the fourth day, we saw that it is the one divine government or *Principle* that is always saying, "Let there be lights to rule over the day and over the night," thus showing forth the fact that there is only one infinite Person governing and controlling all its ideas in perfect harmony and system; in the fifth day, we saw that it is eternal, abundant *Life* that is always saying, "Let the waters bring forth abundantly and let fowl fly in the open firmament of heaven," thus showing life to be abundant in

every way and always independent of the earth or matter;* in the sixth day, we saw that it is *Truth* that is always saying, "Let us make man in our image to have dominion over all the earth," thus revealing man as the perfect compound idea, the full reflection of God; in the seventh day, we saw that it is *Love* that is always saying, "And God rested," thus disclosing the ever-presence of the divine plan, bringing comfort, peace, and assurance.

So we were inevitably led to gain a fuller sense of those days of creation by taking Mrs. Eddy's textbook and considering in detail the ideas revealed by the synonymous terms for God which she gives—i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love. The development of thought which came to us then is one that comes to any honest seeker who begins to contemplate the nature of the Infinite in an ordered way. As we understand the synonymous terms for God in any degree and we are in earnest, they begin to take hold of our lives and use us by demonstrating themselves in our experience. This operation and demonstration of the ideas of God constitutes the divine infinite calculus, and so we were led, in an ordered way, to the consideration of this calculus with its four main processes of the Word, the Christ, Christianity, and Science.

We saw that these terms express four divine processes through which the ideas conveyed by the various synonymous terms for God combine and reflect one another and so enable us to *seek, find, use, and be* at one with God. We saw also that they could be interpreted as God's forever *revelation* of Himself (the Word), God's forever *translation* of Himself (the Christ), God's forever *demonstration* of Himself (Christianity), and God's forever *interpretation* of Himself (Science).

Do not let us forget in all this that there is never anything else going on but God, and that the purpose of our study is merely to identify what is already true about each one of us. Our study always is unfoldment and not accretion. (See *Science and Health*, 68: 27-30.) Moreover, it is a necessary activity because each one has to be an individual discoverer of Science for himself. (See *Retrospection and Introspection*, 26: 17-30.) We are greatly blessed in that we have an ordered way, "a straight and narrow way," along which we can journey, because Mary Baker Eddy has hewn "the tall oak" and "cut the rough granite" for us. (*Science and Health*, vii: 24-25.) Jesus proved and demonstrated the way as no individual has done before or since, and Mrs. Eddy elucidated its Principle and rule, but it is up to each individual both to understand and to prove the way for himself. (See *Science and Health*, 26: 1-9, 22: 23-27, 495: 25-28.)

In this Study Section, we are now going to take in further detail the first aspect of the divine infinite calculus, the Word of God; it must be clear, however, that just as with the terms which express God's nature, so with those that convey the operation of God's nature, each aspect reflects the other, for Science is one and inseparable. Naturally, we need at first

* See *Science and Health*, 585: 7 (to semicolon).

to identify these processes separately, until we become so familiar with them that they merge into the one infinite whole in our thought and operate spontaneously and in myriad ways.

As we saw in the previous Study Section, the Word of God is the ordered statement or revelation of God's nature, coming to man initially through days of creation or successive periods of spiritual enlightenment. Webster's Dictionary describes the Word as "the actively expressed, creative and revelatory thought and will of God." The apostle John writes, "In the beginning was the Word." Taking this too literally we are sometimes apt to think of the days of creation only as states and stages of ascending thought and consequently as just a beginning. We may reckon this way at the outset, but this sense of the days of creation is surely reckoning them "according to the calendar of time." When, however, we begin to understand Life, which is eternal and has nothing to do with time, then we see the days of creation no longer as merely a beginning, or as just states and stages of ascending thought, but we become conscious of them as "numerals of infinity," infinite identified concepts of God or Life, without beginning and without end. (See *Science and Health*, 520: 10-11.) Finally, our highest sense of the Word is the sense the Bible gives of the Word of Life as Being. (See I John, 1: 1, *Science and Health*, 497: 3-4.) Surely John was identifying these three rising concepts of the Word when he stated, "In the beginning was the Word, | and the Word was with God, | and the Word was God."

The Study of the Word in the Scriptures

For the purposes of our initial study of the Word, let us take its creative or revelatory office, and see from the following Bible references that the only creative or revelatory activity in all the world is the operation of the Word of God forever declaring itself:—

Hebrews 11: 3	Genesis 15: 1, 4, 5
II Peter 3: 5	I Kings 12: 22-24
Luke 8: 11 (Remember that The Companion Bible calls Genesis the "seed-plot" of the Bible)	I Chronicles 17: 3-5
I Peter 1: 22, 23	Luke 3: 2
	Revelation 1: 9
	[Note also the first verses of Chapters 6, 7, 8, 9, 10, 11, 12, 13 and 14 of Exodus (See <i>S. & H.</i> 308: 14-15)]

From the last group of references it is clear that what the Bible records in its unique way as God talking to man and the Word of God coming to man, is what we would to-day describe as the revelation of divine ideas pouring into our uplifted spiritual consciousness.

The Study of the Word in Mrs. Eddy's Writings

Having gained some sense of the Word of God as used in the Bible,

let us now turn to Mrs. Eddy's writings and examine carefully her references to the Word in the same way as we studied the synonymous terms for God, bearing in mind, however, that the synonymous terms are *aspects of God's nature*, whereas the Word is a divine *process of revelation*.*

It is helpful in this study to note the pertinent words and phrases which Mrs. Eddy habitually associates with the Word. The following are a few examples:—

The Bible	statement	Maker
The Scriptures	declares	light
The Old Testament	saith	illumines
Genesis	speaks	inspiration
Logos	reveals	incorporeal
Æon	creates	guide to eternal Life
the eternal verity	makes	Life, Truth, Love

The student is advised to take all the references to the Word in Mrs. Eddy's writings and to study them for himself. As a guide in this individual study, a selection from these references is given below, indicating various aspects of the Word that would seem to unfold from this research:—

The Word as the "Maker" of All that is Made

<i>S. & H.</i>	335: 10-12 ("without")	<i>Pan.</i>	5: 3-6
	480: 26-29	<i>S. & H.</i>	503: 12-15 (See also
	525: 17-24		<i>S. & H.</i> 255: 3-10)

From these references we can see quite clearly that (1) all things are made by the Word of God; (2) as the Word of God is Spirit, therefore all that is made is wholly good; and (3) matter cannot make anything, therefore there is no "baneful creation," but that "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible." (*Science and Health*, 514: 28-30.)

Of course, that which appears as, or is symbolized by, "creation" is really the revelation, the statement or declaration, of that which has always existed in the divine Mind. We can know nothing except through this process of revelation, and the Word reveals to us all we need to know, and everything there is to know.

This revelation of the truth about all things is the light which leads thought into the divine order, in which we see that all that really exists

* It may be helpful to remind students that a comprehensive list of references showing where the terms the Word, Christ, Christianity, and Science appear in Mrs. Eddy's writings is given in John W. Doorly's book, *The Pure Science of Christian Science*. For quick reference they are listed, by chapters, in the order in which they appear in the text and may be found on pages 102-128 and pages 166-207 of the Appendices. (Pages 127-153 and 190-231 in the Second Edition.)

is wholly good, and that nothing exists beyond the range of all-inclusive divinity.

Inspired Interpretation of the Word

S. & H. 319: 21-27

S. & H. 537: 24-26

501: 1-6 (to semicolon)

497: 3-4

350: 31-2

My. 238: 9-22

Literal interpretation of the Word of God has long beclouded men's understanding of the divine order of the Scriptures, and thus seemingly deprived them of the healing effects of this divine order in their lives.

Let us bear this in mind in our study of the Scriptures, and take it as a warning to each one of us consistently and consecratedly to seek spiritual understanding through inspiration, so that we will not be misled by mortal mind into regarding the historical or theological symbols used as of importance in themselves. "Spiritual teaching must always be by symbols" (*Science and Health*, 575: 13-14), but let us never forget that the symbols are only of value in so far as they lead our thought up to Principle, and that "as we rise, the symbols disappear."

Spiritual sense alone can interpret the divine Word, for it is vital, living, and indestructible. It is not to be found in dead or dying philosophies or creeds, nor can these material systems forever obscure or becloud it to men's vision.

The Word Appears to the Seeker in Every Age

S. & H. 46: 7-12

S. & H. 560: 13-17 ("the grand")

271: 26-30

God reveals Himself through His Word at all times and under all circumstances, and all we have to do is to listen.

The Word of Life has nothing whatever to do with time, but reveals the Truth to all honest seekers in every age, to all seekers who are honest and impersonal and humble enough to accept and love Principle's revelation of itself, no matter through what channel this revelation appears.

"The Word of God is Quick, and Powerful" (Hebrews, 4: 12)

S. & H. 231: 30-2

S. & H. 427: 19-25

350: 24-27

Mess. 'or 11: 19-21

Un. 39: 1-2

All who accept God's Word into their hearts, striving not only to understand, but also to live and to practise it, will inevitably find that this Word of God will come into their lives and abide with them, bringing with it spontaneity of demonstration—the demonstration of omnipotent Life and Truth and Love. It will become to them a two-edged sword, not only

revealing God as eternal, incorporeal Life, Truth, and Love, but also demonstrating itself in the wiping out of all mortality, false manhood and lack, so establishing immortality, health, and perfection for all men.

Divine Order in Relation to the Word

The operation of the Word of God must take place according to divine order. Even if we take the symbol of human creation, we can see that it is essentially an ordered process, and in the vegetable and animal kingdoms there is an irresistible order of birth and development. Mrs. Eddy quotes Jesus as using this very symbol when she says of him, "His order of ministration was 'first the blade, then the ear, after that the full corn in the ear.'" (*Retrospection and Introspection*, 92: 5-6.) The Psalmist also writes, "Order my steps in thy word," and "The steps of a good man are ordered by the Lord." Job, who was a seeker for the light, realized the importance of divine order, and he saw that until heaven's first law, order, came to him, he would not be justified. (See Job, 10: 20-22, 23: 4, 13: 18.)

At this point it may be helpful to consider the meaning of the term "order."

The following definitions are from Webster's Dictionary:—

Order L. *ordo, ordinis*, line, row, order, orig. a technical term in weaving; akin to L. *ordiri* to warp, begin, *exordiri* to begin a web, lay a warp.

Warp 1. *Weaving*. a. The threads which are extended lengthwise in the loom, and crossed by the woof, or filling threads. The warp is usually stouter and harder twisted than the woof.

In connection with this derivation of the word, it is interesting to consider this statement of Mrs. Eddy's:—

"In the order of wisdom, the higher nature of man governs the lower. This lays the foundations of human affection in line with progress, giving them strength and permanence." (*Miscellaneous Writings*, 287: 18-21.) The higher nature of man is surely revealed through the seven days of creation, "the order of wisdom." This is the "warp," the line of progress, which brings strength and permanence to the foundations of human affection. (See also *Science and Health*, 65: 7-8.)

Continuing the definition of "order," Webster states:—

6. Regular arrangement; any methodical or established succession or harmonious relation; . . . Hence a. A condition in which everything is so arranged as to play its proper part; as, "Order is Heaven's first law." Pope. b. The fixed arrangement of phenomena, . . . the moral order, order of nature, order of things.

The Oxford Dictionary defines "order," in part:—

III 2b. The condition in which everything is in its proper place, and performs its proper functions . . . 5. The fixed arrangement found in the

existing constitution of things; a natural, moral, or spiritual system in which things proceed according to definite laws.

Naturally, in relation to God, order is infinite in its manifestation, but our first sense of divine order begins to dawn immediately we touch the days of creation and find that the light of spiritual inspiration develops to us in an ordered way. (See *Miscellaneous Writings*, 57: 27-29, *Science and Health*, 508: 21-23, 28-1.)

We might say in connection with the operation of the Word, the Christ, Christianity, and Science that

the Word is the unfoldment of divine ideas in an orderly way

the Christ is the forever translation of divine order to man

Christianity involves adherence to divine order

Science is the eternal fact of divine order.

So, we shall see all along that there is order in seeking, order in finding, order in using, and order in being.

An Example of the Order of the Word in Proverbs

Now, let us take a very simple instance from the Book of Proverbs (4: 7-9) which illustrates the divine order of seeking (the Word) through the spiritual tones of the days of creation, the tones of Mind, Spirit, Soul, Principle, Life, Truth, Love. It also constitutes a beautiful instance of "the order of wisdom":—

Wisdom is the principal thing; therefore get *wisdom*:

[1st day—the light of wisdom.]

and with all thy getting get *understanding*.

[2nd day—the firmament of understanding.]

Exalt her, and she shall *promote* thee:

[3rd day—resurrection sense. To promote = "to exalt in station, rank, or honor, to elevate" (Webster). If we exalt wisdom in our thought, it also exalts us, because of the fact of true identity.]

she shall bring thee to *honour*,

[4th day—honour = "integrity, uprightness, trustworthiness . . . syn. honesty" (Webster). Mrs. Eddy writes, "Honesty is spiritual power"—Principle.]

when thou dost *embrace* her.

[5th day—the sense of being undivided from God—the true individuality of Life. See *S. & H.*, 561: 16-20.]

she shall give to thine head an ornament of *grace*:

[6th day—manhood anointed. See also *S. & H.*, 67: 23-24, 333: 20-23 ("the Christ").]

a crown of *glory* shall she deliver to thee.

[7th day—the glory of Love.]

Through this short passage one can trace so clearly the epitome of the days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." (*Science and Health*, 116: 2-3.)

The above instance brings out a *seeking* sense of the Word, and, if the student also considers verses 11-18 of this chapter, he will be able to trace the same order, but from a more subjective standpoint of *revelation*.

The Story of Abraham as an Illustration of the Word

It is helpful to take the stories of some of the characters in the Old Testament who were seekers for spiritual light, and trace throughout their lives the operation of the days of creation or revelation unfolding the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. Let us take as a practical example the story of Abraham, and trace the symbolism used therein in broad outline, remembering that these stories in the Old Testament contain little, if any, actual history, but were recorded as symbolical tales by spiritually minded prophetic writers to illustrate the working of the spiritual idea.

MIND—*Let there be light*

Read Genesis, 12: 1-20. Abraham was, like us, a seeker for light, for spiritual illumination. See:—

Hebrews 11: 8, 10
S. & H. 264: 7-12

503: 20-21 (to first semicolon) [Because Mind is always presenting the idea of God, first, in light, Abraham had to leave the false light of Ur, which symbolized the light of astrology]

He is tempted to distort his relationship to his ideal, symbolized by his wife, Sarai, even as we are sometimes tempted to desert Mind's ideal conception. See:—

S. & H. 248: 26-29
 249: 1-4

S. & H. 407: 24-28
Peo. 6: 28-7

SPIRIT—*Let there be a firmament to separate*

Read Genesis, 13: 1-18. Abraham sees the necessity, as each one of us does, of parting with Lot, who is a symbol of material sense. See:—

Ephesians 4: 22-24
S. & H. 167: 20-26

S. & H. 241: 24-8

505: 16-17, 21-22 (from the exegesis of the 2nd day in "Genesis")

Only then can Abraham glimpse something of the divine infinite calculus of Spirit (v. 14) and inherit the land (v. 15). See:—

S. & H. 510: 4-5
I Cor. 15: 50
Galatians 5: 19-25

SOUL—Let the dry land appear

Read Genesis, 14: 1-17: 27. Four kings make war against five kings, a symbol of the warfare between the false calculus of materiality (a process of reasoning based on matter) and the five physical senses.

