

# GOD'S NATURE AS PRINCIPLE

No. 4 of a Series on the  
Sevenfold Nature of God

PEGGY M. BROOK

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## AUTHOR'S NOTE

This booklet contains the substance of the fourth of a series of seven talks on the synonymous terms for God as given by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. (See page 465: 8-10.)

These talks were delivered in London in the Spring of 1956. They began with a single talk on God's nature as Love. This was the outcome of a great desire to know more of what divine Love is and to share these findings with others. This resulted in six more talks being given week by week, the purpose of which was to share a living sense of the nature of God as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

Many appreciated the tape recordings of these meetings and in response to requests they were made available in this series of booklets published during the years 1960-1967.

PEGGY M. BROOK  
*London, England*

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

S. & H.	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
No.	<i>No and Yes</i>
Mess. '01	<i>Message to The Mother Church, 1901</i>
My.	<i>The First Church of Christ Scientist and Miscellany</i>

## *God's Nature as Principle*

“In the beginning God created the heaven and the earth.” “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” “I can of mine own self do nothing . . . the Father that dwelleth in me, he doeth the works.” All these statements were made at different periods of Bible history by inspired thought which recognized, through actual life experience, that there is a supreme governing power behind the universe, moving, guiding, controlling all things. The Biblical writers called this power by the name “God,” and religious thinkers down the ages have most commonly assigned this name to the great First Cause. Jesus frequently used the term “Father.” Throughout the Scriptures the name and nature of Spirit, Soul, Life, Truth, Love were constantly attributed to this supreme power.

Mary Baker Eddy, a deep student of the Bible in the late nineteenth and twentieth centuries, and the discoverer and founder of the Science she denominates Christian Science, further defined God as “Principle,” a term which ancient religious writers did not use, although they were conscious of the harmonious government and inter-relationship of all things which it implies. From her Biblical study and spiritual research Mrs. Eddy also introduced the term “Mind” as synonymous with God, in an age when mental systems of every type were gaining recognition in the West in the form of mesmerism, hypnotism, and so forth. This term “Mind,” however, indicates the Mind which is divine and spiritual (not merely mental, human, nor personal), the Mind which Paul implied in his words, “Let this mind be in you, which was also in Christ Jesus.” In defining the supreme power as the divine Mind, Mrs. Eddy made a clean, clear contribution at the outset of a mental revolution which was to uncover the depths of the carnal mind and put forth ever more theories regarding mental power.

And so, in accordance with scientific method, yet continuously

impelled by divine revelation, Mrs. Eddy was led to define the infinite nature of this great First Cause or God through seven terms, which are synonymous in that they all refer to one infinite power but convey different facets of this power. These terms are Mind, Spirit, Soul, Principle, Life, Truth, and Love. She writes of them, "God is divine Principle. . . . His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as *one*. The divine Principle includes them all." (*My.* 225: 27-30).

The capitalized term Principle, then, is an all-inclusive term which refers to a supreme power governing and controlling its infinite expression, all the facts and functions of which are inter-related and operate harmoniously in obedience to this Principle.

It is sometimes supposed that to think of God as Principle gives a cold, impersonal, and rigid sense of Deity. This is far from the truth. Mrs. Eddy herself writes in *No and Yes*, "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. As the divine Principle is comprehended, God's omnipotence and omnipresence will dawn on mortals, and the notion of an everywhere-present body—or of an infinite Mind starting from a finite body, and returning to it—will disappear" (20: 8-17). She also writes, "We hear it said the Christian Scientists have no God, because their God is not a person. Let us examine this. The loyal Christian Scientists absolutely adopt Webster's definition of God, 'A Supreme Being,' and the Standard dictionary's definition of God, 'The one Supreme Being, self-existent and eternal.' Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: 'God is Spirit,' 'God is Love.' Then, to define Love in divine Science we use this phrase for God—divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love. . . . It is logical that because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God—for both have

the nature of God. . . . Because Christian Scientists call their God 'divine Principle,' as well as infinite Person, they have not taken away their Lord, and know not where they have laid Him. They do not believe there must be something tangible to the personal material senses in order that belief may attend their petitions to divine Love. The God whom all Christians now claim to believe in and worship cannot be conceived of on that basis; He cannot be apprehended through the material senses, nor can they gain any evidence of His presence thereby. Jesus said, 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed' " (Mess. '01, 3: 8-19, 28-2, 7: 18-29).

Naturally the term Principle emphasizes *Science*. This we shall find constantly as we consider God's nature as Principle.

We have seen in the three previous booklets in this series that God's nature as Love radiates a pure Christianity with its warmth, its all-embracing nature, its universality; God's nature as Truth emphasizes the Christ,—the dynamic rock-like power of the Christ ideal; God's nature as Life conveys the timeless, eternal, living sense of the Word of God. Now we shall see that God's nature as Principle pin-points Science and involves law, order, rule, system,—in fact, all that is exact and scientific, and yet at the same time *infinite*, for we are considering the *divine Principle*.

#### THE GOVERNMENT OF DIVINE PRINCIPLE

In the creation story in the first chapter of Genesis the fourth day is illustrative of God's nature as Principle. The great symbol there is that of system and government, conveyed by the creation of the sun, the moon, and the stars,—the solar system. These great lights are "to divide the day from the night" and to be "for signs, and for seasons, and for days, and years," which implies classified and systematic operation. They are also "to give light upon the earth, and to rule over the day and over the night," indicative of an active, governing power.

The fourth thousand-year period of Bible history illustrates the operation of this fourth day of creation. This stage in the

history of the Israelites is known as "the kingdom period," and it was the period when the children of Israel were specifically resolving the question of government. They had been forty years in the wilderness and now they had entered the promised land as a nation. At first they had judges to rule over them; then they demanded a king. The real government, though, lay in the spiritual vision of the prophets, who understood in a great measure the workings of the spiritual idea. Most of the kings rejected the divine authority of the prophets' vision, however, and so were overthrown, and the two kingdoms of Judah and Israel were eventually taken into captivity. But all through this period the Israelites were working out what constituted the nature of true government. They were really seeking to find and embrace the divine Principle by which man lives and which governs the universe, including man.

So one can see that the fourth day and the fourth thousand-year period of Bible history are very much concerned with government,—with what it is that governs, what it is that fundamentally controls man and orders his life. Spiritually interpreted, they illustrate in detail the nature and operation of divine Principle.

We can trace in our own lives the import of this fourth thousand-year period in its positive aspect, when we are willing to yield a personal, separated sense of our ego, with its self-centredness and human will, and accept our eternal unity with the one Principle of all being, conscious of its harmonious workings and its government of the universe, including man.

#### PRINCIPLE IMPLIES SYSTEM

Let us consider what it means to have a principle of any subject, such as the principle of arithmetic, or of music, or engineering. The Oxford dictionary defines the term "principle" as "That from which something takes its rise, originates, or is derived." Principle, therefore, implies the fundamental source of anything. The definition continues, "Fundamental truth, law, or motive force. 1. A fundamental truth or proposition, on which

many others depend." Webster's dictionary defines this same aspect of principle as "A comprehensive law or doctrine, from which others are derived, or on which others are founded." A principle, therefore, is not one point nor any circumscribed concept; it involves the operation of all the laws and all the rules of a subject, and their exact inter-relationship,—the whole system or method of that subject. Wherever there is a principle of any activity it implies that there is exact relationship between its factors.

Another important point is that wherever you have a subject that operates according to a principle and therefore through a system, anybody can understand it. Because there is a principle of arithmetic, and of music, and of engineering, anybody who will apply himself can understand and practise those subjects. If the grasping of a subject depended on having just a flair or a personal ability, that would not offer a universal process available to everyone.