Lot (material sense) is naturally engulfed in this, and Abraham has to rescue him; this symbolizes the fact that we cannot just ignore material sense, but that we must let Soul translate it. See:—

<i>II Cor.</i> 5: 4	<i>S. & H.</i> 269: 14-16
<i>S. & H.</i> 428: 3-6 ("A")	506: 18-21 (from the exegesis of the 3rd day in "Genesis")

On his return Abraham meets Melchizedek—he identifies the real man. See:—

<i>Hebrews</i> 7: 1-4
<i>S. & H.</i> 535: 15-17

Abraham is then promised a seed out of his own bowels, and that his seed shall inherit the land. In the third day, the earth brings forth and the seed is within itself. Our true identity, being firm and changeless in the divine plan, and having the seed within itself, cannot help but assert and perpetuate itself. See:—

<i>S. & H.</i> 508: 5-7, 14-16 (from the exegesis of the 3rd day in "Genesis")
<i>I Cor.</i> 12: 4-6 ("Identity" is derived from the L. <i>idem</i> , meaning "the same")

S. & H. 70: 12-15

Abraham falters and distrusts the perpetuation of his divine identity and adopts human ways and means. In her interpretation of this third day in Genesis Mrs. Eddy uses the symbol of a flower opening, and we know that if we try to force open the petals of a flower through unnatural human means, we impair its true identity and its life. See:—

<i>S. & H.</i> 306: 7-8 ("The"), 21-25
467: 1-7

Abraham and Sarah's names are changed and the covenant renewed, and Isaac is promised. True identity, with its certain promise of perpetuity, is at last established in thought. See:—

<i>Genesis</i> 32: 28	<i>S. & H.</i> 302: 1-9
<i>S. & H.</i> 308: 28-32 (Mrs. Eddy states that this experience "restored his Soul"—identified or named him divinely)	167: 3-6
<i>Mis.</i> 161: 23-2 ("he")	287: 6-8

PRINCIPLE—*Let there be lights to rule over the day and over the night*

Read Genesis, 18: 1–33. Abraham sees three men at his tent door, and the promise that Sarah shall conceive a son is renewed. Then Abraham is told of the destruction of Sodom, which was a symbol of utter sensuality. As we understand divine Principle and its threefold essential nature, we too shall see that there is no creative power but in divine Principle, and shall thus foresee the complete destruction of false sensuous belief (Sodom). The lights in the firmament of heaven, the spiritual facts enlightening our understanding, will rule over the day and over the night. See:—

Romans 4: 3, 17–24	S. & H. 322: 3–13
S. & H. 502: 27–29	510: 9–12 (from the exegesis
331: 26–3	of the 4th day in "Genesis")

LIFE—*Let the waters bring forth abundantly and let fowl fly in the open firmament of heaven*

Read Genesis, 19: 1–21: 8. Sodom is destroyed and the end of Lot is also witnessed; like all sin, he is self-destroyed. After one more temptation to desert his ideal, Abraham is at last given a son. As we rise in thought and lay off the mortal concept through the understanding of Life, many temptations come to us to lapse back; but eventually our faithfulness demonstrates the ever-present fatherhood of God, and our ideal brings forth fruit. See:—

S. & H. 261: 24–30	Mess. '02 8: 29–30 (to comma)
262: 9–26	James 1: 17
264: 24–27	S. & H. 264: 15–19
511: 28–3 } (from the exegesis of the	
513: 6–10 } 5th day in "Genesis")	

TRUTH—*Let us make man in our image to have dominion over all the earth*

Read Genesis, 21: 9–34. The son of the bondwoman is cast out before the rightful heir, but is taken care of. The merely human must always be subordinate in our thought to the divine idea, and then it will assume its proper place. See:—

Galatians 4: 22–26	Mis. 46: 16–25
4: 28–5: 1	S. & H. 254: 8–15
S. & H. 517: 31–4 } (from the exegesis of the	442: 22–25
518: 13–15 } 6th day in "Genesis")	

LOVE—*And God rested*

Read Genesis, 22: 1–25: 8. Abraham is willing to sacrifice his son,

but Love meets his need as it always does. Sarah dies and Abraham cares for his son by sending his servant to seek a wife for Isaac. Abraham dies.

Our willingness to sacrifice any human symbol which appears to be the outcome of our ideal illustrates the fact that Love always forces us to accept what best promotes our growth. These experiences always herald higher and holier conceptions of God. Old symbols of our ideal fade (Sarah dies), and we wed the advancing idea in our thought to an even purer symbol of the ideal. Thus we journey heavenward. See:—

<i>S. & H.</i> 519: 14-21 } (from the exegesis of the 520: 7-9 } 7th day in "Genesis") 22: 20-22	<i>S. & H.</i> 23: 1-2 323: 6-12
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We have taken the story of Abraham in a very brief and broad way, and, remember, from the point of view of the seeking thought, from the objective aspect of the Word. Naturally this same record can be interpreted from other spiritual standpoints, and the many details of it will always illuminate countless facets of the divine order.

If we take the life of Jacob in a similar way, we can discern the same divine order in logical unfoldment, beginning with Jacob's first glimpse of the light when he saw a ladder reaching up to heaven and angels ascending and descending; then continuing with his struggle at Peniel (the warfare of Spirit); the consequent change of name from Jacob to Israel (the identity of Soul); and so forth. The story climaxes with Israel's blessings on his sons.

The Bible as the Record of the Word of Life

It is clear that this divine order of revelation must have been very pregnant in the thoughts of the Hebrews who wrote and edited the Old Testament during the time when they were dwelling in Babylon, where they had been taken away captive by the Babylonians. These writers must have considered the record of the days of creation an important enough symbol to place right at the very beginning of the Pentateuch. By doing this, it would seem as though they were virtually saying, "This is the pattern of revelation—this is the ordered way through which God always reveals Himself. We will put it into this familiar symbol of seven days of creation because it is familiar, and those who have eyes to see will always discern the spiritual idea behind the symbol. Moreover, we will place it at the beginning of our record, and then the seeker who understands it will have the key to all subsequent revelation, for it is all built on this ordered plan."

It is certainly true that the Bible record itself, chronologically considered, is a detailed elaboration and expansion of the *Word of God* as given in the

first chapter of Genesis. We commonly think of the Bible as the record of the inspired *Word* of God, and Mrs. Eddy gives as the first tenet of Christian Science, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." (*Science and Health*, 497: 3-4.)

If we consider the Bible record, therefore, from the point of view of the Scriptural statement that "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter, 3: 8), we can see that the development of the spiritual idea contained therein illustrates great stages of spiritual unfoldment, each stage being symbolized by a thousand years of so-called Hebrew history, and each illustrating in myriad ways a specific period of spiritual enlightenment—a specific day of creation.

This seems such a natural interpretation of the Bible story, since viewed objectively, it certainly represents the search for God, whilst viewed subjectively, it is the eternal self-revelation of the one Infinite. Moreover, we are seeing to-day, more than ever before, that the spiritual significance of the Bible has nothing to do with time, that Noah, Abraham, Jacob, and so forth represent the "Noah," the "Abraham," and the "Jacob" in us, and only when it is regarded from this symbolic, timeless, and spiritual point of view, can the Bible literally become the Book of Life to each one of us. Mrs. Eddy writes, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." (*Science and Health*, 241: 14-17.) See also:—

<i>S. & H.</i>	319: 21-27	<i>Ret.</i>	25: 3-9
	537: 24-26	<i>S. & H.</i>	501: 1-6 (to semicolon. Note it is "the spiritual import of the Word" which matters)
	320: 4-25		
	139: 15-27		
	547: 23-32		579: 1-7
	271: 26-30	<i>Mis.</i>	169: 1-171: 20 (Note that this is a report of Mrs. Eddy's words)
<i>Mess. '00</i>	5: 27-29		
<i>S. & H.</i>	272: 9-12		196: 30-3
			363: 30-6
		<i>S. & H.</i>	534: 24-26
		<i>My.</i>	238: 7-21

(Note constant use of the term "the Word" in many of the above references.)

The Thousand-Year Periods in the Bible Illustrate the Word Order

Let us now briefly consider the story of the Bible from the aspect of its chronological development in periods of a thousand years, and see how this illustrates the divine order of the Word of God,—Mind, Spirit, Soul, Principle, Life, Truth, Love—as revealed through the days of creation,

the first thousand years illustrating the first day, the second thousand years the second day, and so forth. In tracing this order, we shall find that since the Scriptures record five thousand years of Hebrew history, this particular symbolism only takes us as far as the fifth day. In the fifth thousand years from Adam, the man Jesus was born, and it was the period illustrating the fifth day of Life,—Life which knows no time but only eternity. Therefore, at that point it would seem that the time symbol of thousand-year periods had to give place to higher symbols. Jesus' whole demonstration was one of Life and eternity, and he prophesied the coming of “the Spirit of truth,” who would guide men “into all truth.” (See also *Miscellany*, 238: 12-19.) Jesus “set the seal of eternity on time” (*Science and Health*, 44: 8), and the Science or Truth which Mrs. Eddy discovered is likewise timeless and ever-present. She writes, “. . . the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity.” (*Science and Health*, 502: 14-17.) Therefore, just as with the understanding of the fifth day of Life the days of creation become timeless concepts and we see them as numerals of *infinity*, so in the fifth thousand years of Bible history, Jesus' demonstration lifts thought out of a time sense of the Bible record (the transfiguration incident alone should teach us this), and we begin to see its interpretation according to the Science which Jesus proved and Mrs. Eddy later elucidated.

The following constitutes a brief outline of the thousand-year periods in the Bible illustrating the development of the Word of God,—Mind, Spirit, Soul, Principle, Life, Truth, Love,—as revealed through the seven days of creation. (The dates are according to Bishop Ussher, but it must be remembered that many authorities vary the dates considerably.)

1st Thousand Years: 4004-3004 B.C. From Adam to Enoch's Translation
MIND—Let there be light.

As the light of the true record of creation,—the revelation of the ideas of Mind, the only creation there is,—dawns upon thought, it exposes the falsity of a material sense of creation, and we see that the Adam record and its outcome is the complete counterfeit of the statement that “Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness.” (*Science and Health*, 503: 20-22, from the exegesis of the 1st day in “*Genesis*.”) The *light* dispels the mist that goes up from the earth and claims to obscure intelligent spiritual thought. The true *reflection* of that light uncovers the error that man is made out of the dust of the ground, and that he is a mixture of Spirit and matter. And the *spiritual and immortal forms of beauty and goodness* resulting from that light uncover the erroneous conceptions of the Adam and Eve state of thought, until they translate

them into the consciousness symbolized by Enoch, who "walked with God." See:—

<i>S. & H.</i> 521: 23-29	<i>S. & H.</i> 214: 9-17
544: 3-20	306: 32-2 (The coun-
551: 3-8, 27-28	terfeit of the Parent Mind)
557: 22-27	282: 28-31
338: 12-21 (Darkness as the opposite of "Let there be light")	<i>My.</i> 109: 1-9 <i>S. & H.</i> 214: 5-8

2nd Thousand Years: 3004-2004 B.C. *From Noah and his Ark to the Tower of Babel. SPIRIT—Let there be a firmament to separate.*

As the purity of Spirit develops to thought, it acts as a firmament, or an ark of understanding, which preserves all that is good and delivers from the floods of materiality. See:—

<i>S. & H.</i> 592: 22-24	<i>S. & H.</i> 505: 16-20 (from the exegesis of the 2nd day in "Genesis")
581: 8-10	581: 17-22 (No purity of Spirit)

3rd Thousand Years: 2004-1004 B.C. *Abraham, Isaac, Jacob, Moses—the Egyptian bondage—the Journey through the Wilderness—the attainment of the Promised Land—Rulership by Judges—Samuel. SOUL—Let the dry land appear.*

As the understanding of true identity or Soul becomes definite, it immediately "gathers unformed thoughts into their proper channels." (*Science and Health*, 506: 18-19.) The outstanding feature at the beginning of this period was the re-naming,—the establishing of the true identity,—of Abram as Abraham, Sarai as Sarah, Jacob as Israel, and the Hebrews as the children of Israel. Moses gave the children of Israel their first definite concept of God. This revelation is recorded symbolically in Exodus 3: 13-15. For the first time the name or nature of God was made definite as I AM THAT I AM. One of the translations of this name is "I am—always—that which I am—now, and always have been" (Century Bible), indicating the fact of the changelessness and permanence of God's divine nature as Soul. Moses led the children of Israel out of bondage, thus illustrating the freedom of Soul,—the fact that Soul is never "in" anything limited or finite. He led them through the wilderness where spiritual sense or Soul "unfolds the great facts of existence" (*Science and Health*, 597: 19), until eventually they reached the Promised Land of true identity—"the dry land appeared." In the Promised Land they were first ruled by judges, a faint symbol of the rule of Soul.

This whole period is a wonderful illustration in a multiplicity of ways of the dawning of Soul or of true spiritual identity on every one of us. See:—

Abraham

S. & H. 579: 10-14 (Remember that "spiritual understanding" corresponds to the third day in the sequence on p. 116, lines 2-3 of *S. & H.*)

Jacob

S. & H. 589: 4-7 (Note the appearing of "spiritual sense," a quality of Soul)

308: 16-309: 23 (Note that the patriarchs were "Soul-inspired.")

This whole experience also was one of re-naming,—identifying spiritual reality)
Mess. '02 10: 12-16

S. & H. 506: 18-21 (from the exegesis of the 3rd day in "Genesis")

Children of Israel and the Wilderness Experience

S. & H. 583: 5-9

597: 16-19 (Note, as with the definition of Jacob, material sense disappears before the coming of spiritual sense)

566: 1-9

559: 23-31

Mis. 153: 6-17 (The journey from sense to Soul)

Peo. 11: 9-17

S. & H. 226: 25-2

507: 7-10 (from the exegesis of the 3rd day in "Genesis")

The key-note of the Book of Judges is found in Chapter 17, verse 6: "In those days there was no king in Israel, but every man did that which was right in his own eyes." See:—

S. & H. 125: 12-17

273: 18

Peo. 11: 9-12

4th Thousand Years: 1004-4 B.C. *The Kingdom Period (first King, Saul)—the Disruption and the Captivities—the Prophetic Era. PRINCIPLE—Let there be lights to rule over the day and over the night.*

This period illustrates at the outset the struggle to find a true system of government. Rule by the judges had been the natural form of government when the Promised Land was first reached, but, as thought developed, a more comprehensive and systematic form of government became the demand. Surely this was illustrating the fact that the one infinite, divine Principle, as the sole governor of the universe, including man, was urging itself upon human thought, and this impelled the search for better forms of government. After the judges, the Hebrews chose to be ruled by kings, but this was merely a human footstep which was not ultimately successful. The Hebrews were eventually conquered by the very nations whose forms of government they tried to emulate, and they were taken into captivity

by the Assyrians and the Babylonians. Then, the true government was at last formulated, for the great prophetic era reached its height when the Hebrew writers set forth the true system of divine government which every man could learn, understand and prove for himself. This was embodied in the first chapter of Genesis, written at that time, and in the re-edited version of the existing religious documents, which were then brought into conformity with the divine plan of Genesis, 1: 1-2: 3. These writers also prophesied the coming of the great demonstrator of this wonderful revelation of government by divine Principle. (See Isaiah, 9: 6-7.)

Does not this whole development in the fourth period symbolize that which comes to each one of us? We turn hither and thither to find a reliable foundation on which to base our thoughts and actions, we look to this authority and that authority for something which we can obey and which will take responsibility for us. But ultimately we find that there is no firm foundation except in our own individual understanding and demonstration of the divine system and government of Principle. See:—

S. & H. 306: 25-29
272: 28-30
192: 4-9
124: 3-19

My. 226: 6-20

S. & H. 270: 14-21 (Jesus taught and demonstrated the "new dispensation" and Mary Baker Eddy's discovery has established "the definition of omnipotence" and maintained "the Science of Spirit")

510: 9-12 (from the exegesis of the 4th day in "Genesis")

5th Thousand Years: 4 B.C.-A.D. 1000. Jesus, the Apostles and Christianity. LIFE—*Let the waters bring forth abundantly and let fowl fly in the open firmament of heaven.*

It is so clear that Jesus' whole demonstration was one of Life. He said himself, "I am come that they might have life, and that they might have it more abundantly." It was Mary's conception of God as Father or Life that enabled her to bring forth the Saviour. Jesus' whole career was an example of what true life is and should be. Moreover, he himself stressed the aspect of God as Father, and eventually made the supreme demonstration of overcoming death through the understanding of the eternity of Life.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Also, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The prophets had symbolized the revelation of God's nature through periods of one thousand years, as we have seen, and may not Jesus therefore have meant by these statements that his demonstration of Life, timelessness, eternity, would not destroy or take away anything from the wonder of their ordered symbolization of the infinite, but rather would

fulfil it? This he accomplished by showing that men do not have to wait four months, four thousand years, four days, or any period of time, for the ever-present Christ to come to them. The divine wholeness and completeness are ever available, and in his lifetime Jesus certainly demonstrated the ever-presence of Mind, Spirit, Soul, Principle, Life, Truth, and Love from the focal point of Life. Tracing his life-experience throughout the gospel of Matthew, we see: Life as *Mind* demonstrates an exalted sense of creation (the birth of Jesus); Life as *Spirit* demonstrates man's inherent purity (the baptism of Jesus); Life as *Soul* demonstrates man's immortal identity (Jesus in the wilderness); Life as *Principle* demonstrates one divine method of interpretation (Jesus gives the Sermon on the Mount, which is an epitome of divine teaching); Life as *Life* demonstrates man's eternal inseparability from God (Jesus proves divine Principle in his life, healing sin, sickness and death abundantly, and eventually overcomes death on the cross); Life as *Truth* demonstrates the ideal man (Jesus demonstrates this ideal man when he manifests himself to his disciples after the crucifixion); and Life as *Love* demonstrates the fulfilment of eternal being (Jesus' ascension).

After Jesus' example, the early Christians carried on his message of abundant life and true individuality, or indivisibility from God, for all men. See:—

<i>S. & H.</i>	25: 13-16	<i>Mis.</i>	270: 11-13
	42: 21-2		29: 30-32
	46: 26-3		30: 16-21
	51: 6-18	<i>S. & H.</i>	512: 8-16 (from the exegesis of the 6th day in "Genesis")
<i>Un.</i>	42: 16-23	<i>Un.</i>	38: 11-18, 23-28 (Note "the Christian standard of Life")
<i>Mis.</i>	189: 15-32	<i>Mis.</i>	345: 31-2

The 6th and 7th Thousand Years

As we have seen, Bible history ends with this fifth thousand years since Adam, but Jesus foretold the coming of the "Spirit of truth,"—Christian Science or the Science of Truth,—and spoke of it as "the Comforter,"—Divine Science or the Science of Love. See:—

<u>Christian Science</u>	<u>Divine Science</u>
<i>S. & H.</i> 456: 25-30	<i>S. & H.</i> 55: 16-29
358: 13-18	331: 26-31 <i>Mess. '02</i> 6: 28-1

If we follow up the symbolism used by the prophetic writers, it would seem to indicate that the sixth thousand years since Adam, which would be our present age, symbolizes the sixth day of true manhood. Human history certainly bears this out, for never before has thought been so conscious

of the rights of man. One of our leading thinkers, Lance L. Whyte, has prophesied that "our age may come to be known as the 'first century of the Science of man.'" Mrs. Eddy was surely indicating a similar conception when she wrote, "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." (*Miscellany*, 347: 2-5.)