The great contribution to the infinite subject of God which Mrs. Eddy made with her discovery of Christian Science, was that she showed spiritual Truth, which is the only, the fundamental reality, to be *Science*, with a *Principle* operating through divine system so that all may learn and understand it. She writes of her discovery, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1). Before the coming of the scientific era, an advanced spiritual consciousness was attainable only by those who had a leaning towards the mystical or a flair for religious experience, but Mrs. Eddy was led to reduce divine metaphysics to a system, so that any man can understand it and thereby exercise his spiritual sense to the point where a systematic approach melts into the flow of natural spiritual realization, which is every man's birthright.

It is the same in any subject. Music, for instance, operates according to a principle which expresses itself through fundamental tones and an ordered system by means of which everyone can learn music. Students find that their musical sense develops as they pursue, understandingly and with the true spirit, a logical ordered approach to music through its principle. If there

were no principle of music expressing itself in an ordered system through which it can be learned, there would be little hope for the seeker; there would just be the gifted individual here and there who could catch a glimpse of music and express it. But it would not be universally available, as it is because it has an ordered system through which one can learn and understand it. True, there are many who have a musical flair, just as in human experience there are those who seem to have a spiritual flair. These individuals appear to be above and independent of the "letter," and yet experience shows that at some time even they need to become aware of the basic fundamentals of their subject if they would pursue it in its infinitude. A flair, or even genius, at some point involves limitation, unless such natural ability is coupled with an understanding of the principle involved. Wherever this wedding of the spirit and the letter takes place, all the limits are off.

Why should there not be a similar approach to spiritual values, the most fundamental values that there are? Surely the great First Cause must be a supreme Principle expressing itself through divine system, infinitely ordered, exact, and understandable.

As we have seen, Principle emphasizes Science, and in connection with this it is of interest that many years ago when John Doory discerned that Christian Science was truly *Science* in the essential meaning of that term,—it was not just religion, but was Science,—he asked two students if they would trace all the scientific terms that occur in the Christian Science textbook and study carefully Mrs. Eddy's use of them. Out of that research came a significant discovery. These two individuals found that Mrs. Eddy uses seven essential terms connected with Science and system; in fact, they considered that these seven factors must be present in order to have a system or a science operating according to a principle. These factors are law, order, rule, system, method, form, and plan or design. Moreover, these two individuals, quite independently of one another, had both placed these terms precisely in that order. It seemed to them from their research that *law* is a prime concept in science. Out of law comes *order* and the discernment of *rule*. This constitutes *system*, which has a

*method* of operation. Method, in turn, establishes *form*, and the whole activity has *plan* or *design* behind it. They went further than this, for their close study of these seven scientific terms as used throughout Mrs. Eddy's writings caused them to associate their spiritual import with the seven synonymous terms for God,—law with Mind, order with Spirit, rule with Soul, system with Principle, method with Life, form with Truth, and plan or design with Love. Fundamentally, though, these terms refer to the whole operation of divine Principle in its Science. As we have quoted previously, Mrs. Eddy says of the synonymous terms for God, "The divine Principle includes them all." Therefore one finds that the seven terms of law, order, rule, system, method, form, and plan or design most clearly convey the nature of Principle itself in its sevenfold operation. Though this classification can never be rigid, for one is dealing with an infinite subject, nevertheless the basic association of these terms with God's nature in this way is easy to discern and most practical in its import. In this booklet we shall consider them in more detail as they relate to the operation of divine Principle, and thus gain a feeling of their certainty and natural power in the realm of spiritual reality.

#### A SEVENFOLD ASPECT OF PRINCIPLE

This is the way we are going to take the sevenfold nature of divine Principle in its revelation of Science and system:—

Principle as *Mind* is *spiritual power* that operates as *law*

Principle as *Spirit* is the *classification of ideas* that operates as *divine order*

Principle as *Soul* is the *oneness* that operates as *rule*

Principle as *Principle* is *Science* which operates as *divine system*

Principle as *Life* is *interpretation* that operates as *method*

Principle as *Truth* is *foundational fact* that operates to *cast out error and establish the true form of man*

Principle as *Love* is *harmony* that operates as *restful design*

We can summarize this operation as the *spiritual power* of Principle, the *classification* of Principle, the *oneness* of Principle, the *Science* of Principle, the *interpretation* of Principle, the *foundational facts* of Principle, and the *harmony* of Principle, all being expressed through *law, order, rule, system, method, form, and plan or design*.

In pondering God's nature as Love, Truth, and Life in the first three booklets of this series we have taken in each case some sevenfold statement from the Bible that illustrates these aspects. Divine Principle gives a sense of power and foundation, and the Psalm that came to mind in studying God's nature as Principle was Psalm 46, which begins, "God is our refuge and strength, a very present help in trouble." If you read through that Psalm, you will find that it emphasizes the *power* of God, bringing out an established, foundational sense. It is the Psalm which declares, "God is in the midst of her; she shall not be moved: God shall help her, and that right early." It ends with the loving, yet firm command, "Be still, and know that I am God."

#### PRINCIPLE AS MIND: SPIRITUAL POWER THAT OPERATES AS LAW

*Principle as Mind* is *spiritual power* that operates as *law*,—the *spiritual power* of *Principle*. Psalm 46 begins, "God is our refuge and strength, a very present help in trouble."

Power is a factor common to God's nature as both Principle and Mind, for power lies in idea,—idea governed by divine Principle.

Let us consider the activity of spiritual power in relation to Principle. In the "Scientific Translation of Mortal Mind" on pages 115-116 of *Science and Health* Mrs. Eddy analyzes it through three degrees,—"Depravity," "Evil beliefs disappearing," and "Understanding." The third degree termed "Understanding" is defined by a sequence of spiritual qualities presenting the nature of reality: "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." These qualities are expressive of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and it is to be noted that the fourth quality is spiritual

power. In an ascending sense it is clear to see how on our spiritual journey the wisdom of Mind, the purity of Spirit, and the spiritual understanding which Soul imparts, lead us to the realization of the spiritual power of divine Principle, whether this seems to take place over a period or happens in a split second in any given situation. A conscious, pure awareness or identification of the ever-operative facts of divine Principle brings spiritual power into our experience. In reality, that power is always there, always in operation, but we touch and experience it in its pure essence through conscious spiritual awareness and understanding. In the days of creation, the first day brings the light, but it is the fourth day which reveals the origin of that light and shows the workings and power of the sun, the moon, and the stars. We begin by entertaining divine ideas,—the light of Mind dawns on our thought,—and then as we let those ideas develop and become definite to us through understanding, we become vitally aware of the workings and power of their divine Principle.

Principle as Mind shows that the power of Principle lies in ideas which have an eternally harmonious relationship to one another through their Principle, and the operation of these ideas is law in any situation. The power of Principle is the power of that which *is*; it is what one might call "stationary power." Moreover, it is power because of the harmonious relationship of ideas in a whole. Consider arithmetic as an analogy; the fact of five and five making ten is power in the realm of arithmetic. Why? Because it is a fact that *is*—it has no beginning and no end—and also it is a fact which is harmoniously related to every other fact by reason of the principle of arithmetic. It does not exert what might be called "directed" power to overcome a mistake. Rather is it stationary power; because it just *is*, and is an intelligently related fact in the whole system of arithmetic, it operates with power to bring a solution, whenever you use it appropriately. In the same way, ideas always exist in the Principle of being; they exist as what one might term spiritual power-units. In the realm of music the power-units are tones. In the realm of arithmetic the power-units are the numerals. In each of these subjects these fundamental units operate with power in their respective realms only because of their harmonious relationship to one another,

governed by their principle. They could not do this if they were isolated units with no principle or science uniting them. In the realm of being, power lies in spiritual ideas. As one opens one's thought to them, they operate with power because they *are* and because of their inter-relationship, through their Principle, with all other ideas in Being.