What of the symbolic seventh thousand-year period? This is best answered in Mrs. Eddy's own words when she writes:—"When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality; 'but of that day and hour, knoweth no man.' Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite." (*Science and Health*, 292: 1-6.)

We have taken "the inspired Word of the Bible" in periods of a thousand years and continued to trace this symbolism up to the present day, but, just as the "numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time" (*Science and Health*, 520: 10-11), likewise neither can their symbolization throughout the Scriptural record. Bearing in mind that "one day is with the Lord as a thousand years, and a thousand years as one day," it is illuminating to ponder the definitions of "Day" and "Year" in the "Glossary," for they indicate the complete timelessness, eternity and ever-presence of the symbolism which we have just been considering. (See *Science and Health*, 584: 1-8, 598: 19-2.)

Let us remember that in all this we are identifying the natural, ever-present divine order of the infinite One. It always has been and it always will be. God is always revealing Himself through His Word in an ordered way, and we have been seeing the confirmation of this in the inspired Word of the Bible. Let us also remember that in doing this, the divine processes of the Christ, Christianity, and Science have also been in evidence, because being is one and cannot be divided into water-tight or finite compartments, so to speak, but we have endeavoured to emphasize the aspect of the Word throughout, in order not to confuse the study. Naturally the Bible record presents the Christ, Christianity, and Science (to a degree), and also in every period we have considered all the synonymous terms for God appear in various combinations and orders, but we have tried to present a clear picture of the Word by emphasizing only the spiritual tones which convey the sense of ordered revelation throughout Bible history as a whole.

The Chapter "Creation" in *Science and Health*—An Illustration of the Word

That the ordered concepts of Mind, Spirit, Soul, Principle, Life, Truth, Love, as revealed in the days of creation, constitute an invariable order of

creation or revelation is indisputable when one considers the way that any great theme unfolds to thought. Moreover, it is helpful, in confirmation of this divine process, to take a chapter such as "Creation" in *Science and Health*, and see how Mrs. Eddy was inspired to develop this chapter perfectly according to this same divine order.

This chapter occupies pages 255-267 of *Science and Health*, and its spiritual theme would seem to be developed as follows: Mrs. Eddy begins with "Let there be light," establishing *Mind* as the basis of all creation (*Science and Health*, 255: 1-257: 3); then she introduces the fact that the substance of all creation is *Spirit* (*Science and Health*, 257: 4-21); she goes on to show that infinite Mind cannot be confined in anything material, and gives a sense of the necessity of resurrecting thought out of matter (as in the third day of *Soul*) in order to establish man's true identity (*Science and Health*, 257: 22-258: 18); she then seems to lead thought to look out from *Principle* and to discern God's man from this point of view (*Science and Health*, 258: 19-259: 21); the next few pages emphasize the rising, exalted sense of the fifth day of *Life*, and indeed the symbol of the birds as used in the fifth day appears several times in these pages to illustrate the importance of laying down the mortal in order to "reach the absolute centre and circumference of [our] being" (*Science and Health*, 259: 22-262: 26); then Mrs. Eddy enlarges on the concept of man as the climax of creation, man in the image and likeness of God as opposed to mortal man (*Science and Health*, 262: 27-266: 5); finally she shows that it is the infinite plan of divine Love which, at the outset, impels us to seek our true selfhood, and which chastens us in order to bless us. The chapter ends, "Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him." (*Science and Health*, 266: 6-267: 32.)

The student will find that Mrs. Eddy does not use the synonymous term *Mind* alone in the first two pages of this chapter, then *Spirit* alone, then *Soul* alone, and so forth (in fact, the term *Soul* is not used at all in the passages which bring out the *Soul* sense). Therefore the discernment of the divine order cannot be just a matter of words. It is purely concerned with spiritual sense. Perhaps to take an illustration from music may be helpful at this point. If we are told that a certain composition is in the key of G major, we do not expect to find crude and endless repetition of the note G throughout the work; all the notes are used in combination, though in constant relation to the fact that the piece is written in the key of G major. So we shall find that this whole chapter "Creation" presents a wonderful blending of spiritual tones, mainly revolving around the nature of God as *Mind* and *Spirit*, because these terms bring out the creative aspect of the Infinite (see definition of "Creator" in Glossary). When the student understands somewhat of the order of the Word, and has become

familiar with this chapter by reading it through as a whole several times, he will then undoubtedly be able to trace the divine order as indicated above. Wherever there is a creative sense, the Word of God is seen in operation, and the student will be able to find for himself many examples of this order in the Bible and in *Science and Health*.

All the illustrations of the Word that we have taken in this Study Section have been from the point of view of its creative or revelatory office. When we come to study the fourth aspect of the divine calculus,—Science itself,—we shall see that Mrs. Eddy qualifies the term “Science,” in order to indicate whether she is speaking of Science as applied to the human, i.e. Christian Science; of absolute calculations of divine ideas, i.e. absolute Christian Science; or of the divine facts of Principle itself, i.e. divine Science. Our main consideration of the Word in this Study Section has been from the standpoint of Christian Science, but we shall find that, later on, as we study the term “Science” itself, it will also bring to us a higher interpretation of the Word as understood in absolute Christian Science and in divine Science.

The important thing to remember in all our study,—whether it be the days of creation, the synonymous terms, or the calculus,—is that merely reading what others have written about the subject, or listening to talks on the subject, will not of itself give us a fulfilled and demonstrable understanding of it. Others can help us along the way, but each one of us has to “make it our own,” and the only way we can do this is by intelligent, consecrated and consistent study of our two textbooks, the Bible and *Science and Health*, study which we continue prayerfully and carefully day in and day out, and which is followed up in our lives by the practice, the living, of all that we know to be true and good.

STUDY SECTION—XI

THE CHRIST

Mrs. Eddy writes of the Christ in her textbook as follows:—

“Christ is Truth” (*S. & H.* 18: 15–16)

“Christ is the ideal Truth” (*S. & H.* 473: 10)

“Christ, . . . is the ideal of God” (*S. & H.* 361: 4–5)

“Christ is the divine idea of God” (*S. & H.* 332: 19–20)

“Christ is the true idea voicing good” (*S. & H.* 332: 9–10)

Christ is God’s ideal of Himself, God’s infinite plan, the truth about everything in the universe. If the principle of mathematics were conscious and could look upon its infinite plan, that plan would, in effect, constitute the ideal of mathematics, its Christ. Everything that was true about mathematics would be included in that plan, which would therefore constitute the true idea of mathematics.

The Christ ideal, the infinite divine plan, has always existed and will always exist, for since it is the reflection of God, it is as old as God; it is, as Mrs. Eddy says, “without beginning of years or end of days.” Moreover, the Christ being the truth about everything in the universe, it is obvious that what we call healing, what we call redemption, or even what we call human progress, is just the manifestation of Christ, Truth. From our point of view, the Christ comes to us; from God’s point of view the Christ is His infinite, ever-present manifestation. Mrs. Eddy therefore defines the Christ in her Glossary as:—

“The divine manifestation of God, which comes to the flesh to destroy incarnate error.” (*Science and Health*, 583: 10–11.)

The office of the Christ, then, is, in a sense, twofold. Firstly, it is the ideal of God, the perfect manifestation of God, and secondly, its operation must inevitably result in the translation of mortal mind out of itself, thus revealing the man of God’s creation, the Christ-man.

The Christ Fulfils the Word

Before we go any further, let us briefly recall what we learned about the Word of God, so that we may gain some idea of the relationship of the office of the Christ to that of the Word.

All the way through our study of the Word of God, we saw that the whole tone of its operation, from the objective point of view, is one of seeking God through the order which Mrs. Eddy gives as “Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness,” because of the forever ordered revelation of His nature as Mind, Spirit, Soul, Principle, Life, Truth, Love.

As we understand the Word of God, we begin to find our at-one-ment with divine Principle, Life, Truth, and Love; in other words, we find our unity with God, our true Christ selfhood. Then we readily see that, in reality, the only reason any one of us is conscious of the urge to seek God in the first place is that the Christ,—God's infinite ideal, His infinite plan, the truth about us,—is always manifesting itself and impelling translation from the human to the divine.

The Hebrew patriarchs and prophets were seekers, and so they found the Christ to a degree, as indeed we all do the very instant we say, "Let there be light." We can never seek divinely and not find, if we are in earnest, because, as we have seen, it is the Christ which impels that seeking right from the outset. So many of the Bible promises show the inevitability of all spiritual seeking being rewarded by finding, for the Christ is ever-present and ever-operative. See:—

Deut. 4: 29

Matt. 7: 7, 8

Prov. 8: 17

James 1: 5

Jer. 29: 13, 14 (to colon)

Luke 2: 8-12, 16

Prov. 2: 1-5

John 21: 2-6

In Hebrew history, because there were earnest seekers, it was inevitable in the unfolding of the divine order that the man Jesus should appear and demonstrate in full measure the ever-presence of the Christ. The Old Testament had illustrated a great search for God and an increasing measure of finding. Since the Christ-idea was impelling this search, it was natural that the accent on the Word of revelation should become less pronounced, and the accent on the Christ translation more so, until the Christ appeared in all its glory with the advent of Jesus of Nazareth and his rich life-work as recorded in the New Testament. Even regarded from the point of view of human history, think what Jesus' mission has meant to mankind! It is not too much to say that it changed the course of human history; his birth dated time; his teachings inaugurated the Christian era; and to-day in this scientific age we are beginning to realize that his life, his teachings and his demonstrations of spiritual power were the outcome of scientific law, as available and provable to each one of us as to the master Metaphysician. If the manifestation of the Christ as exemplified by Jesus had such an outstanding effect on the trend of human life as it did, what great and wonderful things we may expect in our own lives and in our world of to-day as we understand the Christ in Science! Indeed, as the Christ comes in and abides with us, it makes all things new.

In thinking of the Bible record, it is important to remember that the Christ is "without beginning of years or end of days," for it is God's ideal of Himself, God's eternal plan, the truth about everything in the universe, and therefore whatever has come to men of God in the past, whatever comes to us to-day, and whatever may come to men in the future, is a measure of the Christ, the infinite idea of God. It is true that Jesus

was the only man to be given the title of the Christ, because he was the human being who most nearly approximated to the ideal of God (see *Science and Health*, 333: 3-15), but Christ, Truth, is available to all men at all times and under all circumstances. Mrs. Eddy writes:—"Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." (*Science and Health*, 333: 19-26.)

Throughout the Old Testament, however, there are no references to the term "Christ" as such, although in the prophetic writings there are many allusions to the coming of the Messiah, but it would seem that just as we cannot identify the office of the Christ properly until we understand somewhat of the Word of God, so the Christ was not fully identified in the Scriptures until Jesus fulfilled the Word of God. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." With that fulfilment Jesus brought a "new testament," a new covenant, which resurrected thought from what might be called a "tilling the soil" process, a "working up to God" process, or what is termed throughout the New Testament, "the law," and showed that man's birthright is to be the son of God, "perfect, even as your Father which is in heaven is perfect."

The whole message of the Epistle to the Hebrews, for instance, is one of exhorting Jewish believers not to cling blindly to the law, but to recognize that the Christ as manifested by Jesus had fulfilled the law and given them a new covenant. We read of this new covenant in Hebrews as follows:—

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (*Hebrews*, 8: 8, 10, 11.)

Likewise, as we understand and identify ourselves with spiritual reality as revealed through the divine order of the Word, we find that spiritual reality becoming subjective in our thought; in other words, we find our lives "hid with Christ in God," and so it is as though we were conscious of a "new covenant" between ourselves and God. This "new covenant," in turn, fulfils the old, for it resurrects our concept of the Word, and we begin to think of the Word of God from a much more subjective standpoint as pure revelation,—we begin to find "the law" in our minds and in our hearts.

The following references to the Christ in the Bible indicate very forcibly the newness of spiritual outlook which a consciousness of the Christ-idea brings to men. They also emphasize the change in the accent of spiritual thought from seeking through the Word to finding in the Christ. See:—

II Cor.	5: 17	}	
Col.	3: 9-11		
Col.	3: 1-4	(A sense of seeking and finding. The Word is the rising sense, leading to absolute at-one-ment in Christ)	
I Cor.	1: 17 (to colon)	[The Word is the ordered revelation of God whereby the mortal concept is purified, whereas the Christ is the interpretation of Principle subjectively from God]	
Romans	8: 35-39		
I Cor.	11: 3	}	God and consequent inseparability from God)
II Cor.	10: 4, 5		(The irresistible Christ translates mortal mind out of itself)
Col.	4: 2-4	}	(The same irresistible operation of the Christ shows
II Thess.	3: 4, 5		us to be at one with true translation)

The Study of the Christ in Mrs. Eddy's Writings

Let us now see what Mrs. Eddy says of the Christ in her writings. Of course, there are a great many references to the Christ both in *Science and Health* and in *Prose Works*, and the student is advised, in his own individual study, to take every reference and ponder it carefully.* He may find it helpful in this study to note down any ideas which bring out the tone of the Christ, and as a guide in this work the following is a list of a few ideas Mrs. Eddy uses in connection with this term:—

Truth, Life, Love	the living Christ
ideal	the practical Truth
idea	leaven
manifestation	translation
mission	standard
the way of salvation	freedom
the way, the truth, and the life	awakening

It has also been found helpful, at the conclusion of such a study, to classify broadly the various functions of the Christ, and a few examples of how this can be done are therefore given below. Naturally these are in no way comprehensive, but they will serve to illustrate some sense of the office and activity of the Christ:—

* See footnote to p. 126.

Christ is the Divine or Spiritual Ideal

Ideal. A standard of perfection, . . . (Webster.)

That which is taken as a standard of excellence or an ultimate object of attainment . . . an *ideal* is meant to be perfect, the best conceivable thing that could by possibility be attained. The artist's *ideal* is his own mental image, of which his finished work is but an imperfect expression. . . . The *idea* of virtue is the mental concept or image of virtue in general; the *ideal* of virtue is the mental concept or image of virtue in its highest conceivable perfection. (Funk and Wagnalls.)

<i>S. & H.</i>	361: 4-5	<i>S. & H.</i>	337: 16-19
	473: 10-12	<i>Mis.</i>	124: 10-12
<i>Pul.</i>	74: 25-26	<i>My.</i>	257: 6-11

The Christ as the ideal of God might be described as God's universe, seen from His point of view, hence "in its highest conceivable perfection."

Christ is the Spiritual, True, and Divine Idea of God

<i>S. & H.</i>	577: 15 ("The Christ")	<i>S. & H.</i>	29: 26-29
	to semicolon		54: 8-10
	332: 19-22		565: 13-18
	473: 15-17		333: 19-23
	332: 9-11		347: 14-17
<i>Un.</i>	59: 5-12	<i>Mis.</i>	163: 25-29
<i>S. & H.</i>	38: 24-26		2: 17-20

The Christ as the idea of God is the infinite manifestation of God's ideal. The ideal of Principle can never be understood as a whole, or man would be God. This ideal is made manifest through infinite ideas, and these collectively constitute the Christ as the spiritual or divine idea of God. (See *Miscellany*, 344: 3-5.)

Christ Illustrates the Coincidence between God and Man

<i>S. & H.</i>	332: 32-2 ("Christ")	<i>S. & H.</i>	25: 31-32
	316: 21-23		561: 13-15
		<i>Mess. '02</i>	9: 18-21

From everlasting to everlasting the Christ-idea is embosomed in divine Principle, but Principle and its idea are present here and now, for, "as in heaven, so on earth,—God is omnipotent, supreme" (*Science and Health*, 17: 2-3), and so the Christ-idea is forever manifesting itself in our human experience, forever coming "to the flesh to destroy incarnate error" (*ibid.*): it is Immanuel, it is "God with us" in demonstration.

Christ "Comes to the Flesh to Destroy Incarnate Error"

<i>S. & H.</i>	583: 10-11	<i>S. & H.</i>	315: 29-31
	473: 6-7, 10-15		136: 1-8
	332: 9-15		141: 13-16, 19-26 ("The")
	334: 10-20		

Whilst men continue to think of the Christ as identical with the personal Jesus, this manifestation of the Christ in the destruction of sin, disease, and death is hidden from their thought. We have to see that the Christ is impersonal, and therefore that, in reality, we all have the Mind of Christ and manifest Christ, Truth; this understanding of the impersonal Christ is the way of salvation for every man. See:—

<i>S. & H.</i>	31: 14-22	<i>S. & H.</i>	474: 29-32
	28: 9-14	<i>Mess.</i> 101	11: 7-11
	33: 27-17		15: 7-9
	326: 3-15	<i>Chr.</i>	verse 9
	569: 11-14		

Throughout all the above references we can see very clearly that the Christ destroys sin, sickness, and death, because it is "God with us," it is the consciousness of ever-present Truth, and before that infinite, ever-present consciousness all that is unlike the Christ ideal must pass away.

Furthermore, Mrs. Eddy says, "The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity," and unless the words do find their immortality in deeds Christ is not risen in our consciousness. (See *Miscellany*, 287: 15-18, *Miscellaneous Writings*, 264: 10-12, *Science and Health*, 561: 16-21.) The Christ is essentially practical; divinity *must* be manifested in humanity; we *must* live and practise the Truth we know, or it will fade in our thought. As Paul said, "if Christ be not risen [if Christ be not risen in our consciousness so that we are alive to its practical demands], then is our preaching vain." It is vain to think that we can bring out the healing effects of divine Principle, Love, whilst failing to express compassion, affection, tenderness, loving-kindness, honesty, integrity, purity, in our daily life.

Christ Makes All Things New

<i>S. & H.</i>	201: 7-9 ("Truth")	(Note that Mrs. Eddy writes "Christ is Truth")	<i>S. & H.</i>	226: 5-13
	18: 13-2			230: 6-10
	290: 19-22			244: 7-12
	326: 23-30			171: 4-11
	325: 10-19			259: 6-14
	33: 18-26			390: 32-6
	35: 6-9			428: 22-29
	20: 8-9	(to semicolon) [Jesus' approximation to the Christ ideal brought a new era to mankind]		442: 10-25
	30: 14-18		<i>Mis.</i>	("When") 15: 22-25

As the Christ is manifested in the destruction of sin, disease, and death,

this naturally brings to mankind a sense of newness of life, translating mortality into immortality, ill-health into health, lack into abundance, and so on.

The Christ is the leaven forever at work in human consciousness, bringing everything into line with Truth. The Christ will overturn and overturn until perfection is attained and man finds his true selfhood as the son of God, free from all mortal bondage; and it is only through the operation of the Christ that this translation, this reconciliation of man with his divine Principle, can take place. Mrs. Eddy says, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way." (*Science and Health*, 242: 9-10.)

Christ is the Way of Salvation

<i>S. & H.</i>	26: 10-12	<i>S. & H.</i>	482: 13-16
	353: 10-12	<i>Mis.</i>	75: 2-5
	458: 25-31 ("The")		211: 3
	171: 4-11	<i>Mess. '02</i>	6: 23-25
	242: 9-14		

We regard Jesus as the way-shower because he manifested the Christ,—the divine nature,—to a greater degree than any other man who has ever lived on earth. He showed men that by adhering to the divine ideal under all circumstances, the way of salvation is sure.

The Ever-Present Christ

<i>S. & H.</i>	333: 16-27	<i>S. & H.</i>	497: 24-27
	131: 22-25		243: 10-15
	138: 18-22		178: 32-4
	289: 14-17		55: 6-26
(Note "overcame and still overcomes")		<i>Mis.</i>	180: 7-10
	270: 31-5		See also Mrs. Eddy's hymn "Blest
	79: 17-18		Christmas Morn" (Po. 29)

Time and material circumstances do not matter one jot in the coming of the Christ to individual consciousness; wherever there is a receptive heart, the Christ comes in and abides. All down the ages spiritual thinkers in every part of the world have reflected some measure of Christ-likeness, and this has been nothing whatsoever to do with their human capacity, their human intelligence, or with material circumstances of any kind, but has been purely the result of spiritual consciousness. (See *Science and Health*, 572: 20-573: 27, noting the many references to "consciousness" and "conscious.")

Christ is the Comforter, Proving that All Things Are Possible to God

S. & H.	332: 19-22	S. & H.	98: 15-21, 26-30
	496: 15-19		76: 22-29
	149: 12-16		565: 13-18
	242: 25-29	My.	159: 3-7 ("Never")
	180: 25-30	Ret.	91: 17-20
	467: 13-16		92: 6-10

In reality all men have the Mind of Christ, that divine Mind which is all-knowing and is therefore capable of dealing with every contingency. As we glimpse this dynamic fact we see that we can meet no situation which cannot be dealt with by Christ, Truth; for the Christ is the answer to every situation and is ever-present and ever-available to all mankind. As Mrs. Eddy says, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." (*Science and Health*, 494: 11-14.)

The Christ in its Office of Translation

As we have seen all along, divine order is fundamental to spiritual being. It is indeed "heaven's first law." In the Word we saw that it reveals itself in the ordered unfoldment of divine ideas through the seven days of creation. Now, in the Christ, we shall see that the Christ-idea is forever translating the divine order to man, and exchanging the objects of sense for the ideas of Soul in an orderly way. (See *Science and Health*, 118: 26-32, 255: 1-6.)

If we turn to page 115 of *Science and Health*, we shall find that Mary Baker Eddy describes the operation of the Christ when she presents the ordered process of divine translation, first giving the "Scientific Translation of Immortal Mind" and then the "Scientific Translation of Mortal Mind." In order to "Let this mind be in [us], which was also in Christ Jesus" we must understand these two translations which explain the scientific operation of the Christ-idea. As we saw in Study Section IX, Mrs. Eddy sums up the purpose of these two translations perfectly when she writes, "Christian Science translates Mind, God, to mortals" (the purpose of the scientific translation of immortal Mind), and "Science, understood, translates matter into Mind" (the purpose of the scientific translation of mortal mind). (*Miscellaneous Writings*, 22: 10-11, 25: 12.)

Webster defines the word "translate" as "to change the form, expression, or mode of expression of, so as to interpret or make tangible, real, apparent, or the like;" and this is exactly what the translation of immortal Mind does. It shows how God—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind—is interpreted, made tangible or real, through man at the point

of idea. And then immediately the translation of mortal mind takes place. Webster also defines "translate" as "To change completely; to transform." And so mortal mind is translated out of itself because of the impulsion of the Christ-idea forever going on. Mrs. Eddy shows that this transforming process takes place through three degrees: in the first degree mortal mind is analyzed through the coming of the Christ-idea and is seen to be just depravity, the physical, unreality; in the second degree evil beliefs are disappearing, for mortal mind has been uncovered for what it is, and this uncovering results in the transitional qualities becoming apparent, the moral; finally in the third degree, which is termed "Understanding," mortal mind is annihilated and reality becomes manifest, showing forth the spiritual qualities of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." The student will remember that these qualities epitomize the days of creation, those ascending states and stages of consciousness with which we begin our search for God, and so we can see even more clearly that the Christ is the divine impulsion in all spiritual activity, whether we are conscious of it or not. Mrs. Eddy writes, "In the third degree mortal mind disappears, and man as God's image appears." (*Science and Health*, 116: 4-5.) Surely this scientific operation of the Christ as indicated in these two translations must have been in Mrs. Eddy's thought when she wrote, ". . . Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (*Retrospection and Introspection*, 30: 10-12.)

Let us always remember, however, that the translations of immortal Mind and mortal mind are not unrelated processes. They are both taking place at the same time, since the disappearing of error is simultaneous with the dawning of Truth in our consciousness. Moreover, the Christ translation is not a laboured activity with a time element attached to it, whereby we have to suffer in the first degree, then spend a little time in the second until we reach the third. The effect of the Christ-idea entertained is instantaneous, and when we really understand the Christ and let it abide with us constantly we shall prove this to be so, even as Jesus did. Let us also be very clear that the three degrees do not specifically indicate certain periods of development in our individual experience, for as long as we believe in the flesh at all we shall always be under bonds to all three to a certain extent. The physical, the moral, and the spiritual are just degrees in which mortal mind disappears in any situation by reason of the coming of the Christ. We may recognize this transforming process as a gradual development taking place in world thought as a whole or in our individual experience, and thus get the sense that at certain periods the physical, the moral, or the spiritual seems to be more pronounced, but do not let us imagine that as humans we can ever live wholly in any one of the three degrees. They are indicative of a scientific and timeless process and not of

states of human existence. The Christ shows us that we must operate from the standpoint of the translation of immortal Mind alone and that we can only think, reason, and act aright from the consciousness of our at-one-ment with divine Principle.

The Order of the Christ Translation

As we saw, the ordered unfolding of the Word takes place through the revelation of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, Love. Now, with the Christ the viewpoint is always *from* God, from divine Principle, and the translation of His nature is seen to take place through the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, the sequence of synonymous terms as given in the "Scientific Translation of Immortal Mind."

Let us now trace the office of each term as it operates in the Christ order, noting how this differs slightly from that in the Word. In doing this we must remember always that God is one and that His oneness cannot be divided up into sections or finite conceptions, but just as in a musical composition any particular note has a different purpose when its office is regarded from the standpoint of its relationship to its tonal centre, or its place in the rhythm, or the melody, or the harmonies of a piece, so different aspects of the synonymous terms for God are accented according to whether we are thinking of the Word, the Christ, Christianity, or Science. In music the keynote is always the keynote or generator which includes its whole series of harmonics within itself. Likewise in Science, Mind, for instance, is always Mind, and expresses the whole of God, but we shall find that from the standpoint of the Word, Mind gives mainly the *creative* sense ("Let there be light"); whereas in the Christ it indicates the infinite *manifestation* of God's *ideas*; in Christianity it is seen most clearly as the *parent* Mind, the parent of all ideas, and in Science we are most conscious of the *metaphysics* of Mind. Similarly we shall find shades and shadows of divinity with all the synonymous terms for God. These terms operate in the Christ order as follows:—

PRINCIPLE—*The One Infinite Person's Interpretation of Itself*

It would seem that Principle in the Christ is the infinite Person forever interpreting itself. One of the most important facts to discern about the Christ is that it is not a human person. (See *Science and Health*, 137: 16–18, 138: 6–9; *Miscellaneous Writings*, 309: 14–17.) When we begin to see that the Christ is Principle's forever interpretation of itself and that Principle is the only Person, we shall operate from "the throne of grace," and speak "as one having authority," because of the glorious fact of our eternal at-one-ment with this divine interpretation. See:—

S. & H. 116: 20-31 (See also Marginal Heading) [The term "person" comes from the Latin *per* + *sonare*, meaning "to sound through"]

My. 331: 26-27

S. & H. 109: 10-18

S. & H. 72: 2-3

Mess. '01 11: 22-25 (Note the sense of the Christ translation)

S. & H. 272: 28-29 (Mrs. Eddy also speaks of "interpretation" as an activity of Science, and we shall constantly find a very close relationship between the Christ and Science)

LIFE—*Father, Eternal Cause*

In the Christ translation, Principle, the one infinite Person, is forever interpreting its own ideal of itself as Life, Truth, and Love, the one Father, the one Son, and the one Mother. (See *Science and Health*, 568: 30-3.) The sense of Life in the Christ, therefore, is the expression of Principle as the eternal cause, the one Father.

The consciousness of the eternity of the Christ, without beginning and without end, convinces us of its ever-presence and spontaneity. We can never lack the spontaneity and freshness of Life, because of the ever-present Christ always expressing itself. See:—

<i>S. & H.</i> 428: 15-19	<i>My.</i> 185: 14-21
333: 16-18	<i>S. & H.</i> 351: 13-15
249: 18-19	

TRUTH—*Son, Ideal*

Divine Principle, the one infinite Person, expresses itself as Father, the eternal cause, and as Son, the infinite ideal, the essence of the Christ, the truth about all things. As we entertain Christ, Truth, the ideal of God will establish itself irresistibly in everything we think and do. See:—

<i>S. & H.</i> 594: 16	(The Son of God)	<i>S. & H.</i> 361: 4-5
312: 31-22		(Ideal)
163: 25-10		
63: 26-27		

LOVE—*Mother, Perfection and Comfort*

The infinite Person expressing itself as the only cause, the one ideal, is perfect in every way, and because it is the divine Mother, Love, it brings comfort to every situation. See:—

<i>S. & H.</i> 337: 14-19	<i>S. & H.</i> 242: 25-29
<i>Mis.</i> 320: 9-16	234: 4-8
	578: 11-12 ("[LOVE'S]")

SOUL—*Reduction and Translation*

Soul is always reducing the divine ideal of Principle,—Life, Truth, and Love,—to the point of infinite ideas. Because Soul is the divine identity, it brings out the definite conception of every idea in the divine plan, and translates that plan to uplifted spiritual sense. Not only does Soul in the Christ translate the divine ideal to man, but it also translates man out of matter; as we have seen, the two processes are complementary. See:—

<i>S. & H.</i> 332: 23-26 (Soul was operating to define the ideal and reduce it to human comprehension)	<i>S. & H.</i> 390: 9-11 85: 2-6 308: 28-6
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477: 20-22 ("Identity")

SPIRIT—*Diversification, Classification, and Individualization of God's Ideas, Order, the Language of Spirit*

The divine ideal being reduced by Soul to multifarious identified forms, the activity of Spirit in the Christ is to diversify, classify, and individualize those ideas, bringing them into the order of Spirit, the language of Spirit. If the Christ-idea did not come to men in an ordered presentation, it would not be comprehensible. See:—

<i>S. & H.</i> 513: 17-21	
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502: 1-8 (Note "the straight line of Spirit"—a sense of order)

Let us always remember that the language of Spirit has nothing to do with words. Even Webster says that language "may mean (1) expression that conveys ideas, (2) expression that symbolizes ideas . . . any systematic symbolism, in a more or less transferred sense, is called *language*; as, the *language of art*." It is a form of expression, and in relation to the Christ it is the pure reflection of divine order that enables us to speak the language of Spirit. See:—

<i>S. & H.</i> 520: 5-7 ("Human")	<i>My.</i>	<i>238: 9-10</i>
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117: 6-23

180: 8-11

MIND—*Idea, Manifestation*

The Christ is always translating Principle's ideal of itself,—Life, Truth, and Love,—as infinite intelligent ideas. In the "Scientific Translation of Immortal Mind," we saw that God's translation of His divine nature is reduced to the point of idea, and in this translation Mrs. Eddy quotes Webster's definition of "idea" as "the immediate object of understanding." Because the Christ is always manifesting itself as idea, we can understand God intelligently. Every man thinks, and sooner or later all men must hear in a fuller and fuller measure this Christ-idea which is forever knocking at the door of human consciousness. See:—

S. & H. vii: 13-21
583: 10-11

S. & H. 275: 20-24
258: 15-16

Surely it is clear from this order of translation that what each of us is hearing when Mind says, "Let there be light," must be a manifestation of the Christ. But we do not recognize it as such until we begin to understand divine Principle, Life, Truth, and Love, and our approach to this understanding is through the Word of God. Does not the student see, therefore, how inseparable these divine processes are? We must identify them separately in our initial study, but as in the pursuit of any science, so in metaphysics, we find that the clearer the divine categories become to us, the more we begin to discern their close relationship to one another, and thus really begin to understand what the absolute oneness of Science implies. In our journey Spiritward we begin by accepting the fact that "The Lord our God is one Lord," then we explore that oneness in an ordered way and in detail, finally to return to our premise with an unshakable understanding, a full understanding of what is meant by one God, one Principle. What we merely accepted in the first place, we can then prove and demonstrate through understanding the infinite categories of the one Science.

The Call of Moses: An Illustration of the Christ Translation

When we studied the Word, we took Abraham as our example of a seeker. Let us now take the experience of Moses at the burning bush, and see how this illustrates some measure of the Christ translation, remembering that Moses is known as a prototype of the Christ.

Read Exodus, 3: 1-3. Moses was keeping his flock; he was tending his thoughts. He had some understanding of the Word, which led him to the mountain of God, uplifted his thought, so that he could glimpse something of the translation of the Christ, and see that, in spite of the fire and smoke of human experience, the Christ-idea was always operating. The bush (a symbol of the third day) was not consumed; spiritual sense can never be destroyed, because of the ever-present Christ. See:—

S. & H. 81: 20-25
98: 15-21

S. & H. 55: 15-26
54: 8-10 ("All")

Now the Christ translation begins:—

PRINCIPLE

Read Exodus, 3: 4-5. As Moses' thought turned from the Word to the Christ, he realized that Principle is forever interpreting itself. When we realize this, we too can say, as Moses did, "Here am I," for we begin to see that the only "I," the only Person, is God. (See *S. & H.* 588:9-15.) This is indeed "holy ground," where each one of us is irresistibly impelled to lay off our human beliefs and turn aside to listen to the Christ translation. See:—

Rev.	1: 12	(It is interesting to note that the Messages to the Churches, which commence in the next chapter, are given in the Christ order)
S. & H.	322: 9-13	
Mis.	17: 6-17	

LIFE

Read Exodus, 3: 6. Principle interprets itself as the infinite and eternal cause, without beginning and without end, the Father of all men. See:—

Matt.	22: 32
S. & H.	290: 1-2
	586: 9-10

TRUTH

Read Exodus, 3: 7-8 (to first comma). Principle is forever interpreting itself as the ideal, the Son, and the consciousness that the children of God are always "my people" will assuredly deliver men from all forms of Egyptian bondage, for Truth is "the strong deliverer." (*Science and Health*, 226: 32.) See:—

Psa. 100: 3	S. & H. 224: 28-31 (to first period)
Hos. 11: 1	226: 5-13

LOVE

Read Exodus, 3: 8-10 ("and to"). Principle interprets itself as Mother, and so fulfils all deliverance. The perfection of Love brings comfort to all men, and will always destroy oppression. See:—

S. & H. 225: 16-22	S. & H. 322: 26-29
494: 10-14	Isa. 66: 13 (to semicolon)

SOUL

Read Exodus, 3: 11-4: 9. Moses doubted his ability to fulfil the divine demands until he realized that he was forever identified with God. Moreover, he saw that his understanding of the nature of God as Soul would enable him to translate divine Principle to the children of Israel. Not only this, but the understanding of Soul in the Christ would enable him to exchange "the objects of sense for the ideas of Soul." (*Ibid.*) He was given three signs, which were illustrative of his conviction that the Christ-idea was able to overcome sin, disease, and death. These verses are a wonderful example of how Soul is always translating and reducing the ideal to the comprehension of all men who are willing to listen to the Christ. See:—

Deut. 18: 19	S. & H. 89: 18-24
John 3: 34	488: 27-31

SPIRIT

Read Exodus, 4: 10-18. Moses had to see that Spirit alone diversifies, classifies, and individualizes God's ideas, always expressing them in the language of Spirit. He was also inspired to take the rod of God, to grasp the divine order of Spirit. The consciousness of divine order always enables us to understand and to speak the language of Spirit. See:—

S. & H.	117: 14-15	Job	37: 19
	349: 13-23	I Cor.	2: 1-10
	78: 16-20	Luke	4: 22
Psa.	19: 1-3	John	7: 46

MIND

Read Exodus, 4: 19-20. Moses returned to Egypt with the rod of God in his hand. The Christ manifests its infinite idea at the point of Mind, and therefore through divine order light is always being brought to the darkness of Egypt. See:—

Zech.	10: 10-12	Isa.	23: 17, 18 (As with Tyre,
Isa.	19: 23-25	S. & H.	226: 22-13 ^{so with Egypt)}

(Egypt will be translated)

Moses then delivered the children of Israel out of bondage through destroying their belief in the false gods of Egypt. This was symbolized by the seven plagues,* each connected with the worship of specific Egyptian gods, and Moses proved their falsity through his understanding of the one God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Further Scriptural Illustrations of the Christ Translation

Many examples of the Christ translation can be found in the experiences of the Old Testament characters who were specifically used by God to give Truth to their fellow men. It is natural that when great spiritual reformers such as Moses, Ezekiel, Jeremiah, and so forth, had to deliver the divine message, they should be supremely conscious of the Christ translation forever going on, and that they were just part of that Christ translation. If this had not been the case, they could not have fulfilled their missions. This consciousness of absolute unity with divine Principle, Life, Truth, and Love was manifested in the highest degree by Jesus, who expressed the Christ as no one else has ever expressed it. Jesus said that we should do greater works than he did because "I go unto my Father," surely meaning that, since his Father, divine Principle, was the source of his astounding power, even greater works would be accomplished, as divine Principle became more universally understood.