Power is defined in Webster's dictionary as "control; authority; command; government;" also as "ability to act . . . exerted ability to act." All the potentialities of action are vested in the divine Principle of the universe operating through ideas of the divine Mind, ideas that are the power-units of being,—omnipresent and omnipotent. Mrs. Eddy writes, "Infinite space is peopled with God's ideas" (*S. & H.* 503: 15-16), and as you entertain an idea of God, it does not matter who you are, what you are or where you are, that idea exists in its own realm as power and operates with power. That is why a child can effect a wonderful healing just as successfully as a metaphysician. In the realm of arithmetic one can see that the principle of arithmetic does not operate any better for an advanced mathematician than for a child, though the former will obviously have a more extensive and exact knowledge of it. The facts of the principle operate impersonally, though.

I believe that one of the clearest illustrations of spiritual power operating as law, through ideas, was the Dunkirk incident during the last world war. The situation was so critical that Churchill asked everyone in Britain to pray, and millions went to their churches and prayed. Naturally, they all prayed differently, because there are many different ways of approaching God, but in the main they lifted up their thought to a power outside themselves. They lifted up their *thought*; they did something mentally. They lifted their thought to a power greater than themselves, virtually saying, "*We* can do little humanly, but there is a power greater than ourselves which is governing." That was the main accent of our prayer. And what happened was that such prayer opened thought to the eternal activity of spiritual ideas that operate and always are operating in the realm of the Infinite, and those ideas operated with power to change that situation. For instance, they operated through a

series of events to change the minds of the attackers, who could have inflicted a mighty blow on the British Isles. We may look at this from a lower level of experience and attribute such a change of mind to human events. But what changes human events? Primarily, the great causative factor is mind. The Principle of the universe is of a mental nature and one day it will be realized that Mind is the fundamental factor behind every event—spiritually, morally, physically, and individually, collectively, and universally. On this occasion, the spiritual power of ideas operated to change the human scene. Whereas it had been brilliantly sunny, a mist came over the sea and gave protection from the enemy. Moreover, spiritual power operated as creative ideas, to impel a great many ordinary people who had boats to get them out and go across to Dunkirk to rescue men. Those were the practical ways in which the spiritual power of ideas operated here on this plane of existence.

One might say, "Well, doesn't that imply that the divine Principle of the universe is particularly British and works in a British way?" No, because if one takes a bigger view of it, one sees that as in all these matters, spiritual power operates for the best under present circumstances, or to promote the greatest good for the greatest number at the particular time. Many attribute the salvation at Dunkirk to divine intervention, and it is a clear example of the power released by turning to a Principle higher than self, and witnessing that Principle operating through intelligent spiritual ideas.

This impersonal operation of Principle is helpful to realize in many situations that arise in relationships. For instance, we may be faced with the knowledge that some individual is absolutely determined to take a certain action. We may think, "I cannot change their mind, and if their mind does not change, it is going to affect a situation adversely." Surely what we must then do is to lift our thought to the fact that governing the situation is a higher power than human will, and realize that no person is the dominant factor in any case; if what any person proposes to do is not in accord with Principle, then it cannot be done. If we rise in thought to the fact that divine Principle is the power that is governing, and that divine Principle operates through ideas,

through the one Mind, to change, if necessary, what looks like people's wilful thinking, then we shall feel a peace and a calm about the whole situation. Moreover, that situation will come into line with the one Principle that operates as Mind, the Mind of all men. I have often experienced this, and I have seen an individual change his mind when it would appear that nothing can change him. He is all set to take a certain step which we may feel in our hearts is not in accord with Principle. Naturally we may be wrong or we may be right, and no one can say humanly what another should do, but if we lift our thought to the fact that divine Principle, not person, governs, and that Principle is the one great power operating as ideas, as the one Mind, then it is law to that situation. We may witness what appears to be a change of mind on the part of a person, or we may witness quite different effects from their action than those visualized, but we are never really dealing with *people* as units. It is a case of beliefs or illusions being superseded by ideas. This must manifest itself in the human to bless all who are ready to be blessed in any situation, because Principle operates impartially as a whole. It never operates to bring about personal advantage in any way. It operates to bring about what we call "the greatest good for the greatest number."

In considering Principle as Mind,—spiritual power operating as law,—it is well to reflect on the nature of law. Webster defines law, in part, as "The will of God, whether expressed in Scripture, implanted in instinct, or deduced by reason." All law has a controlling authority behind it. Mrs. Eddy declares, "God's law is in three words, 'I am All'" (*No. 30: 11*). The controlling authority is God. Therefore the great necessity is to become aware of the nature of this "I" or Ego, the divine Principle of the universe, so that we experience the operation of law—God's law—which is supremely natural and fundamental. Mrs. Eddy writes, "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: 'I knew that Thou hearest me always;' and he raised Lazarus from the dead, stilled the tempest, healed

the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance. A miracle fulfils God's law, but does not violate that law" (S. & H. 134: 21-32). When Jesus walked on the water, he was not violating the so-called law of gravity so much as fulfilling a higher sense of this law, namely, that man is drawn to and held by "the natural law of harmony," which is a law of love, protection, and safety. God's law is "the natural law of harmony" in every situation. Since law always implies a controlling authority, law is the authoritative operation of the ideas of divine Mind governed by their Principle. If we could only realize more clearly the naturalness of the power of Principle governing through idea, we should witness what we call miracles far more extensively,—miracles that are merely the fulfilment of God's law.

Psalm 46 begins, "God is our refuge and strength, a very present help in trouble." Why? Because the one Principle of the universe never ceases to operate through harmoniously related ideas which are ever-available. This is spiritual power operating as law.

#### PRINCIPLE AS SPIRIT: THE CLASSIFICATION OF IDEAS THAT OPERATES AS DIVINE ORDER

Now we come to *Principle as Spirit*. *Principle as Spirit* is the classification of ideas that operates as *divine order*,—the classification of *Principle*. Psalm 46 continues, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

This verse from Psalm 46 implies that we need not fear even when we witness vast overturnings taking place, if we realize that divine Principle, which is the one great power behind the universe, is forever operating as irresistible divine order. Indeed it is this very fact that must overturn and overturn "until he come whose right it is,"—until the one spiritual Principle is understood and accepted as the governor of the universe.

In his book "Human Destiny" Lecomte du Nouÿ, the dis-

tinguished physical scientist, describes as "perfect disorder" the material universe and the theories relating to it. The disorder of matter and material theories will become more and more obvious as, through Science, we begin to understand divine Principle's fundamental spiritual classification of ideas and their ordered and eternal operation. But at the same time, through this very awareness of divine order, we shall discern the spiritual reality behind everything in the universe and so will find ourselves translating the universe out of a finite material concept into its spiritual actuality. Then we shall experience God's will on earth as in heaven, and realize divine order here and now. Primarily this takes place in individual consciousness, and in proportion as it does, its collective and universal manifestation becomes apparent.

It is one of the greatest blessings to become consciously aware of divine order. Pope declared, "Order is heaven's first law." Have we ever considered deeply that the very first law of heaven,—of spiritual consciousness,—is order?