It is interesting that the life of Jesus is recorded in Matthew according to the order of the Word, but Mark's Gospel presents Jesus' career from

* It is now generally believed that there were really seven plagues, three of the ten plagues being variants of three others.

the aspect of the Christ. Mark does not begin with a genealogy, a creative sense, but starts straight away with Jesus as the Son of God preaching and healing. A comparison of the first verses alone, in each of those two Gospels, is most illuminating. Mark continues by illustrating how Jesus interprets and proves the ideal of *Principle* as *Life*, *Truth*, and *Love* through teaching and healing. In the tone of *Soul* we find the betrayal of Jesus, the eating of the passover with his disciples, and the struggle in the garden of Gethsemane. Mrs. Eddy defines Gethsemane as "the human yielding to the divine" (*Science and Health*, 586: 23-24), and it would seem as though throughout this entire experience Jesus was proving that Christ, Truth, exchanges the pains of sense for the joys of Soul under all circumstances. Through the crucifixion Jesus proved that *Spirit* is the only substance and is indestructible. Remembering that Spirit in the Christ order expresses itself as the language of Spirit, it is illuminating to recall Mrs. Eddy's words, "The blood of Christ speaketh better things than that of Abel." (*No and Yes*, 34: 18-19.) Finally *Mind* enabled Jesus to manifest himself to Mary and the disciples as unchanged—he manifested himself in a form that they could all understand, which, as we have seen, the Christ unfailingly does.

An Illustration of the Christ Translation from *Science and Health*

There are many examples of the Christ translation throughout Mrs. Eddy's writings, and one of the clearest is to be found in the chapter "Atonement and Eucharist" in *Science and Health*. It begins with the fact of man's at-one-ment with divine *Principle*, and in the first few pages Mrs. Eddy speaks constantly of Jesus' doctrine and the facts he taught. The chapter then develops into the tone of *Life* and the fatherhood of God, continuing with a sense of the healing power of Christ and the standard which *Truth* demands of each one of us. Mrs. Eddy then touches on the purpose of *Love* and its universal message as exemplified by Jesus. She then deals with the suffering of Jesus and his persecution, and shows how he exchanged the pains of sense for the joys of *Soul*. The tone of *Spirit* comes in in this chapter when it is shown how Jesus demonstrated the supremacy of Spirit in the experience of the cross and the tomb, and finally, in the tone of *Mind*, Mrs. Eddy brings out the import of his career as it manifested and is forever manifesting itself to all men. Just as when we took the chapter on "Creation" in its presentation of the Word of God, so we shall find with this chapter "Atonement and Eucharist" that there is endless blending of the tones; it is not a "cut and dried" presentation of the Christ order. However, when the reader has familiarized himself with this chapter and its order of development as a whole, he will not find it difficult to trace the tones therein.

What a comfort it is to realize that the Christ, God's ideal, His perfect plan, is available here and now. It is always translating and manifesting divine Principle, Life, Truth, and Love to all men, bringing healing, comfort, and salvation, and, as Mrs. Eddy writes, "It is only a question of time when 'they shall all know Me [God], from the least of them unto the greatest.' " (*Science and Health*, 242: 3-5.) This spiritual consciousness is a certainty, because of the ever-present Christ, perpetually operating with infinite, divine impulsion to guide all mankind "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." (*Science and Health*, 226: 32-2.)

STUDY SECTION—XII

CHRISTIANITY

AT the outset of our study of Christianity, let us remember that Mary Baker Eddy's great revelation was that Christianity is a Science. She writes:—

“After the author's sacred discovery, she affixed the name 'Science' to Christianity, . . .” (*S. & H.* 483: 13-14.)

“Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.” (*S. & H.* 341: 12-16.)

“It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other.” (*S. & H.* 135: 21-26.)

“Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached.” (*S. & H.* 483: 32-2.)

Mrs. Eddy proved this to be so, for when she was struggling with the effects of an accident, which the physicians had pronounced fatal, she turned to the Bible, and in reading the healing of the man sick of the palsy, she herself was healed. What had happened? She realized that she had touched a power that was always operating, and that her recovery was not due to some supernatural influence, but that a scientific, eternal, spiritual fact recorded in the Bible had dawned on her receptive thought, and since it was always operating in harmony with the one Principle of all good, it had made that harmony manifest in her own experience. Mrs. Eddy had intelligence enough, vision enough, and sufficient love of humanity not to leave this wonderful experience at this point. She knew she had touched the hem of a great mental and spiritual power—call it God or what you will—and so she then set to work to study the Bible for three years, devoting all her time to this research, in order to discover a positive rule. She wrote, “For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions

through divine revelation, reason, and demonstration." (*Science and Health*, 109: 11-22.)

It would seem that Mrs. Eddy's healing was a striking instance of "the outcome of the divine Principle of the Christ-idea in Christian history," which is one of her own definitions of Christianity (see *Science and Health*, 577: 16-17); also that it was the operation of "Christ's Christianity . . . the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." (*Science and Health*, 271: 1-5.) Moreover, Mrs. Eddy certainly discovered the divine method whereby each one of us can use spiritual reality, or, rather, whereby reality uses us, thus elevating Christianity on to an essentially practical plane, a plane of demonstration and proof.

We have seen in our study that the Word reveals to us the ordered way whereby we can understand spiritual reality, and that the Christ is the divine ideal, forever translating spiritual reality to us; in fact, it is the operation of the Christ-idea, eternally manifesting itself, that impels us to seek Truth in the first place. As we hear the Christ translation and understand it and become one with it, it uses us, and we are compelled to prove the Truth, to demonstrate it in every detail of our lives. This is the operation of true Christianity, and this practical understanding and demonstration of Christ, Truth, was what Mary Baker Eddy discovered and finally established as Science,—the one and only Science. Throughout our study of the divine process of Christianity, therefore, we shall find that the accent is on *proof, demonstration, using*. It is the activity of identifying the spiritual truth about oneself and the universe with divine Principle, and thus identifying all things with an ever-operative, apodictical, and irresistible power. Remembering that the word "identify" comes from the Latin *idem*, meaning "the same," can we not see that as we begin to realize that the substance and nature of our being is "the same" as that of the one infinite good, absolutely identical with God in quality, though not in quantity, then we surely must bear witness to this relationship in everything we do? This oneness with God was the essence of Jesus' teaching, and in human history all who identify themselves with this concept have been termed Christians. Seen in its essential nature, however,—that is, from a spiritual and scientific standpoint,—Christianity is the demonstration of the indissoluble relationship of every idea to divine Principle. Paul and Luke, the great exponents of Christianity, glimpsed this fact to a degree, but Christianity was never fulfilled until Mary Baker Eddy saw that it was a Science, and this discovery once and for all established it as universal and available to all men at all times and under all circumstances.

The Study of Christianity in the Bible

There are many references to be found in the New Testament (par-

ticularly in the writings of Paul), bringing out the fact of the indissoluble relationship of every idea with the Christ ideal, and in each case it is emphasized that in the demonstration of true Christianity the individuality of every single idea is vital to the whole. The universality of Christianity can never be realized until every man sees the importance of his divine individuality and the vital necessity of fulfilling it if he wants to bless his fellow man and himself. *Per contra*, true individuality can only be fulfilled through the recognition of the universality and oneness of being. See:—

Romans 8: 14-17 (to semicolon)
 12: 4-8
 I Cor. 12: 4-18, 27-31 (to colon)

There are no references in the Bible to the actual word "Christianity," but there are three references to "Christian," and these appear in the New Testament. They are:—

(1) ". . . the disciples were called Christians first in Antioch." (Acts, 11: 26.) This was such a natural happening, for it occurred immediately after Peter had broken the confines of speaking to the Jews only and had begun to convert the Gentiles—the universality of the Christ-idea was beginning to dawn on thought.

(2) At Paul's trial before King Agrippa, when Paul had spoken his defence, Agrippa said, "Almost thou persuadest me to be a Christian." (Acts, 26: 28.) Agrippa was a Jew who evidently believed in the prophets (see v. 27), and it would seem that Paul appealed to him, in effect, on the grounds that Christ's Christianity was "the chain of scientific being reappearing in all ages" (*ibid.*)—he indicated that all he was teaching and saying was what Moses and the prophets had taught.

(3) "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter, 4: 16.) In order to demonstrate our true individuality as inseparable from divine Principle, we must lay down the mortal concept of life, as Peter saw, but this very process brings infinite blessings. Mrs. Eddy writes very similarly in *Science and Health* when she says of Christianity, "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being." (40: 31-7.)

Although there are few references in the Scriptures to Christianity as such, let us always remember that Science has lifted the Word, the Christ, Christianity, and Christian Science out of any sense of a time element, and has interpreted them as spiritual, ever-present processes of a divine infinite calculus. They have always operated and will always operate. In

the Old Testament, therefore, although the accent is on the revelation of the Word of God, the Christ-idea is always translating that Word to men, and both the Old and the New Testaments consist of incident after incident illustrating the demonstration and use of the Christ-idea (Christianity), according to exact law (Science). But since the Bible presents, in the main, the progressive unfolding of the Christ-idea, we naturally find its principal theme developing from the Word to the Christ, then on to the beginnings of Christianity and the promise of the Comforter (Divine Science).

The timelessness of these four divine processes is indicated in the following references:—

The Word	<i>S. & H.</i>	46: 7-10
The Christ		333: 16-18
Christianity		271: 1-5
Christian Science	<i>Mess. '01</i>	24: 17-20

The Study of Christianity in Mrs. Eddy's Writings

At this point in our study of Christianity let us turn to Mrs. Eddy's writings and examine her use of this term.*

All through our study of the term "Christianity" we shall find that its operation is indissolubly connected with that of the Christ; we shall notice that healing, for instance, is associated both with the Christ and with Christianity. This must be so, for Christianity is the understanding and use of the Christ-idea. It is always the Christ that does the works, and Christianity is the reflection or identification of every idea with the Christ-principle; it is the use of the Christ-principle in dealing in detail with every phase of mortality. In starting to study Christianity, because of the almost unconscious habit of thinking of this term as denoting a body of people of a certain religious faith, or as an expression of moral virtues, it may be helpful to substitute some such phrase as "the scientific understanding of the Christ" or "the demonstration of the Christ-idea" every time the word "Christianity" is read in the context. When the understanding of true Christianity really dawns on thought, however, this substitution will be found no longer helpful, for it would tend to confine the meaning of the context, but it may serve initially to arouse thought to the vital, practical, living nature of Christianity.

The following list of words and phrases associated with the operation of Christianity may perhaps serve as a guide to the student in gaining a clear sense of the vast implications of this term:—

Love	chain of scientific being
Life and Love	uniting all periods
universal	outcome of the Christ-idea in
followers of Christ	Christian history

* See footnote to p. 126.

reflection	Christian healing
demonstration	works
proof	supporting influence
practical	protecting power
practice	

Each student is advised to make a comprehensive study of all the references to Christianity for himself, and just as with the study of the Word and the Christ, it is also helpful to summarize and list the various divine activities associated with the demonstration of Christianity.

The following are examples of how this can be done, but they are in no way comprehensive, and each individual will naturally add to these ideas as he continues in his research.

“Christ’s Christianity is the Chain of Scientific Being Reappearing in All Ages”

Christianity, as the operation of scientific being in every detail of life, is an eternal proposition. Humanly we may term the period after the birth of Jesus, “the Christian era,” but the truth is that Christianity as the “reflection and demonstration of divine Love” (*Science and Health*, 241: 19-20) has been, is now, and ever will be operating. See:—

S. & H. 577: 16-17 (“Christianity” to semicolon)
 135: 26-32 (Note the phrase “the cycles of divine light”)
 494: 11-14 (Remember that in the previous reference Christianity is defined as “the demonstration of divine Love”)
 232: 16-19 (Note “again demonstrating”)
 97: 29-32 (Note “again demonstrating”)
 98: 4-7 (Note “the reappearance”)

My. 301: 3-4 (Note “that which was and is”)
 179: 13-28
 246: 11-18 (Note “dwelling forever”)

Mess. '01 30: 4-7
Mis. 16: 9 (“The” to colon)

Christianity is Universal

In the last Study Section we saw how essential it is to have an impersonal sense of the Christ. If we think of the Christ as one exceptional human person, it is impossible to demonstrate Christianity, for we do not see that it is the outcome of a universal Principle and not the outcome of a person. Realizing, however, that the Christ is the divine nature which animated Jesus and which animates every man, we see that we are all the sons of God, mothered and fulfilled in Love, and so we are all able to demonstrate Christianity in some degree by individual reflection of the one divine

Principle, Life, Truth, and Love. Jesus operated from the basis of a divine and scientific Principle, and anything which is based on a scientific impersonal Principle is available to all mankind at all times. See:—

S. & H. 473: 18-3

328: 22-4 ("Jesus")

464: 21-23

S. & H. 256: 24-27

Pan. 9: 20-21

Christianity is No Creed or Dogma: It is Demonstrable Science

Mere theory, ritual, or intellectualism have no part in Christianity; indeed these are the very antithesis of its practical, living nature. Scholastic theology has disparaged the possibility of all men doing the works that Jesus did, and thus it has come about that, as Mrs. Eddy says, "the words of Jesus [are] more frequently cited . . . than are his remarkable works." She goes on, "Is [this] not because there are few who have gained a true knowledge of the great import to Christianity of those works?" (*Science and Health*, 358: 19-23.) The healing effects, the works of Truth, are an essential element of true Christianity, for "Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ." (*Miscellaneous Writings*, 25: 19-21.) See:—

S. & H. 133: 19-23

135: 26-32

228: 27-32

55: 6-14

142: 5-10

S. & H. 146: 2-12

98: 4-7

Ret. 65: 23-26

Mis. 111: 21-22

No. 12: 13-22 (to semicolon)

Christianity is Demonstrable

Jesus was teaching no esoteric, mysterious theory which could only be understood by himself or by a select few, but he was teaching demonstrable Science, in which health and harmony are considered the normal and natural state of man and are seen to be ever-present eternal facts. For years organized religion has ignored the possibility of demonstrating Christianity in the destruction of sickness and death and has believed that the most that can be expected of a Christian is that he should try to live a simple, pure, and good life; but as we have seen, because Christianity is Science and is of the nature of Love, it is available to all mankind in demonstration. As in any scientific subject, however, so in the Science of Christianity, demonstration is only achieved through individual effort and growth, through persistent and persevering practice of the Principle involved. Moreover, it is only through spiritual sense that the infinite availability and ever-presence of divine Principle, Life, Truth, and Love can be discerned and demonstrated in all its grandeur. See:—

<i>S. & H.</i>	26: 28-32	<i>S. & H.</i>	466: 26-31 (Note that Christianity demonstrates itself "physically, morally, and spiritually")
	228: 29-32 ("It")		4: 22-24 (to semicolon)
	97: 29-32		
	232: 16-19	<i>My.</i>	348: 21-27
	224: 22-25	<i>Mess.</i> '00	4: 16-22
		<i>Pan.</i>	13: 4-8

Christianity is Practical

The central point, the essence, of Christianity is its practicality, for, as we have seen, Christianity is the using, the demonstrating, of Christ, Truth, in every phase of human experience. It is each individual's responsibility and privilege to identify every detail of his being with divine Principle, for only by so doing can he begin to bring out the results of Truth in any convincing measure of demonstration. Christianity is so much more than a vague religious belief; it is not something to be taken for granted, and we are only Christians in proportion as we are Christlike,—in proportion as we understand and identify ourselves and all men with the Christ ideal in Science. This is practical Christianity. See:—

<i>S. & H.</i>	473: 18-20 (to semicolon)	<i>S. & H.</i>	351: 16-26
	26-29		462: 9-19
	41: 28-32	<i>My.</i>	148: 24-4
	341: 1-4	<i>No.</i>	46: 3-5
	224: 22-27	<i>Ret.</i>	65: 23-26
	271: 26-29		

Healing is an Essential Element of Christianity

Practical Christianity means that as we love and understand the Christ-idea, it *impels* the healing of *all* erroneous concepts; it eradicates sin in all its attendant phases, such as envy, jealousy, hatred, apathy, barren thinking, mere intellectualism, and so on; it eradicates disease of every kind and all beliefs of limitation, including the greatest belief of limitation,—that which is called death. See:—

<i>S. & H.</i>	134: 17-20	<i>S. & H.</i>	328: 14-4
	146: 2-12		347: 14-22
	138: 17-22		371: 26-32
	373: 1-5		

Christianity Demands the Discernment of "Life in and of Spirit"

This is a most important aspect of Christianity. As soon as we understand and accept the Christ-idea, we find that instead of working up from the basis of a material creation, from the basis of life, substance, and intelligence in matter, we begin to work from the basis of "Life in and of Spirit; this Life being the sole reality of existence." (*Miscellaneous*

Writings, 24: 17-18.) As we work from this basis we are compelled to lay down a material sense of things, and in the proportion that we base our work on the foundation of Spirit alone, on the discernment of Life in and of Spirit, in that proportion shall we begin to bring forth the fruits of the Spirit. See:—

<i>S. & H.</i>	9: 17-24	<i>S. & H.</i>	353: 31-32
	36: 14-18		487: 3-8
	133: 24-28		458: 32-1
	40: 31-7	<i>Un.</i>	31: 1-8
	140: 16-22	<i>Pul.</i>	6: 7-10
	274: 12-16	<i>Mis.</i>	270: 16-17
	322: 3-7	<i>Un.</i>	15: 28-2 ("In")
	210: 5-6		

The Divine Order of Christianity

We have seen that the Word and the Christ operate according to divine order, and naturally the demonstration of Christianity, although essentially individual, must take place in an ordered way, or there would be no Science of Christianity. Indeed Mrs. Eddy writes, "Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof." (*Retrospection and Introspection*, 87: 10-14.) (See also *Science and Health*, 123: 24-29.)

As stated in Study Section IX, the sequence of the synonymous terms for God as they operate in the divine order of Christianity occurs in the "Glossary" definition of God as "Principle; Mind; Soul; Spirit; Life; Truth; Love." (*Science and Health*, 587: 6-7.) Mrs. Eddy writes of the "Glossary" that it "contains the metaphysical interpretation of Bible terms, . . ." (*Science and Health*, 579: 4-5), and so this definition of God must interpret His nature as revealed throughout the Scriptures. As we saw in Study Section X, the Bible, regarded as the revelation of the Christ-idea, illustrates the ordered development of the days of creation through thousand-year periods, but when it is considered practically as the story of how to *use* the Christ-idea (and the Christ-idea can only be used through understanding the operation of the divine infinite calculus), we begin to see the Bible record as a wonderful illustration of the operation of the calculus, thus: It is all the story of the operation of one *Principle*. Principle first manifests itself through the creative Word of *Mind* in the Old Testament. Then the Christ translation comes into the picture and we can see how, in the demonstration of Jesus, *Soul* exchanged every material concept and replaced it with the spiritual idea. [See *Science and Health*, 428: 3-6 ("A").] As the disciples and the apostles came into the Bible story, they illustrated the infinite reflection and diversification of *Spirit* in the radiation to all men of the message of the Christ. Finally

it is apparent that what impels the whole picture is the essential scientific nature of the infinite,—the one Father-Mother God, *Life, Truth, and Love*.

In taking this order of the synonymous terms and seeing how these differ in their connotations from their operation in the *Word* and in the *Christ*, let us remember always that the activity of Christianity is the demonstrating and proving of the divine idea. It is also helpful to realize that in the *Word* the accent is on *Life*,—the Father,—for it is creative; in the *Christ* the accent is on *Truth*,—the Son, or ideal; and in Christianity the accent is on *Love*,—the Mother, or that which conceives and brings forth. If we bear this in mind, we shall see that demonstration is really the conceiving and bringing forth of divine ideas already existing as the essence and substance of our true Christ selfhood. In proving or demonstrating mathematics or music we are really giving birth to—conceiving and bringing forth—that which we really understand of the ideal in those subjects. So we can be comforted by the fact that just as the principles of music or mathematics irresistibly prove themselves when understood, so divine Principle is always proving itself—we just have to identify ourselves intelligently and in a spiritual way with its infinite operation, and then it would seem as though we do not prove Principle, but that it proves us.

Now, let us take the order of Principle, Mind, Soul, Spirit, Life, Truth, and Love, and see how these terms operate in true demonstration.

PRINCIPLE—*The One Infinite Person's Demonstration of Itself*

In the *Word*, we saw the operation of Principle as government and spiritual power; in the *Christ*, we saw it as the infinite Person's interpretation of itself. Now, in the order of Christianity,—the using and proving of the Christ-idea,—we become conscious of the fact that the demonstration of divine Principle is imperative and irresistible. See:—

S. & H. 466: 28-31
473: 26-31
51: 19-23
19: 24-26
170: 8-10

S. & H. 232: 16-19

109: 4-10 (The Christ *translates* the divine Mind to us in Christian Science, and Christianity *demonstrates* the allness of the divine Mind)

“Demonstrate . . . to show outwardly or by sign; to give visible evidence of . . . To show or prove to the mind or understanding.” (Webster.)

MIND—*The Parent Mind*

In the *Word*, Mind comes to us as “Let there be light;” the *Christ* translation makes apparent the manifestation of Mind as infinite idea; but Christianity demonstrates the divine Mind as the All-in-all, including and embracing all ideas, the one parent Mind. Principle can only demonstrate ideas, and since there is only one Mind and we reflect it, none of us can ever fail to have whatever ideas we need in any experience. See:—

<i>Mess.</i> '01	7: 8-17	<i>S. & H.</i> 387: 27-32
<i>Mis.</i>	307: 1-2	276: 1-11
<i>S. & H.</i>	336: 30-31	469: 17-21
	517: 18-19	470: 16 (only)

SOUL—*Fundamental Identity*

In the *Word*, Soul shows us the definite nature of spiritual ideas—the dry land appears; in the *Christ*, Soul translates the Christ ideal to the point of infinite ideas; in *Christianity*, Soul maintains the fundamental identity and safety of all ideas in the parent Mind. All the ideas of God that we need in demonstration have their fundamental identity in the parent Mind “before Abraham was.” This is also true of our own selfhood. Whatever seems to happen in human experience, it can never change or touch our true identity. It is permanent and changeless in the divine Mind. See:—

<i>S. & H.</i>	477: 20-22	} (The Indians caught a glimpse of the fact that every expression is fundamentally identified with God)
	26-29	
<i>Mis.</i>	360: 6-14	“fixed stars” gives the sense of the fundamental identity of Soul)
<i>Un.</i>	59: 13-18	(“To”) [Fundamental identity is permanent and changeless]
<i>No.</i>	11: 3-7	
<i>S. & H.</i>	536: 14-16	(“if”)
	280: 26-30	(“God”)
	395: 6-10	(The permanence and changelessness of Soul’s identity will always assert itself)
	310: 11-18	

SPIRIT—*Reflection and Reality*

In the *Word*, Spirit is expressed by the firmament which separates; in the *Christ* translation, Spirit diversifies, classifies, and individualizes the ideas of God,—this is the ordered language of Spirit. In the demonstration of *Christianity*, Spirit is the infinite reflection of reality. Principle demonstrates itself as infinite ideas, all included in the one divine Mind. These ideas have fundamental identity, and in Spirit we give birth to these identified ideas through the fact of reflection. See:—

<i>S. & H.</i>	120: 4-6	<i>S. & H.</i> 281: 14-17
	71: 5-9	<i>Mis.</i> 16: 6-15
	302: 31-7	18: 8-21
	528: 1-2 (“all” to comma)	183: 12-19
	241: 19-21	

LIFE, TRUTH, and LOVE—*Fatherhood, Sonship, and Motherhood*

In the demonstration of Christianity it seems almost impossible to conceive of Life, Truth, and Love except as a “trinity in unity” (*Science and Health*, 331: 28), for what we give birth to or reflect is an identified concept of the Christ ideal, of that which is Father, Son, and Mother. In Christianity, this reflection is seen as *fatherhood, sonship, and motherhood*, because *all* men reflect this “threefold, essential nature of the infinite.” (*Science and Health*, 331: 32-1.) (See definition of the suffixes “hood” and “ship” in Webster’s Dictionary and note the collective sense which they emphasize.) See also:—

S. & H. 518: 21-23
336: 14-16
Mis. 150: 26-29

Mis. 187: 21-24
23: 24-29

It may be helpful, however, to indicate briefly the individual offices of Life, Truth, and Love as they operate as one reflection in demonstration,—in true Christianity.

LIFE—*Fatherhood*. That which is seen as exaltation and multiplication in the *Word*, the one Father in the *Christ*, is demonstrated in *Christianity* as infinite fatherhood, true individuality. For our demonstration to be eternal, we must recognize that being undivided from Principle, it is infinitely fathered by God as divine Life. Of our own selves we can do nothing; our only individuality is in and of God. See:—

S. & H. 29: 20-24 (Mary’s demonstration proved divine fatherhood)
305: 13-19
John 14: 10 } (Jesus’ demonstrations were the outcome of his oneness with the Father)
S. & H. 306: 7, 8-12, 18-20
467: 9-13
91: 16-21, 5-8 } (All demonstration is the irresistible outcome of man’s oneness with the divine Father, Life)

TRUTH—*Sonship*. In the *Word*, Truth is revealed as man having dominion; in the *Christ*, as the ideal Son; and now in *Christianity* we see that sonship demonstrated by all men—it becomes truly collective. We see that the impulsion of divine fatherhood makes manifest that which is and always has been—the perfection of true manhood, true sonship. See:—

S. & H. 312: 31-1 (Note the term “demonstration”)
316: 3-7 (Note the sense of man’s inseparability from God as brought out in the previous references)
322: 3-9

LOVE—Motherhood. The peace and rest of Love as seen in the *Word*, Love as Mother as indicated by the *Christ ideal*, is now demonstrated in Christianity as infinite motherhood, the universal sense of relationship. In the order of Christianity, this brings to us such a comforting sense that a demonstration is not something that we must "make," as it were. Love has done all things well, and all we need to do is to conceive of our true selfhood through the reflection of divine motherhood, and this will bring forth its own abiding perfection in every detail of our lives. See:—

S. & H. 451: 2-7
135: 26-32

S. & H. 40: 25-7
519: 9-11

Let us remember, in considering these different shades of meaning brought out by the synonymous terms for God as they operate in the Word, the Christ, Christianity, and Science, that we cannot confine them in any way, nor mentally place them in water-tight compartments. God is infinite, therefore Mind is infinite, Spirit is infinite, and so forth. In attempting to elucidate the operation of the divine infinite calculus, one is forced to take the spiritual tones and their operation separately in order to present a clear picture, but as one loves and begins to understand and feel divine reality, one is no longer conscious of what might be termed processes, for there comes a sense of oneness with the infinite ideal itself in all its infinitude and endless reflection. *Cultivated* spiritual understanding is necessary, however, if our consciousness of the divine is to be intelligent and balanced. (See *S. & H.* 271: 11-19, 495: 25-28.)

The Woman in the Apocalypse: An Illustration of the Christianity Order

One of the clearest illustrations of the order of Christianity, the order of true birth or demonstration, is given in the twelfth chapter of Revelation, where John describes "a great wonder in heaven," a woman who gives birth to a child. If we follow its presentation as given in *Science and Health* from pages 560: 6—569: 28, we can see how it illustrates the individual operation of Christianity.

It is also illuminating to take the paragraph on "scientific obstetrics" on page 463 of *Science and Health*, and compare it with this wonderful illustration of true conception. It will be seen that Mrs. Eddy is here elucidating the order of true birth wherever and whenever it appears. This paragraph is therefore taken as a helpful illustration of the Christianity order. The following is merely one individual interpretation of this passage, and should not be considered as the only interpretation. In Science, every presentation is essentially ordered, but never rigid in any way.

Do not let us confuse this divine process with the order of the Word, for they would both seem to give a sense of the appearing of the idea. The difference is that in the Word the process is creative,—the Christ-idea

begins to develop to the seeker,—whereas in Christianity one is giving birth to ideas already understood and accepted. If we think of these divine operations as expressing the offices of Father and Mother respectively, the distinction between them can be clearly seen.

PRINCIPLE

Read *Science and Health*, 560: 6—562: 21, noting particularly 560: 10-19, 22-24, 28-4; 561: 10-15, 22-25; 562: 11-21. The symbolism used in this verse in Revelation is the same as that used in the fourth day of Principle in Genesis. Mrs. Eddy writes that the woman here “symbolizes generic man, the spiritual idea of God,” and therefore every one of us is that woman in proportion as we are conscious of our true selfhood as the spiritual idea of God. This can only come as a result of understanding divine Principle, when our thought then becomes clothed with power, matter is subordinated, and we have the “crown of rejoicing” in that we begin to understand the “workings of the spiritual idea.” (Note in Mrs. Eddy’s exegesis how much the sense of Principle, harmony, demonstration, and the workings of the spiritual idea is brought out.)

Compare *S. & H.* 463: 5-10. True conception must be based on Principle, not on persons; on Life, not on time; on ever-presence, not on place.

MIND

Read *Science and Health*, 562: 22-28. The woman is “with child,” the parent Mind is operating. There seems to be sorrow only when we believe that we do not know enough to make a demonstration. As we realize that the parent Mind is the only Mind we have, we rejoice that every idea that is necessary is ever available and will always be manifested at the right time and in the right way. (See *S. & H.* vii: 1-2, 284: 8-10.)

Compare *S. & H.* 463: 10-12. In “the travail of spiritual birth” there can only be joy.

SOUL

Read *Science and Health*, 562: 29—565: 5, noting particularly 563: 10, 18-22, 27-28; 564: 3-4, 24-5. Nothing can destroy the fundamental identity of any idea. Sometimes it may seem that “the sum total of human error” rears its head, and claims to have intelligence, power, and authority, but because every idea is indissolubly identified in the parent Mind from everlasting to everlasting, every idea is safe. As we are conscious of the definite identity of our “child” in any demonstration, it would appear that that is the moment when animal magnetism would attempt to rob us of it, but when we recognize this attempt and deal with it through realizing that the fundamental identity of any idea is irresistible and cannot be

touched, that identity will be demonstrated. (See *Mis.* 280: 30-2; *S. & H.* 30: 26-28; *Mis.* 152: 26-29.)

Compare *S. & H.* 463: 12-13. The pure fundamental identity of every spiritual idea deals with the "red dragon,"—whatever would impede its birth.

SPIRIT

Read *Science and Health*, 565: 6-28. The idea is born or brought forth and is immediately caught up to God. As we have seen, true birth is reflection, and the word "reflect" means "to throw or cast back; to cause to return or send back after striking." (Webster.) Spiritually, this gives the sense of Mrs. Eddy's words, "all true thoughts revolve in God's orbits: they come from God and return to Him, . . ." (*Miscellaneous Writings*, 22: 16-18.) There is such a wonderful sense of safety all through this true birth, because we see that the whole activity is in and of God—it is God-impelled throughout. (See *S. & H.* 507: 3-6.)

Compare *S. & H.*, 463: 14-15. Spirit gives birth to the idea which is born as a result of understanding true sonship and motherhood, Truth and Love. It is "clad" in the purity of Spirit.

LIFE

Read *Science and Health*, 565: 29—566: 24. As we saw, at this point we recognize the one fatherhood of Life. Our demonstration of any spiritual idea is maintained and eternalized by fleeing into the wilderness, as it were, where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (*Science and Health*, 597: 17-19.) We can never reach the "divine heights" of which Mrs. Eddy writes in this passage, unless we are willing to let a material sense of ourselves disappear. If we believe that we are responsible for an idea or that we are the father or creator of an idea, we may lose it and it may not accomplish what it should, but if we have "right desires" and let "the spiritual idea guide" us, we shall experience the "glory" of our true individuality,—that which is "prepared for them who love God." (See *S. & H.* 263: 1-4, 20; 331: 1-6.)

Compare *S. & H.* 463: 15-16. Life eternalizes all ideas.

TRUTH

Read *Science and Health*, 566: 25—568: 12. Because every spiritual idea that is brought forth is an idea of Truth, that which is, it must establish itself under all circumstances. That which is can never be turned aside, it is absolutely irresistible. Truth and error cannot occupy the same place, and so error, the lie, and all its "angels"—everything attendant upon any specific lie—are cast out. "Spiritual strength," the manhood sense, fights

for the spiritual idea, whilst "the ever-presence of ministering Love" enables us to wait patiently for the sure outcome. (See *S. & H.* 418: 20-21, 129: 5-6.)

Compare *S. & H.* 463: 16-19. The mother is in the place "prepared" for her in the wilderness. She does not have to fight, for the idea establishes itself. (See *My.* 257: 12-13; *Mis.* 111: 15-16.)

LOVE

Read *Science and Health*, 568: 13—569: 28. In Love the "accuser" is never there,—motherhood never accuses,—and there is always a "Pæan of jubilee." The normal perfection of man as God's idea, perfect in every detail of his being, is demonstrated. (See *Mis.* 389: 22-25.)

Compare *S. & H.* 463: 19-20. Love always means fulfilment.

It is helpful to note that in these last three tones of Life, Truth, and Love, one can also trace a lovely sense of true relationship, which naturally has very much to do with the demonstration of true Christianity. We all must reflect fatherhood, sonship, and motherhood not only to ourselves but to all men. To be a true "father" to our fellow man, we must "create" him aright in our thought,—lay down our mortal concept of him; to be a true "son" to him, we must maintain that concept under all circumstances, no matter how the "red dragon" fights to destroy it; to be a true "mother" to him, we shall see always that "the accuser is not there," it never was, because Love is in all and through all. (See *S. & H.* 568: 30-3.)