Let us take the idea of order and consider two aspects of it as defined in Webster's dictionary: first, the sense of order as "a condition in which everything is so arranged as to play its proper part;" and secondly, the sense of order as "Regular arrangement; any methodical or established succession or harmonious relation." Order, then, can either be a state in which everything is playing its proper part or a fundamental succession of values. One aspect inevitably involves the other. In eternal Being, because divine Principle classifies all its ideas in divine order, that is, because Principle expresses its ideas through ordered yet infinite categories, its creation unfolds itself through order. Thus we find that even the human concept of the universe gives evidence of a plan where everything reproduces itself in an ordered way.

Mrs. Eddy discusses this in *Science and Health*. She writes, "Natural history presents vegetables and animals as preserving their original species,—like reproducing like. A mineral is not produced by a vegetable nor the man by the brute. In reproduction, the order of genus and species is preserved throughout the entire round of nature. This points to the spiritual truth and Science of being. Error relies upon a reversal of this order, asserts

that Spirit produces matter and matter produces all the ills of flesh, and therefore that good is the origin of evil. These suppositions contradict even the order of material so-called science" (277: 13-23). So here she speaks of "the order of genus and species"—"like reproducing like." It is because there exists fundamental classification in the Principle of all creation, that even in the universe that we see around us, a tree produces a tree, a flower produces a flower, a bird produces a bird, a man produces a man, and so on. This also makes for order in this universe. If a tree occasionally produced a bird, or a man suddenly produced a flower or was liable to bring forth anything, there would be chaos. But because there is this purity of reproduction, stemming from fundamental classification, there is resultant order in the universe. As Mrs. Eddy says of this order of reproduction, "This points to the spiritual truth and Science of being."

From the foregoing we can see that purity is very closely connected with order. It is because there is purity of reproduction in nature—no mixing of its categories—that there is order. Purity and order go hand-in-hand even in daily living. Take the everyday experience of caring for a home, for example. If a house-wife has a sense of order in her home, it is because she is expressing, in a degree, purity or singleness of mind. Whatever work she is engaged in doing at one time, she sticks purely to that, then takes the next task and sticks purely to that, and so on, doing one thing at a time. This is only a simple human illustration, but it is very true that if you stay purely with a line of thought or action, you have a sense of order—purity involves order.

This is evident in the study of Christian Science. The reason why there was not at first a conscious sense of order in the understanding of Christian Science was because its pure Science was not initially seen. For want of a better term to define the Science and system of Christian Science which John Dooley discerned in Mrs. Eddy's discovery, it has often been referred to as the "*pure* Science of Christian Science." And it was purity and singleness of mind that unfolded the order of Science to thought. In the same way, any spiritual seeker who is expressing purity and singleness of mind in his search for the spiritual will find himself inevitably

led to understand in an ordered way the fundamental classifications of Science, just as in music a sincere and earnest student could not help becoming acquainted with its notes, scales, chords, and so on. Moreover, as the spiritual fundamentals unfold to him naturally and sweetly, the seeker will find himself becoming more and more aware of a very certain yet infinitely vast sense of divine order. What is this order? Initially, to the seeker, this divine order expresses itself through numerals of infinity which dawn on him as "days of creation," "periods of spiritual ascension" (*S. & H.* 509: 24-25). These seven "days" naturally lead thought back to the infinite nature of their origin,—to the seven terms Mind, Spirit, Soul, Principle, Life, Truth, Love, "seven" being merely a Biblical symbol of perfection. This order of synonymous terms is often referred to by the Christian Science student as "the divine order," and it is, but one should always remember that order is infinite. This specific order is an eternal order of revelation or unfoldment, which the Bible terms "the Word"—"In the beginning was the Word." But there is also an eternal order of the Christ which functions to translate mankind out of a mortal sense of existence, an eternal order of Christianity which is concerned with the demonstration of spiritual values in human experience, and an eternal order of Science which operates as pure spiritual interpretation. As spiritual understanding unfolds, so one's concept of divine order expands to realize its infinitude, for there is no end to divine order.

There is a great spiritual blessing to be gained by singleness of mind in one's spiritual study. For instance, it has been found helpful to let God's nature as Mind unfold to one from pondering the Bible and the Christian Science textbook, from meditating on Mind in its many varied expressions, and realizing consciously and intelligently the active presence of Mind in problems that come up in daily life, thus gaining a pure, deep, and living sense of Mind; then to go on to God's nature as Spirit, and, pursuing the same method, gain a pure sense of Spirit; and so on with each synonymous term for God. In doing this, one is expressing purity in spiritual study and there will be a sense of order. This must be impelled by inspiration, though, or it can be mere intellectual order, without life, warmth, or grace. Moreover, the method of

spiritual study is individual, and no one can legislate for another in this direction. But whatever way is pursued, singleness of mind, which is purity without rigidity, brings basic understanding and great spiritual strength. A rigid sense of order can stultify, whereas if one undertakes spiritual study and pondering from the standpoint of infinite unfoldment, and brings to it joyful expectancy and an active spiritual sense, together with a desire to live what one understands of the spiritual, it is always colourful, alive, and practical.

Mrs. Eddy emphasizes the importance of order in the practice of Christian Science in *Retrospection and Introspection*, in the chapter entitled "Exemplification," showing how Jesus exemplified the way for every spiritual seeker. In this article the word "order" is introduced many times in the following ways: "The poet's line, 'Order is heaven's first law,' is so eternally true, so axiomatic, that it has become a truism; and its wisdom is as obvious in religion"—notice that she says "in religion"—"and scholarship as in astronomy or mathematics. . . . 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 . . . . Christian Scientists are to 'heal the sick' as the Master commanded. In so doing they must follow the divine order as prescribed by Jesus. . . . In this orderly, scientific dispensation healers become a law unto themselves" (87: 3-6, 10-14, 15-18, 22-23). Towards the end of this article she writes, "In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding" (91: 17-20). What is this order into which Jesus was all the time leading them? A few lines further on Mrs. Eddy answers this question in the words of Mark's Gospel: "His order of ministration was 'first the blade, then the ear, after that the full corn in the ear'" (92: 5-6). This seems to symbolize spiritual development through the Word (the first shoots), the Christ (the seed of the fruit), and Christianity (the full fruition). Jesus must have led his followers through this divine order of unfoldment, for it is basic and fundamental to all spiritual development.

Can one not see, therefore, how Principle's scientific classification of ideas means divine order? The ideas of Principle are diversified, classified, and individualized, and remain forever pure within their own categories. Since the relationship between these categories is governed by one Principle, there must naturally exist a perfect state of order between them all.

Order is strength. If you have a sense of order, it can be a great strength to you. On the other hand, it is essential to realize that human order is not necessarily an evidence of divine order. We can have such a rigid, "old maidish" sense of order that if anything interferes with it, we are disconcerted and confused. Divine order is something far greater than human order, for as we have seen, it is infinite. If we adopt a rigid sense of human order, and then some unforeseen event takes place that cuts right across it or interferes with it, it is often a great blessing, because it teaches us not to put our trust in a human sense of order, but rather to be willing to accept the divine order, even though it may upset our human routine.

This fact impressed me when reading in *Science and Health* a reference to "order" in connection with Jesus' life. In the chapter "Atonement and Eucharist," speaking about Jesus and his crucifixion, Mrs. Eddy says that "he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness" (20: 20-23). Jesus was obeying the divine order, yet if any of us had been present at Jesus' trial and crucifixion, we might have thought, "This should not have happened to this man; this is not the orderly way such a career should end." To the unillumined eye there must have been a sense of chaos surrounding such an experience. A man's career had been interrupted, his followers scattered, and physically the rhythm of his so-called bodily system had been interfered with—all apparently interruptions of order. But Jesus was obeying the *divine order*. In reality the divine order can never be interrupted nor interfered with. This Jesus proved to perfection. No doubt to those who had eyes to see, Jesus' demonstration of spiritual identity at his crucifixion looked a calm and ordered process, because they also would have been aware of the divine order; they would have looked past what was going on

externally to the orderly proof of the eternity of spiritual identity which Jesus was giving. It is spiritual vision alone that can discern the divine order in operation.

We need to be conscious of the fact that the true man can never be out of the divine order. It may not always be apparent on the outside, for sometimes in obeying the divine order we stir up a great deal in human experience that looks rather chaotic and as if there is no order in it, but if we "swerve not" from the divine order and consciously abide in it, it will prove itself divinely and humanly. That is why it is so important to realize that man is always held in the divine order, and, whilst abiding firmly in this fact, we should never be tempted to pay too much attention to the "outside" to see if we have what we call order.

Is not this exactly what Psalm 46 says here, "Therefore will not we fear, though the earth be removed, though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof"? There may appear to be chaos outwardly, but if we are dwelling in the consciousness of divine order, we can patiently await the outcome, because Principle maintains its harmoniously related classification of ideas in perfect harmony and these ideas exist to bless one another in the divine order. This fact is irresistible.

So do not let us be troubled when our routine or rather circumscribed sense of life is interfered with, because it may be that we are learning that divine order is supremely important, and has nothing to do with routine or a rigid, conservative sense of human order. Mrs. Eddy declares, "Man's rights are invaded when the divine order is interfered with" (*S. & H.* 106: 12-13); man's rights are not invaded when his human routine is interfered with, but only when the divine order is interfered with, which means only when we lose sight of being eternally in the divine order. So what we have to be alert about is our awareness of the divine order and that it is our very life and being. We read in *Science and Health*, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect

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and eternal, to have remained unchanged in its eternal history" (470: 32-5). So the truth about man is that as the idea of Principle he is always held in Principle's classification, which is divine order.

One can see how naturally Principle as Spirit follows on from Principle as Mind. Principle as Mind says, "There is one power, and it operates as law through divine ideas." Then Principle as Spirit says, "Yes, and those ideas are always classified so that they operate according to divine order." Mrs. Eddy gives several references to order in connection with Principle,—for instance, "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (S. & H. 240: 10-11).

In our spiritual research we have always associated order with Spirit. Nevertheless the foundation and basis of order must lie in divine Principle, operating through the purity of its nature as Spirit. There could be no order without a Principle of being. The divine Principle classifies its ideas, and because of the purity of the divine nature as Spirit, these ideas operate in perfect order to bless.

#### PRINCIPLE AS SOUL: THE ONENESS THAT OPERATES AS RULE

Now we come to *Principle as Soul*. *Principle as Soul* is the oneness that operates as rule,—the oneness of Principle. Psalm 46 continues, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High."

Principle as Soul expresses the sense that is always associated with Soul, namely, changelessness and constancy. Soul never comes and goes, nor moves up and down. It is a "constant," maintaining the changeless identity of all creation, identifying it with its Principle. With Principle as Soul specifically, we have the fact of the spiritual idea forever at one with its Principle and operating through the invariable rule of Soul.

Rule implies changelessness. A rule involves something fixed. Webster defines rule, in part, as "A governing direction; an authoritative enactment; . . . uniform or established course of things; systematic method or practice." The changelessness of

rule can be exemplified in the learning of arithmetic, where you are presented with its rules. Your textbook will expound a particular rule and then immediately afterwards numerous examples will be given which illustrate its use. These will include varied problems connected with diverse activities, such as running round a field or filling a bath, and you have to identify the rule by which the problems can be solved, and which is the same rule for all of them. Although there is a variety of examples, the rule never varies, and you use the same rule. Moreover, the rule never leaves the principle. It is always one with the principle. In fact, it is the very operation of the principle.

Solving our problems in life with an understanding of the Science of being is very much like this. We are constantly faced with problems, and they all seem different, but if we can identify the governing factor in the particular situation and apply the rule that we have learnt from our understanding of the Principle of being, these problems can be worked out. To work out any problem successfully we must strip it of all its personal elements and reduce it to an operation of Principle. So often with a problem of relationship, for example, we say, "Oh well, she is always like that" or "That is the way he always operates," and we are fooled by a multiplicity of personal elements. On the other hand, if we will take off all the trappings of personal sense and apply the rule of the relationships of being as they exist in their Principle, then the problem will be solved. It may be a question of jealousy, for instance. In that case we need to apply the rule that we know from understanding Principle, namely, that every idea is complete and satisfied in the Principle of being, because if every idea is complete and satisfied, how can there be any occasion for jealousy? Every idea in being is individualized, fulfilled, complete. To be aware of this is a rule in the Principle of being.

If one studies "rule" and "rules" throughout Mrs. Eddy's writings, a consistent sense emerges of the importance of adhering to a rule, and not being side-tracked. Again, there is the changelessness which is always associated with Soul. It really means adhering to the underlying Principle, and that is why Principle as Soul is the oneness that operates as rule.

What are the rules of the Science of being, to which we have to adhere? It is an interesting study to take a Concordance and look up in *Science and Health* every reference to "rule" where Mrs. Eddy is virtually saying, "This is a rule in Christian Science." She never lists the rules in any one place, but indicates that certain specific activities, all of which seem to relate to the translating power of divine law in human experience, are rules. This is the sense that we so often find accented with the oneness of Principle, namely, "As in heaven, so on earth—God is omnipotent, supreme."

Mrs. Eddy writes, for instance, "Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser" (*S. & H.* 121: 22-24). That is a rule,—that the greater controls the lesser,—and this rule corrects error. She says again, "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" (*S. & H.* 568: 30-3). To lay down a false sense of yourself is a rule in Christian Science, and as you lay off a personal sense of yourself you take on your true identity stemming from the one Father, the one Mother, and the one Son.

Elsewhere we read, "The rule of inversion infers from error its opposite, Truth" (*S. & H.* 282: 31-32). So the rule of inversion is one of the rules in Christian Science which, if obeyed, irresistibly leads one to Truth in any situation. Again, "The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule" (*S. & H.* 457: 28-30).

Thinking of the definiteness of these statements and becoming conscious that they are *rules*, one realizes that one has only to obey them to obtain results. The textbook is really saying, as any textbook would say, "If you obey these rules, they work; these are rules, they are authoritative enactments, and you have only to abide by them for them to operate."

Again, Mrs. Eddy writes, "Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law" (*S. & H.* 381: 27-28). Perpetual harmony is therefore a rule.

A consciousness of this brings such assurance and certainty. Here is another rule, which is dynamic: "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality" (*S. & H.* 418: 20-22). This statement implies that when you are conscious of Truth, it is a rule that Truth is affirmative and confers harmony. It cannot do anything else but confer harmony, because it is a rule, "an authoritative enactment."

There are many rules given in the chapter "Christian Science Practice." For instance, "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease" (*S. & H.* 411: 27-32).

As one studies these references to "rule," one can discern that though Principle as Soul is the overtone, many rules are specifically connected with the operation of Mind, or Spirit, or with the other synonymous terms for God. For instance, as we have seen, Mrs. Eddy describes the rule "Truth is affirmative and confers harmony" as "this simple rule of Truth." Again, the "rule of perpetual harmony" introduces a sense of the perpetuity of Life, and so might be called the rule of Life. And so we see once more how being is one and there can be no water-tight compartments. It is a matter of infinite reflection.