Instances of the Christianity Order in the Scriptures

When one becomes familiar with the operation of Christianity in its divine order, one will constantly be finding illustrations of this wonderful divine birth all through the Scriptures. In many of Jesus' healings, this order can be traced, and also in many of the acts of the apostles. For instance, consider Acts, 4: 24-31, where the Christians were filled with the Holy Ghost. The order can be traced as follows:—

Verse 24 (to second comma)—they turned to the one *Principle* "with one accord."

Verse 24 ("and said")—an indication of *Mind* as the parent of all ideas.

Verses 25-31 (to semicolon)—the same sense of *Soul* is brought out here as in the 12th chapter of Revelation when the great red dragon appears.

Verse 31 ("and they were" to comma)—through *Spirit*, they gave birth to the Holy Ghost, "the development of eternal *Life*, *Truth*, and *Love*" (*Science and Health*, 588: 7-8), "and they spake the word of God [the 'Word of Life, Truth, and Love' (*Science and Health*, 577: 14)] with boldness."

A similar sense of the divine operation of Christianity can be traced in

Acts, 2: 1-4 in the record of the day of Pentecost. Interestingly enough, both of these incidents concern the early Christians and the spreading of their universal message of Christianity.

In these Study Sections it has only been possible to give a brief indication of the operations of the Word, the Christ, and Christianity. We shall find that as seeking melts into finding, finding into using, and using into being, higher and broader aspects of these divine processes come to our thought, and, moreover, we shall see that we never really understand the Word until we understand the Christ, nor do we ever really understand the Christ until we understand Christianity. When we come to study Science as the fourth aspect of the divine infinite calculus, we shall find that it is Science itself that has thrown light on and interpreted *all* these divine orders to us. And so the oneness of being becomes more and more apparent. Certainly it is true that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." (*Ibid.*)

STUDY SECTION—XIII

SCIENCE

WE concluded our last Study Section with the realization that just as it is the Christ which makes the Word of God live to us, and Christianity which proves that we understand the Word and the Christ, so it is Science which has interpreted the operation of the Word, the Christ, and Christianity to us. In fact, we should never have been able to understand even the days of creation in their simple order and their practical nature, had it not been for Science and its logical and inspired interpretation of all the divine categories. And so, in effect, we have been studying Science all along.

We are sometimes apt to reckon these four aspects of the calculus as four separate processes unfolding to us on an ascending scale, and to a certain extent they are so to the learner who is gaining an understanding of each new aspect step by step; but as he continues in his study he finds that every advancing step is familiar, because being is one, and every aspect is dependent on every other aspect. This fact became very apparent when we started to study the divine infinite calculus, for instance. Realizing that the calculus is merely a process of computing relationships between ideas, we saw that the minute we had the slightest understanding of the days of creation and their ordered relationship to one another, we had inevitably understood some measure of the calculus. Therefore it was nothing new or strange to us. When we came to study the Word, we found that we were already familiar with this divine order through the days of creation and the synonymous terms for God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. When we came to study the Christ, we quickly saw that it was the operation of the Christ that impelled the Word, and so again it was somewhat familiar ground. When we came to study Christianity, we found it was the demonstrating and the proving of the Christ-idea,—the Christ-idea which by that time we had begun to feel and understand in some degree. And all the time every one of these categories has been and is the specific operation of eternal Science. May not the writer of Ecclesiastes have caught some glimpse of this infinite fact of oneness when he wrote, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (1: 9)?

This is apparent even at the very beginning of our study, for the ordered unfoldment of the days of creation is native to our very being. Everything of which we have ever been conscious has originally unfolded to us through the reflection of this same divine order. When we ponder these days, however, and begin to identify their operation as the manifestation of the divine nature, thus seeing them not merely as a logical development

occurring in every phase of human experience, but in their real essence, as the ordered expression of the one infinite Principle, then they operate with power in our lives. They have not the power of Science for us until we cease to think of them as just a sevenfold order that we can trace in everything around us, and begin to identify them in their spiritual essence as numerals of infinity, as the forever operation of that which has been and is and ever will be,—the infinite One, the only One.

Science and Oneness

Science essentially postulates oneness. The simple meaning of the word "Science" is "knowledge," but it is more fully defined in Funk & Wagnalls' dictionary as "*knowledge* reduced to law and embodied in system," and the same dictionary defines "system" as "orderly combination or arrangement, as of parts or elements, into a whole . . ." Every human subject which has the term "science" applied to it is a self-consistent whole. For instance, just preceding the definition of "Science" given above, we read "*knowledge* of a single fact, not known as related to any other, and of many facts not known as having any mutual relations or as comprehended under any general law, *does not* reach the meaning of science." Indeed, it is interesting to note that in human history the term "science" at one time embodied all natural science, and then, as time went on, knowledge became "departmentalized," as it were, and many different sciences came into being. This took place mainly to simplify methods of study and teaching because of the impossibility of any one man being able to grasp all aspects of that which was called "science." The Encyclopædia Britannica, however, has an interesting paragraph on this point. It states: ". . . we have reached the stage when the different streams of knowledge, followed by the different sciences, are coalescing, and the artificial barriers raised by calling those sciences by different names are breaking down . . . it is often just where this coalescence of two subjects occurs, when some connecting channel between them is opened suddenly, that the most striking advances in knowledge take place. . . . Such considerations show us that science is in reality one, though we may agree to look on it now from one side and now from another as we approach it from the standpoint of physics, physiology or psychology."

Indeed, the signs of the times are that human thought is so being leavened by Christ, Truth, that the day is not far distant when the one Science of all sciences will be recognized to be the Science of spiritual reality,—that which is fundamental to everything in the universe. Fifty years ago Mrs. Eddy saw that there was only one Science and that that was the Science of spiritual reality. There are many statements in her books to this effect. See:—

<i>S. & H.</i> 126: 8-14	<i>Rud.</i> 4: 6-18
123: 30—124: 31	<i>Mis.</i> 64: 21-24
127: 23-29	<i>My.</i> 345: 7-12, 25-30
128: 4-6	

Science in the Scriptures

Jesus was speaking of the oneness and completeness of Science or true knowledge when he told his disciples of the Comforter, and defined it as "the Spirit of truth," that would guide men "into *all* truth." The Bible, from cover to cover, is a scientific book, as we are beginning to realize, though at the time the Bible was written, the word translated "science" was not applied to spiritual things in the way that Mary Baker Eddy applied it, and on the two occasions when the word is used in the Bible it would appear to refer to material knowledge. However, in the Scriptures, the use of terms and symbols such as "the truth," "the Comforter," "the Spirit of truth," "the Holy Ghost," "the city" which "lieth foursquare," and so forth, convey in Biblical symbolism what we mean when we use the terms "Science," "Christian Science," "Divine Science," etc. In fact, as we look through the "Glossary" of *Science and Health*, which contains "the metaphysical interpretation of Bible terms," we find many of them defined in terms of Divine Science, Christian Science, and Science. (See the definitions of "Ark," "Dove," "Elias," "Euphrates," "Gad," "Hiddekel," "Holy Ghost," "Jacob," "New Jerusalem.") See also:—

John 14: 16, 17 [Note the sense Jesus gives that the Comforter was familiar to them already. To those who love spiritual reality, it is always complete and there is "no new thing under the sun." (*Ibid.* See also *S. & H.* 55: 27-29.)]

John 14: 25, 26 (See *S. & H.* 331: 26-31)

15: 26, 27 (See *My.* 238: 16-19. Note the words "the spirit of Truth")

16: 7, (See *Mis.* 174: 30-5 particularly in connection with verses 12-15 13 and 15. See also *Mis.* 189: 3-7)

20: 22 [See *S. & H.* 46: 30-3, 588: 7 (to semicolon)]

Rev. 21: 2, (See *S. & H.* 575: 7-10, 577: 28-31)
10, 16

All the way through our study of Science we may find ourselves thinking, when some activity or office of Science is mentioned, "Oh, but I thought that was the office of the Christ," or "I thought that was the activity of Christianity," or "I thought that was a quality of Mind or Principle," and more and more is this bound to be so, because, as we have said, Science embodies the operation of reality in *all* its phases—it is the interpretation of all divine activity. Earlier in our study we saw that the categories of divine metaphysics could not be placed in "water-tight

compartments," and that flexibility of thought is as vital in the understanding of reality as in the understanding of music or indeed of any subject. Soul-sense is definite, but it is also free, unconfined, and spiritually sensitive to the infinite shades and shadows of divinity.

The Word, the Christ, and Christianity as Aspects of Science

We saw in the previous Study Section that Mrs. Eddy's great discovery was that Christianity is a Science, and that with that discovery she lifted the Word, the Christ and Christianity out of a time element into ever-present Science; she interpreted the Word of God as a *scientific* process of revelation, the Christ as a *scientific* process of translation, and Christianity as a *scientific* process of demonstration. She uses the term "Science," therefore, with each of these aspects of the calculus. Indeed, as we put on the Mind of Christ, we shall increasingly regard these divine processes as operations of pure Science. As this happens, we shall become less and less personal and our demonstrations of Science will be more powerful, because more naturally scientific.

Now let us consider in the textbook the use of "Science" with each of the other three aspects of the calculus.

The Science of the Word

Mrs. Eddy does not use the actual phrase, the "Science of the Word," but she writes of the "Science of creation," the "Science of Genesis," etc. See:—

S. & H. 537: 22-24

S. & H. 509: 29-5

525: 22-24

539: 19-1

Mis. 57: 27-29

Naturally Mrs. Eddy uses the term "Science" frequently with the sense of creation, revelation, declaration and so forth,—all activities of the divine Word,—and so we see that this Word of God, with which we are now becoming familiar, is the ordered and systematic way in which Science is always and irresistibly revealing itself. The order of the days of creation, or revelation, was not "invented" by the prophets. It is fundamental Science.

The Science of Christ

We also read in the textbook of "Christ Science" or the "Science of Christ." See:—

S. & H. 107: 1-3

117: 29-5

55: 16-26

Again, we have just listed a few references where the actual phrase is

used, but Mrs. Eddy's writings teem with the sense of the Christ and its operation as being divinely scientific. Indeed, throughout the chapter "Atonement and Eucharist," which records Jesus' demonstration of the Christ, there are many statements which make it clear that his understanding of that Christ was absolutely scientific. (See *S. & H.* 26: 10-18, 28-9; 43: 28-31; 44: 10-12; 45: 6-7.) Mrs. Eddy writes of Jesus that "He was at work in divine Science" (*Science and Health*, 53: 10-11), and whether Jesus was preaching the Word, manifesting the Christ, or demonstrating Christianity, he was always at work in divine Science, because he was for ever conscious of the irresistible, inescapable, and certain nature of divine fact.

The Science of Christianity

As we saw in the last Study Section, the term "Science" is very frequently used with Christianity, because this was Mrs. Eddy's great discovery—the "Science of Christianity." See:—

<i>S. & H.</i> 483: 13-14 (to comma)	<i>S. & H.</i> 126: 32-8 (See also Marginal Heading)
135: 21-26 (See also Marginal Heading)	98: 22-30 (See also Marginal Heading)
341: 12-16	271: 21-25
342: 16-20 (See also Marginal Heading)	473: 26-29

Again, Mrs. Eddy frequently writes of Science being demonstrable, establishing harmony and so forth. We recognize these divine activities as the function of Christianity, and so we see that Christianity is the demonstration of Science, that which always is and always will be, that which is the only, and consequently that which is irresistible.

It would seem that none of us have yet gained a real understanding of what it means to be conscious of spiritual reality as exact Science, but when we do realize, for instance, that all that constitutes our true selfhood is scientific facts of infinite being—spiritual, but essentially scientific—what a sense of certainty and safety that will bring to us. Do not let us be afraid to conceive of ourselves as scientific facts in God's universe because we believe that that concept is cold, hard, even uninteresting. Mrs. Eddy disproves this belief when she writes, "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace." (*Science and Health*, 265: 10-15.)

The Use of "Science" with the Synonymous Terms for God

Since we are beginning to realize the all-embracing nature of Science, it is natural that we should find the term used in the textbook with every

one of the synonymous terms for God. Mrs. Eddy writes, ". . . everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God" (see *Science and Health*, 127: 4-8), and therefore each synonymous term for God must convey a specific aspect of Science.

MIND.—The most frequent synonym to be used with Science is Mind, for Christian Science was the discovery of the Science of Mind, the Science of ideas, and the fundamental "root-notions" of this Science are ideas. Moreover the original emphasis on the revelation of Christian Science was as the Science of healing through Mind and not through matter. See:—

<i>S. & H.</i> 467: 29-3	(Ideas can be distinguished from illusions only through the Science of Mind)	<i>S. & H.</i> 520: 30-3
88: 9-17		473: 4 (only)
490: 12-14		318: 22-23
202: 6-14		495: 31-8
557: 22-27		180: 27-30
		123: 16-23

SPIRIT.—There are three references to the Science of Spirit in the textbook, and they all give a sense of the future, almost as though pure and absolute Science, which the Science of Spirit must of necessity be, is something that men can attain only through the development of completely pure, accurate, and ordered thinking. See:—

<i>S. & H.</i> 31: 25-2	<i>S. & H.</i> 270: 14-21
28: 4-8	

SOUL.—One of the important facts brought out by Mrs. Eddy's use of the phrase, the "Science of Soul" is that the rule of Soul cannot be reversed. It is absolutely definite. In answer to the question in "Recapitulation," "What are the demands of the Science of Soul?" we find that there are two,—namely, to love God supremely, and our neighbour as ourself. It would seem, therefore, that the Science of Soul is always demanding of us that we become conscious of the one divine identity which includes the identity of all men in its infinitude. Notice what a great sense of oneness and infinitude the whole answer to that question gives. See:—

<i>S. & H.</i> 122: 7-14	(Jesus exposed the material senses by reversing their "reversal")
131: 6-10	(Note that there can be no reversal when false evidence is destroyed)
467: 1—468: 7	(See remarks on this question made above)

PRINCIPLE.—The term "Principle" at once indicates Science itself, and so we do not find the phrase, the "Science of Principle" in the textbook; rather do we find references to the "Principle of Science." Principle implies Science, and Science implies Principle, and therefore it is clear that the operation of Science must be very similar to what we have already

understood of the operation of Principle. It will be remembered that when we studied the synonymous terms for God, we saw that Principle includes all the others, and likewise Science includes all the operations of the infinite. When Science is used with Principle, it emphasizes the fact that there is only one Principle and one Science, and that their operation is irresistible and permanent. See:—

<i>S. & H.</i> 112: 32-3	<i>S. & H.</i> 81: 17-28
112: 16-22 (See also Marginal 306: 25-29 Heading)	272: 28-32

LIFE.—The five references to the “Science of Life” in the textbook all bring out a sense that there is only one divine method whereby we can really prove our understanding of the Science of Life, and that is through the complete surrender of matter and material sense. Every one of the references brings in this sense of rising above the material concept of life (involving little personal lives of our own) to the one infinite Life. See:—

<i>S. & H.</i> 9: 17-24	<i>S. & H.</i> 303: 16-20
57: 1-3 [Note that “chaste” means “pure in design and expres- sion” (Webster)]	409: 27-3 489: 3-5

TRUTH.—There are no specific references to the “Science of Truth” in the textbook, because Truth *is* Science. There can only be one Truth, and there can only be one fundamental Science. The definition of “truth” in Webster’s dictionary reads, in part, “. . . an established principle, fixed law, verified fact, or the like . . . The body of such truths collectively.” It would seem, therefore, that very often, when Mrs. Eddy uses the term “Christian Science,” she is implying the operation of Truth, because Christian Science is certainly the embodiment of spiritual truth. See:—

<i>S. & H.</i> 456: 25-30	<i>S. & H.</i> 506: 5-7	(Note that Christian Science, or Science, are practically syn- onymous in these references with Truth, or truth)
482: 27-29 (“Christian”)	545: 17-20	
70: 4-5 (“the revelations”)	127: 4-8	
	545: 3-6	

LOVE.—Mrs. Eddy speaks of the “Science of Love” once in her textbook (see *Science and Health*, 29: 30-4); but just as Christian Science and Truth are used synonymously, so divine Science and Love are used synonymously also. The fulfilled plan of Science seen from the point of view of divinity constitutes divine Science or the Science of Love. See:—

<i>S. & H.</i> 517: 10-13 (“In”)	<i>S. & H.</i> 45: 6-21
331: 26-31	597: 10-15

Now, on looking back over the sense of Science as used with the various synonymous terms for God, what do we find? The main characteristic which runs throughout the use of Science in this way is that of absolute

oneness; in each case the emphasis is on the operation of the *one* infinite in various aspects. We realized that the Science of Mind, for instance, is concerned solely with ideas; that the Science of Spirit involves only spiritual values,—that is, absolute purity and order; that the Science of Soul concerns the one divine identity in all its infinitude; that there can only be one Principle of all Science; that the Science of Life impels the complete laying off of every material concept of life in order to demonstrate the Science of the one Life; that the one and only Truth must be Science and that Science must be Truth; and that Love implies the fulfilled plan of Science viewed from the standpoint of God alone.

How natural it is to find that sense of oneness when Science is used with the synonymous terms, because we saw right at the outset of our study that science involves oneness and that a subject can only be termed "science" when it is a self-consistent whole. We are not really reckoning in Science, therefore, when we are thinking of ourselves as persons or admitting any other cause or effect but God, the infinite One. When we are conscious only of the one infinite, then Science is operating in all its fulness, glory, and power.