A very practical and worth-while study is to read through from page 390, line 4 to page 393, line 15 of *Science and Health*. These three pages are in this chapter "Christian Science Practice," and you will find there rule after rule. When we are faced with some physical condition that we have to meet, it is often very helpful to read slowly through these pages. The word "rule" is not mentioned, but in the scientific plan of this chapter as discerned by John Doorly,\* the overtone of God's nature as Soul, operating as the definite, changeless rule of Soul, is very apparent at this point. I have underlined these rules, and I often read them through and realize that these are rules which must be obeyed. They are rules that have been tested and proved and if

\* See *Christian Science Practice* by John W. Doorly (published by The Foundational Book Company Limited).

one understands them, feels their natural reality, and obeys them, they are bound to operate in one's experience, because they are rules of the one divine Principle of the universe. Mrs. Eddy declares, "The rule and its perfection of operation never vary in Science" (*S. & H.* 149: 11-12),—again the changelessness of Soul.

The other day someone was talking to me about golf and telling me that there is a prevalent belief that if you start to make mistakes early in the game, you go on making them throughout the round. She said, "I am only now beginning to see that you do not have to succumb to this belief. There is a principle and rule of golf, and if each time you make a stroke you start afresh, put yourself out of the picture and align yourself with this principle, you can easily recover. I constantly think when I am tempted by this belief, 'No, I am obeying the rules of the principle of golf.' " She went on, "Often they say too that if you start well you may not be able to keep up the high standard, but I have also proved that that is quite erroneous. The high standard is really nothing to do with me; if I obey the rules, they work, and I can go on playing well consistently because it is really the operation of the principle of golf every time and not due to me personally."

This is only a human illustration, but it is a helpful analogy in our own lives, because sometimes we believe that we are in a patch where nothing can go right for us. The world terms it "a run of bad luck." This is an utter fallacy. "The rule and its perfection of operation never vary in Science." The Principle of our being is always in operation in all its perfection and harmony, and we have only to lay aside a personal sense of ourselves and our lives and identify ourselves as ideas of this Principle, in order to be aware of the changeless, balanced rule of Soul, which knows no element of luck, chance, or bad fortune, but ceaselessly identifies man with God.

On the other hand, we often receive an abundance of blessing in our lives over a period and then are tempted to believe that this marvellous blessing cannot continue, and that if things have gone well for a while, then we must expect a time when they may not go quite so well. Again, a fallacy. The rule of Principle is

ever-present, and it is a changeless rule—it takes no account of persons with their peculiar characteristics or their failings, for it is “no respecter of persons.” “The rule and its perfection of operation never vary in Science.” We can continue to use a divine rule—or, rather, let it use us—for ever and ever, and it will never let us down, because it is a rule, and is based on Principle. It does not involve a personal flair which we may be able to utilize at one moment through instinct, and then at the next moment forget how we did it and fail. No, it is a rule based on Principle. We can always use a fact in arithmetic, and never expect that fact to let us down; we would never think, “I have used so much arithmetic to-day that I may not be able to use it tomorrow.” We know that tomorrow the facts of arithmetic will be just as accurate and complete and operative as they were yesterday; they never become worn out or weaker because we have used them. Nothing changes with them, because they are based on rules that are impersonal and which emanate from a changeless principle.

It is the same with the Science of being. We are concerned with a *Science*, and no matter how we feel, we find that when we lift up our thought to the rule of divinity and obey that rule, it operates for us, morning, noon, and night. We can repeat and repeat demonstrations of happiness and well-being, though they will continually be in new forms. The rule never varies, and it has no element of chance or punishment attached to it. It is an infinitely good rule,—“the rule of perpetual harmony,”—that is forever established. Mrs. Eddy writes, “Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution” (*S. & H.* 3: 4-7). So the rule is always there, and it operates in our experience as soon as we identify ourselves with it spiritually.

Another helpful study is to look up Mrs. Eddy’s references to “Principle and rule.” They bring out a very clear sense of there being a fixed Principle and a given rule in divine metaphysics. She uses these exact words in several instances, stating that Christian Science has “fixed Principle, given rule, and unmistakable proof” (*Mis.* 366: 7-8). Also, “All must have one

Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it" (*Mis.* 265: 9-11). And again, "Whoever understands a single rule in Science, and demonstrates its Principle according to rule, is master of the situation" (*Mis.* 265: 12-13).

Mrs. Eddy makes a statement in *Miscellaneous Writings* which seems to sum up the office of rule as being the translating of divine law into human experience: "The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power" (69: 7-9). This is the rule of Principle, namely, that man shall utilize the divine power.

In the *Christian Science Church Manual* there are only two sections which are specifically called "Rules,"—"A Rule for Motives and Acts," and "Rule of Conduct,"—and again we find that rule has to do with relationship. In any society rules are largely to regulate relationship. Most of the ideas that express God's nature as Principle imply relationship, because, as we have seen, Principle is a term that implies many facts meaningfully related to one another; it involves the integration and interrelation of facts,—related constituents, all working together as a whole.

Verse 4 of Psalm 46 reads, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Here the symbols are those of a river and stream, which give the idea of continuous, changeless flow, and also of definite channels, both ideas which bring out the nature of Soul,—changelessness and definite identity. The verse also says that the streams of this river "make glad the city of God," that is, bring also the joy of Soul. How true it is that because there is a definite rule of Soul which never changes, we can have continual joy and gladness. Indefiniteness is always disagreeable. If we are vague and indefinite about a situation, we are miserable, but directly we become definite and clear-cut, we feel joy; there is nothing so joyful as true definiteness,—not the definiteness of mere human will, but a true definiteness that comes through spiritual sense.

So the eternal oneness of divine Principle and its infinite idea operates as the changeless rule of Soul.

PRINCIPLE AS PRINCIPLE: SCIENCE WHICH OPERATES  
AS DIVINE SYSTEM

*Principle as Principle* is *Science* which operates as *divine system*,—  
*the Science of Principle*. Psalm 46 continues, “*God is in the midst of  
her; she shall not be moved: God shall help her, and that right early.*”

Mrs. Eddy's great discovery was that spiritual Truth is the only *Science*. She writes in her textbook, “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” (*S. & H.* 109: 16-22). She searched until she found the fundamental Science of the divine “Principle of all harmonious Mind-action.”

This term “science” brings in the point that we have touched upon all through, namely, that of the relationship of facts to one another, united by their principle. You cannot have a science with a mass of isolated, unrelated facts. Science *means* the relationship of facts to one another in a consistent whole, governed by a principle. Funk and Wagnalls' dictionary says of “science:” “*Knowledge* of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science*; *science* is *knowledge* reduced to law and embodied in system.” So we can have a great many facts about a subject, but unless they are related to one another through a principle, there is no science. The well-known scientist, Dr. J. Bronowski, has said that we must think of science more as a “fact-arranging activity” than a “fact-finding activity;” it is the relationship of ideas to one another through a common Principle that constitutes the basic meaning of science.

Mrs. Eddy performed a wonderful service when she investigated deeply the one infinite Being, God, and through divine inspiration revealed the fundamental relationships that exist within this infinite Being in all their detail and harmony. She saw that “The divine Science of man is woven into one web of consistency without seam or rent” (*S. & H.* 242: 25-26). In

other words, she revealed the truly scientific nature of being. Moreover, she did not invent it, but discovered it, through revelation, reasoning, testing, and proving. She writes of this discovery, "Science is not the shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth. More mistakes are made in its name than this period comprehends. Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and human sense; but I insist that Christian Science is demonstrably as true, relative to the unseen verities of being, as any proof that can be given of the completeness of Science" (*No. 9: 22-5*).

In Principle as Principle, Science operates as divine system; system is the way in which Science operates. Here is a definition of "system" from Webster's dictionary: "A group of diverse units so combined by nature or art as to form an integral whole, and to function, operate, or move in unison and, often, in obedience to some form of control. . . . A complete exhibition of essential principles or facts, arranged in a rational dependence or connection." Note how in this definition there is again the sense of many units operating together in one. It speaks of combined units, an "integral whole," moving in unison, "rational dependence or connection." Principle implies every unit,—every idea,—in the infinite system of divine Principle operating in one harmonious whole; never can there be fragmentary ideas with Principle. As Mrs. Eddy writes, "Principle is not to be found in fragmentary ideas" (*S. & H. 302: 1-2*). A principle unites and relates all facts and functions in its particular realm, as one can see in music or mathematics.

A familiar statement in the Christian Science textbook gives this sense of system: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. 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" (*S. & H. 146: 31-5*). A few paragraphs further down

this page we read, "Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules" (*S. & H.* 147: 24-31). The Science of Jesus' practice and the rules of this Science are being propounded today, since this is the age of science. Everything to-day is scientifically presented,—dancing is taught scientifically, so is cooking, there is a science of mother-craft, a science of practically every subject. Why should religion be left behind in this respect? Surely it should be seen as the Science of all sciences, for it concerns the living of life itself.

Often on the television or the radio we hear the question: How can we adapt religion to meet the needs of people to-day? Many have thrown over the old sense of religion, but they are seeking Truth, because the spiritual urge within every man cannot be resisted. Man's true spiritual identity irresistibly asserts itself. A short while ago there was a televised interview with steel workers who were asked if they ever went to church. They said that they did not. They were asked, "Do you feel the Church has nothing to offer you?" And the men replied, "Yes, it has nothing to offer us; there are just old-fashioned sermons, things we have heard all our lives." It made one realize that if spiritual reality could be presented as scientific fact in the terminology of those men, their interest could probably be aroused. The established Church recognizes the need for a real meeting-point, and they are sending some of their workers into the factories to learn the terminology of the ordinary man and his way of life, in an effort to put religion into his terms. But a merely religious outlook can never give the full answer, no matter what terms such an outlook employs. Spiritual being is scientific and exact, and until its Science is understood so that men can calculate life on an exact spiritual basis from a divine Principle no completely satisfying answer can be found.

In common speech, when one refers to "science," it is generally presumed that one is referring to physical science, which claims

to be “the god of this world” to-day. It would seem that the world worships physical science and fears its potentialities in the wrong hands more than anything else. Dr. Bronowski writes in his book “The Common Sense of Science,” “we have made ourselves by means of our tools beyond all measure more adaptable than any other species, living or extinct; and we continue to do so with gathering speed. Yet today we are afraid of our own shadow . . .” His explanation is that “science and our social habits are out of step, we must learn to match them.” His answer is that “the insight of science is not different from that of the arts. Science will create values, I believe, and discover virtues, when it looks into man; when it explores what makes him man and not an animal, and what makes his societies human and not animal packs.” Surely this will ultimately lead to the individual re-discovery of the Science of man, which Science Jesus understood naturally and intuitively and which Mary Baker Eddy later elucidated through Christian Science. This fundamental exact Science will never be laid hold of through the physical senses, however, but only through spiritual sense.

It is true to say that there is no exact science but in the ideas of God, divine Principle. Physical science is not really exact science,—true knowledge with law, order, rule, and system. Remember, du Noüy calls material theories “perfect disorder.” Fundamentally, the realm of the spiritual is the only scientific realm by reason of the fact that its nature is purely spiritual and that it is one. These two factors conjoined mean that there can be no conflicting element, and therefore perfect relationship and its harmonious operation exist and can never be interfered with. In *Science and Health* we read, “The term Science, properly understood, refers only to the laws of God, and to His government of the universe, inclusive of man” (128: 4-6). If one were to say to a physical scientist at this juncture, “You call your subject *science*, but really the term Science refers only to the laws of God and to His government of the universe,” he might consider this an absurd statement; and yet enlightened thought is moving towards this realization, and eventually it will be proved true, as Jesus has already proved it to be true. As a prototype of the ideal man Jesus was aware of and proved the Science of the

spiritual. He proved that there is only one demonstrable Science and that it is the Science of God.

Some time ago I was reading about a hydrogen bomb that was let off in the Pacific; the writer described the tremendous power of it materially. The realization came to me then that divine Science is much greater than that. If we really understood *divine* Science, we could be in the presence of that bomb and remain untouched. Is that an unrealistic claim? Consider the experience of Jesus. He suffered a crucifixion that claimed to kill him, and one is not any more dead through being killed by an atom bomb than being killed by spears or crucifixion; one is dead anyway to material sense. Yet Jesus proved that he was not dead, that nothing could kill the life of man. He proved a law that was far more scientific in its operation than the so-called scientific beliefs of physiology and *materia medica*. They say, for instance, that when a man's heart stops beating, he is finished. Jesus proved that life is not dependent upon a little organ beating—no matter how marvellous its structure appears—but upon the eternal rhythm of self-existent and eternal being, which is indestructible. Material theories are clumsy and unreliable in comparison with the refined scientific values that Jesus was demonstrating. Mrs. Eddy writes, "Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs" (*S. & H.* 43: 22-31).

If any man will give his time, his thought, and his energies to understanding spiritual ideas as they operate in reality,—in fundamental being,—he will find himself consciously aware of a Science that has more power than atom bombs or an electronic brain or anything of that nature. This may seem incredible to the human mind and yet it is true. We are babes in our understanding of it; we do not begin to see the potentialities of an understanding of Science,—real Science.

Here is another statement regarding Christian Science and its

relationship to material science: "Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science" (*S. & H.* 123: 30-2). In line with this, Mrs. Eddy writes in *Miscellany*, "What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, *etc.*, are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual 'substance of things hoped for;' and the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love" (*My.* 226: 6-20).

Physical scientists are forever seeking the truth, and they are trying to find what constitutes fundamental power, pushing back further and further to what is the ultimate force behind the universe. Sooner or later, they are going to find that the great power behind everything is the *divine* Principle of the universe. When they have pushed back far enough and also allowed their spiritual sense full play, they will find that what Jesus taught and proved, what Mrs. Eddy found in the Scriptures, proved for herself and others, and eventually elucidated in a textbook, was the most advanced scientific discovery ever put before men.

Mrs. Eddy writes in this textbook, "Christian Science is natural,"—surely the most natural Science in the world,—"but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science" (*S. & H.* 111: 6-11). It is because "the Science of God, Spirit" deals with spiritual values that are not tangible to material sense that unenlightened thought believes that it cannot be scientific.

Naturally, the Science of Spirit cannot be seen operating in a scientific way with the material senses. On the other hand, one cannot *see* with one's material senses a light wave or the impulses of which physical scientists speak, yet most people believe the theories of the scientists in connection with these "intangible" factors. Why should one have to see the operation of spiritual ideas with one's physical eyes in order to believe in the reality of spiritual Science? In fact, it is impossible to see spiritual reality with the material senses. The people who were at the crucifixion of Jesus saw with their eyes, but one cannot see spiritual things with physical eyes, so presumably the unenlightened onlookers could never have conceived of the possibility of resurrection. What are we really looking for? That is the question. Are we looking for fundamental spiritual values on which one can rely completely? In that case we must look with spiritual sense. Or are we looking for something that we shall never find, which is Truth or Science in matter, material theories, and material results? It is impossible to find Truth or Science there because matter is not fundamental; it is only a consolidated mortal belief, and there is no Science in a belief.