The Study of Science in Mrs. Eddy's Writings

As in previous Study Sections, it will be found helpful to study all the references to "Science" in Mrs. Eddy's books. This is a vast proposition, though, since Science is such a comprehensive term. Therefore the following references and comments, together with those already given, will no doubt help in this individual study.*

Let us be quite clear, all the while, that in studying Science, we are not studying anything new; Science merely gathers all there is to know about God, man, and the universe into one connected, correlated, and systematized whole, so that this knowledge is "classified and made available in work, life, or the search for truth." (See definition of "science" in Webster.)

Science Denies Material Sense and its Evidence

Mrs. Eddy once addressed a National Convention in Chicago, and it is related that when she attended this Convention she was not expecting to speak, but that she was eventually forced into the position of addressing the meeting. The result was that wonderfully inspired and spontaneous address termed "Science and the Senses," the substance of which is given in *Miscellaneous Writings*, pages 98-106. The student is recommended to read this article, for it will bring to him very clearly the realization that to understand and demonstrate Science, the material senses and all they include must be completely silenced. Notice throughout this article too, how the constant references to Science bring out its revolutionary nature,

* See footnote to p. 126.

and what it demands of man. [Note particularly *Mis.* 99: 1-5, 12-15, 28-31; 100: 11-16 ("The"), 19-20; 101: 8-9, 26-30; 102: 27-31; 103: 24-28; 105: 12-19.]

We all admit that the five physical senses are delusive and are quite willing to accept the explanations of material science, even when, in many instances, they contradict the evidence of our physical senses. Should it not seem an extremely logical proposition, therefore, that fundamental spiritual Science, the one Science of all sciences, should rise above physical sense testimony completely and entirely? In fact, corporeal material sense is of no assistance in attaining an understanding of Science, rather does it hinder and darken thought, befogging humanity with vague finite theories. Science pierces these clouds of sense and reveals infinity. See:—

S. & H. 417: 18-19
485: 2-5
273: 10-15 (See also Marginal Heading)
120: 7-14
215: 22-23
461: 11-15
312: 1-4

S. & H. 296: 26-28
274: 7-16
353: 3-6
viii: 4-8
484: 24-27
406: 11-12
288: 27-28

Science is Unconfined

Science, not being dependent on the material senses, or on any evidence arising from them, is fetterless, free, and unconfined. Again, we can see from this that there can be no rigidity, narrowness, or limitation in Science, no time or place—its range of divine facts is infinite. See:—

<i>S. & H.</i> 27: 17-21	<i>S. & H.</i> 372: 8-13
311: 19-22	471: 23-31 ("The") [Doctrines and
331: 6-10	223: 21-24 creeds finitize Truth]
285: 3-6	588: 22-23

Science is Changeless

Unlike material beliefs and mortal theories, which are constantly changing, the facts of Science are permanent and changeless; they are not affected by the comings and goings of mortal mind. See:—

<i>S. & H.</i> 149: 11-12	<i>S. & H.</i> 250: 28-32
2: 15-16	258: 25-5 (See also first Marginal
202: 15-17	Heading)
122: 24-27	217: 1-5

Science is Spiritual and Destroys Dualism

Science is only concerned with Spirit and spiritual values. If good and evil, Spirit and matter, entered into its calculations, it could not be Science, for it would be based on human belief, which is always changing, and not on

invariable Science, "the same yesterday, and today, and forever." See:—

<i>S. & H.</i> 479: 21-23	<i>S. & H.</i> 73: 15-18, 26-30
191: 24-25	330: 25-26
278: 1-5 ("Science")	389: 22-27
127: 26-28	280: 30-6
63: 5-11	300: 13-22

Science Involves Oneness

From the beginning of this Study Section we have seen that oneness is the central fact of Science,—one Principle, one cause, one effect, one substance, one being,—but this oneness is infinite and all-inclusive. We must recognize this *infinity* of oneness,—that it includes infinite diversity, infinite classification, infinite individuality. Mrs. Eddy writes, "In Science all being is individual; for individuality is endless in the calculus of forms and numbers." (*Miscellaneous Writings*, 104: 9-10.) Oneness does not imply one vague "vast forever," rather does it imply ever-present Science in all its many categories and operations. See:—

<i>S. & H.</i> 240: 10-11	<i>S. & H.</i> 249: 1-4
275: 10-23	116: 5-10
112: 3-113: 3	242: 25-26
<i>Rud.</i> 16: 14-17	

Science Involves Harmony

In oneness there can only be harmony. Remembering that the word "harmony" comes from the Greek word "harmos" meaning "joint," it can easily be seen that in the one unified whole of Science, every idea is "joined" or rightly related to every other idea and so demonstrates harmony. See:—

<i>S. & H.</i> 471: 1-2 ("Science" to 514: 28-30 comma)	<i>S. & H.</i> 562: 11-16 60: 24-28
472: 6-11	219: 20-21
81: 25-30	402: 15-16
427: 9-12	407: 22-24 ("In")

Science is Demonstrable

The harmony of Science is demonstrable in human experience, for the facts of Science operate in truth, in belief, at all times and under all circumstances—indeed, there is no place where these eternal facts are not operating right here and now. See:—

<i>S. & H.</i> 98: 15-21	<i>S. & H.</i> 361: 23-25
341: 12-16	358: 9-13
ix: 20-24	273: 24-28
147: 14-31	120: 17-24
329: 12-13	171: 12-13

Science Demands Honest Adherence

Because Science is exact, it demands of every man adherence to its divine standard. It is comforting to realize that Science involves harmony and that it is demonstrable and ever-available, but unless we ourselves are letting Science so transform our lives that we are manifesting some measure of divine qualities, we cannot experience the blessing and fruitage of Science. Hypocrisy is no part of Science and we should never let it fool us. See:—

<i>S. & H.</i> 483: 8-12	<i>S. & H.</i> 61: 9-11
104: 19-22	242: 30-3
444: 31-18 (See also Marginal Heading)	329: 21 (only)
410: 23-30	453: 21-23, 16-17
446: 15-20	449: 13-18
326: 3-8	

Let us always remember, though, that Mrs. Eddy writes, "Science is a divine demand, not a human." (*Science and Health*, 329: 22-23.) She also says, ". . . Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God . . ." (*Miscellaneous Writings*, 16: 10-12.)

Science Interprets and Explains

It is only Science that can dispel mystery and enigma in both the so-called physical and spiritual realms and interpret the universe aright. See:—

<i>S. & H.</i> 124: 14-19	<i>S. & H.</i> 127: 26-27
80: 15-18	461: 11-15
83: 6-7	

There are many more aspects of Science that the student will find for himself as he continues in this study, for it is naturally not possible in these few pages to go into all the ramifications of Science. For instance, as he continues with this study, he will quickly see that Science is absolute and final, is exact, has divine order, is irresistible, must be understood, and so forth.

Now, if we look back over the few headings we have listed regarding the activity of Science, we shall realize that we have previously associated these activities with either a synonymous term or with the Word, the Christ, or Christianity. For instance, take the first heading. Science *denies material sense* through Soul, and through rising above the material concept in Life. This process is also an activity of the Word, because Mrs. Eddy writes that the days of creation appear "as mortality disappears." (See *Science and Health*, 520: 10-15.) The *unconfined* and *changeless* nature of Science is also made manifest through Soul. Again, the *destruction*

of *dualism* in Science takes place through the calculus of Spirit (see *Science and Health*, 209, 16-30), and because of the fact of the one Christ forever translating "man and the universe back into Spirit." Again, the *oneness*, the *harmony*, and the *demonstrable* nature of Science are all qualities of Principle, but we have also seen that Christianity is essentially concerned with demonstration.

What do we conclude from this, therefore? Surely, once again, that Science is the whole plan of metaphysics expressed through infinite categories, and that when we are viewing them from the standpoint of oneness, we are looking at those categories from the standpoint of Science, the fourth aspect of the calculus.

Divine Science, Absolute Christian Science, and Christian Science

In our study of the term Science in Mrs. Eddy's textbook, we shall have noticed that there are different qualifying adjectives used with this term. Mrs. Eddy herself writes, "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind." (*Science and Health*, 127, 9-14.) A glance through the concordance, however, will reveal that of the various terms mentioned above, Divine Science, Christian Science, or Science alone, are used in her books almost to the exclusion of the others; in fact, in the whole of her writings, Spiritual Science only occurs once,—and that in the above passage,—and Christ Science four times, whilst the other terms are used hundreds of times.

It is most clear that throughout her textbook Mrs. Eddy is elucidating Science from three levels or standpoints of thought,—namely, those of divine Science, absolute Christian Science, and Christian Science. When we realize this, then none of the statements in that book ever appear to be contradictory. It must be clearly seen, however, that divine Science, absolute Christian Science, and Christian Science are not three different operations, they are merely three viewpoints from which to regard the one Science, just as mathematics, for instance, can be used as pure mathematics or applied mathematics, though it is all the one mathematics.

Divine Science

Divine Science would seem to be the highest viewpoint from which to regard Science. Mrs. Eddy writes, "Life, Truth, and Love are the realities of divine Science" (*Science and Health*, 298: 2-3), and, as we have seen, Life, Truth, and Love express the essential nature of God. A study of the term "divine Science" throughout the textbook will reveal that when this

term is used, Mrs. Eddy is speaking of Science as viewed from the God-head, from divinity. See:—

<i>S. & H.</i> 274: 23-25	<i>S. & H.</i> 575: 7-10
292: 4-6 ("Divine")	560: 10-11

This does not mean that Mrs. Eddy's statements made from the viewpoint of divine Science do not deal with material sense. They certainly do, but from the standpoint of the fundamental naturalness and allness of the Science of divinity. See:—

<i>S. & H.</i> 321: 6-18	<i>S. & H.</i> 42: 15-21
226: 14-21	543: 8-16

Absolute Christian Science

This term is used very seldom by Mrs. Eddy, but the most striking illustration of her use of it is in the opening paragraph of "Recapitulation," where she writes of this chapter, "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics." Since "Recapitulation" is a summary of Mrs. Eddy's whole system of divine metaphysics, does it not seem as though the standpoint of absolute Christian Science is that of the elucidation of the pure spiritual values of metaphysics (i.e. that which is above matter) and of the relationships which exist between them? When Science is regarded from this standpoint of absolute Christian Science, it is seen as the perfect demonstration of spiritual values, resulting from the consciousness of the inseparability of God and man. See:—

<i>S. & H.</i> 573: 13-28	<i>S. & H.</i> 454: 11-13
254: 16-23	372: 14-17
448: 23-25	

Christian Science

Mrs. Eddy writes, ". . . the term Christian Science relates especially to Science as applied to humanity" (*Science and Health*, 127: 15-16), and this is the term that is used most frequently in her writings, because her revelation was essentially that of Christian Science, healing and saving mankind. She writes again, "The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing." (*Science and Health*, 123: 16-18.) (See also *Science and Health*, viii: 24-28.) In "Recapitulation," in answer to the question "Are doctrines and creeds a benefit to man?" Mrs. Eddy indicates how this standpoint differs from that of divine Science, when she writes, "The author subscribed to an orthodox creed . . . and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science,

of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science." (*Science and Health*, 471: 22-31.)

There are so many references to Christian Science and its infallible operation, that it is difficult to indicate a small, representative selection, but the following may give a more overall picture of the purpose and activity of Christian Science:—

<i>Ret.</i>	25: 3-11 (to first period)	<i>S. & H.</i>	288: 20-26
<i>Rud.</i>	1: 1-4		456: 25-6
<i>S. & H.</i> 107: 1-14 (See also Marginal Headings)			

The student will be well rewarded if he takes all the references to Christian Science and lists the different aspects of its operation as stated in the textbook, for these references certainly give one a wonderful sense of strength, certainty, and freedom, and surely this is the liberating purpose of Christian Science.

The Calculus Viewed from the Three Standpoints of Science

Having seen that Science can be regarded from these three standpoints, it is natural to assume that the Word, the Christ and Christianity can also be regarded from these same three standpoints.

As we have seen, "Life, Truth, and Love are the realities of divine Science" (*ibid.*), and all the way through our study of the calculus we have felt the impulsion of Life in the Word, Truth in the Christ, and Love in Christianity, the impulsion of divinity as it were, the impulsion of divine Science. Viewed from divine Science, the *Word* is the "everlasting I AM" of Life, the infinite Father (see *Science and Health*, 290: 1-2); *Christ* is the infinite ideal, Truth, the divine Son (see *Science and Health*, 18: 15-16); *Christianity* is the fulfilled demonstration of the divine plan of Love, the infinite Mother (see *Message to the Mother Church*, 1901, 4: 13-16, and *Science and Health*, 451: 6-7); and the standpoint of *divine Science* itself is best conveyed by the terms divine Principle, Love, which indicate the threefold divine Principle,—Life, Truth, and Love,—forever fulfilled. (See *Science and Health*, 331: 26-3.) The first description given by Mrs. Eddy of John the Revelator's heavenly city, which "lieth foursquare," is from the standpoint of divine Science, as can readily be seen by reading the description given on page 575, lines 7-21, of the textbook.

The standpoint of absolute Christian Science, as we have seen, involves the demonstration of pure spiritual values. From this standpoint all our calculations involving a creative sense (the *Word*) are necessarily impelled by the highest and purest creative aspect, which is naturally that of Life, Truth, and Love, divine fatherhood, sonship, and motherhood [see *Science and Health*, 303: 10-12 (to semicolon), and 577: 13-14 ("first" to semicolon)]; our calculations involving the operation of the ideal in

everything we do are impelled by the *Christ* as Truth, Life, and Love, the ideal forever manifesting itself individually and universally, thus being irresistible (see *Science and Health*, 98: 15-21); our calculations regarding true relationship (*Christianity*) are impelled by Life and Love, which involves the demonstration of all individuality operating harmoniously in the universal plan of Love (see *Science and Health*, 26: 30-32); finally, we see that all these divine calculations are possible because Science, or Truth, has one perfect, universal, ever-available plan which is Love. Truth and Love characterize *absolute Christian Science* itself. (See *Science and Health*, 448: 19-25.) The second description which Mrs. Eddy gives of the heavenly city is from the standpoint of absolute Christian Science. If we read this description on page 577, lines 12-27, of the textbook, we shall see that it involves "cardinal points," and cardinal points involve calculations—in this case absolute calculations of divine fact. Moreover, the first cardinal point is "the Word of Life, Truth, and Love," which we have just seen indicates the Word from the standpoint of absolute Christian Science.

Throughout the Study Sections on the calculus we have been considering Christian Science, because we have paid a great deal of attention to the application of divine reality to the human; we have considered the divine orders of the *Word*, the *Christ*, and *Christianity* mainly as: (1) the ordered *revelation* of reality through "Mind, Spirit, Soul, Principle, Life, Truth, Love" (*Science and Health*, 465: 10), which dispels the darkness of ignorance; (2) the ordered *translation* of the Christ ideal through "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (*Science and Health*, 115: 13-14), whereby the testimony of the physical senses is analyzed, uncovered, and annihilated; (3) the ordered *demonstration* of the divine ideal through "Principle; Mind; Soul; Spirit; Life; Truth; Love" (*Science and Health*, 587: 6-7), whereby the testimony of the corporeal senses is obliterated.

The Order of Science

What is the order of Science itself? This order is best symbolized by the candlestick which God told Moses to make. A simple reading of the instructions given to him, as recorded in Exodus, 25: 31-40, will show that this candlestick involves both the sevenfold and the fourfold sense of Science, for it has a main shaft and six branches (three out of one side of the shaft and three out of the other), and four levels. All through our study of Science we have seen that it embraces all the synonymous terms and the calculus, so what better symbol could have been used than this candlestick? The main shaft must symbolize Principle, for we have seen that in Science the accent is certainly on Principle. The three branches on the left side must symbolize Mind, Spirit, and Soul,—the synonymous terms that are accented in the application of Christian Science to the

human; and the three branches on the right side must symbolize Life, Truth, and Love,—the synonymous terms that are accented in absolute Christian Science and divine Science. What a wonderful picture of Science this candlestick is, therefore, since its symbols embrace the essential aspects of divine metaphysics, just as Science does.

Science presents a truly vast picture, but do not let us be afraid of it. Men give untold time to studying physiology, physics, and so forth, and Mrs. Eddy says, "To be appreciated, Science must be understood and conscientiously introduced. . . . It is true that it requires more study to understand and demonstrate what these works [the Bible and *Science and Health*] teach, than to learn theology, physiology, or physics; because they teach divine Science, with fixed Principle, given rule, and unmistakable proof." (*No and Yes*, 11: 13-22.) We shall always be understanding more of Science as we seek Truth in an ordered way, and because every one of us in reality has the Mind of Christ, our search will be unlaboured, sweet, and completely satisfying. Remember, there is only eternity, and time does not enter into the study of Science. Hours of study that are unlaboured and bring inspiration are just feasts of Soul, but at the same time moments of clear, exalted thinking in our everyday life are just as important, and they become more frequent as we put first things first and acquaint ourselves with God.

Let us remember, too, that "Human language can repeat only an infinitesimal part of what exists." (*Science and Health*, 520: 5-7.) We have endeavoured in these Study Sections to present an ordered approach to the understanding of Science, and this must necessarily be through the limitations of human language, but we have always tried to let the spirit of Science guide us so that those who have followed along with us may feel that they are not only studying the letter but imbibing the spirit, thus gaining some understanding of "practical, operative Christian Science." (*Miscellaneous Writings*, 207: 5-6.)

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