In order to ponder deeply what constitutes the spirit of Science, we cannot do better than go through Mrs. Eddy's address entitled "Science and the Senses" in *Miscellaneous Writings*. This was an address that Mrs. Eddy gave at the National Convention in Chicago in 1888. She was not prepared to speak, but the assembly expected her to do so, and rising to the occasion, she spoke spontaneously, the result being this wonderful address, "Science and the Senses." She said, in part, "Science is absolute and final. It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, 'Having eyes ye see not, and ears ye hear not; neither can you understand.' To weave one thread of Science through the looms of time, is a miracle in itself . . . Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call" (99: 1-6, 12-14).

It is amazing to realize that as early as the nineteenth century someone was inspired with the foresight to reduce divine metaphysics to a system. In one sense it could have been anyone, for

apparently the time was ripe, but as always in spiritual things, it came through an unusual channel,—an American woman. This fact seems to make many resist the teachings of Christian Science, even as the Jews of the first century resisted Jesus' teaching because they did not expect the Messiah to be born in a manger and to be an unknown Galilean. Human intellect and human reasoning with its prejudices and limitations always resists the Christ appearing, no matter when or in what form. However, the discoverer, the channel in human experience, is not important personally. To-day, for instance, no one knows who formulated the system of numbers in arithmetic, but the discovery is impersonal, vast, and universal in its application. It is the same with music. When we speak of Mary Baker Eddy as the discoverer of Christian Science, she, as a *person*, is not important, but the spiritual Science she discovered in the Bible is impersonal, vast, and universal.

Individuals as persons do not enter into Science. There would seem to have to be an Exemplar and a discoverer of scientific spiritual facts, but it is the eternal Truth which is proved and expounded that is important and is the Saviour to every individual; it also includes the truth about the exemplar or discoverer. In its purity Christian Science is not coloured nor limited by Mrs. Eddy's personal experience, although spiritually one cannot divorce an individual revelator from his revelation. The individual mission of Jesus was unique. The individual mission of Mary Baker Eddy and her statement of Science were unique. In fact every man's mission is unique, but spiritually discerned, not as estimated on a basis of personal sense. In the highest view, therefore, Jesus, Mary Baker Eddy, and indeed every man is a unique, individual expression of Principle, and has a mission and a purpose in the divine plan that no other expression can fulfil; moreover, all are necessary to the whole plan and to one another.

Mary Baker Eddy's discovery has made it possible for sincere, unprejudiced seekers for Truth to become intelligently aware of the oneness of Being, through discerning the great scientific and spiritual fundamentals which are forever in operation and which lie behind the Bible, behind all religion, and in fact, behind the whole development of civilization. This discovery has pin-pointed

the fundamentals of all being, no matter in what language or symbolism they appear. "God is in the midst of her; she shall not be moved" is a very apt Scriptural statement of the one divine Principle of all Science, standing in its purity, harmony, and immovability and imparting this steadfastness throughout its creation.

So Principle as Principle is the one Science that operates as divine system.

PRINCIPLE AS LIFE: INTERPRETATION THAT  
OPERATES AS METHOD

*Principle as Life* is *interpretation* that operates as *method*,—*the interpretation of Principle*. This is the relevant verse from Psalm 46: "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

Here we find the one divine Principle forever interpreting itself. This Principle interpreting itself in its infinite, individual expression is its life and being. This is true in music too; the principle of music expresses or interprets itself through endless individual compositions. This is the continuous "life flow" of music. Moreover, this life or being of music re-lives as artists and performers again interpret these works in their individual ways.

Webster's definition of "interpret" is, "To explain or tell the meaning of; to translate into intelligible or familiar language or terms; . . . to understand or appreciate in the light of individual belief, judgment, or interest." So interpretation is connected with translating something in such a way that it lives to oneself and others. The factor of individuality enters into interpretation and gives it its life. In being, the way your being interprets Principle, the way my being interprets Principle, the way any individual man's being interprets Principle constitutes the infinite expression of Life. Moreover, because each interpretation is an expression of the one Principle, each must complement the other and fit into a harmonious whole.

Is not this our experience to-day to a certain extent? Because

of some understanding of the pure Science of Christian Science we have become aware of the universal fundamentals of Being and their operation, and though we may all have a slightly different way or method of expressing them, all these expressions have their unity in the one Principle. A united relationship between us is practically possible because of an understanding of common fundamentals.

I remember a man who was a very earnest student of Christian Science coming from overseas on a visit to England. He had just become aware of the divine system of Christian Science and acquainted with its fundamentals. He said to me, "It impresses me that I have met several of you students over here and I find that you are all consciously working with the same fundamentals, but each in your individual way. I feel all the time as though I am moving in one Principle and seeing different individual aspects of that one Principle being expressed. You know, that is not possible with anything but a science, based on a principle. In spiritual matters, a merely religious outlook usually involves just personal conviction and very often personal bias and differences, but a scientific outlook, based on a principle, leads to unity. For instance," he said, "an engineer could come from one country to another and talk to a lot of other engineers, and although one engineer might be interested in ship-building, another in mechanical engineering, nevertheless they would have a common basis in the principle of engineering—different interests in engineering, but a common principle. I have found the same thing here. You are all aware of a divine Principle and its workings through certain universal fundamentals, but each expresses these facts individually."

Is not this the operation of Principle as Life—individual interpretation operating as method? A method is a way or manner of doing anything. Divine method is the way in which each individual expression manifests its Principle. There is one Principle, but there are infinite individual expressions governed by this one Principle.

Now, such a fundamental unity, in spite of a diversity of interpretation, may be apparent in many specific instances, but I believe that a deeply scientific interpretation goes even further

than this, for it involves the consciousness of *being*, universal being. The terminology of Science is only a useful tool to symbolize the realities of being, but it is the realities of being that we are concerned to find, and when we are conscious of these in their pure living essence, we can recognize them at work everywhere in all kinds of unfamiliar presentations. An artist sees the universe primarily in terms of colour, form, or the relationship of shapes; a musician in terms of tone, rhythm, harmony. A spiritual, scientific thinker,—which includes artist, musician, poet, every man,—sees the universe in terms of the great spiritual facts of Science, or Being, which underlie all phenomena, and so recognizes the innate oneness of being, dissolving all differences of creeds, religions, dogmas, barriers of every kind. Mrs. Eddy writes, “The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere” (*S. & H.* 516: 4-8). It would seem that only a spiritual, impersonal Science can lead us to this.

To become aware of the universal spiritual fundamentals at work on every hand revolutionizes one's whole concept of the universe. One finds that an understanding of the Principle of divine Science and its system, operating through universal fundamentals, quite naturally leads one to interpret everything in human experience in a new way. It brings a completely fresh outlook on life. For instance, one goes to a thought-provoking film or play, or reads of some new discovery or development, and finds oneself analyzing them spiritually, seeing them through the lens of Science, and being led to discern the spiritual facts that lie behind them. These facts are their real essence or life current. Sometimes they are clearer to discern than at other times; sometimes it is only by reversal that one arrives at them, but they are always there to be discerned, for there can only be one Principle behind the universe. Through a spiritual understanding of the divine Principle in its Science one becomes aware of the inter-relationship of all phenomena and everything in human experience comes to life in a new light.

Mrs. Eddy often speaks of the fact that it is *Science* which

interprets. She writes in *Science and Health*, "Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man" (461: 13-15). She also states, "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (*S. & H.* 124: 14-19). So she is saying that once one understands Science and its Principle, one can interpret the universe and understand so much which before seemed an enigma.

We can also discern the "signs of the times" in an enlightened way, because an understanding of the divine Principle enables us to interpret the universe in the light of the universal pattern that is always asserting itself. There is a divine pattern or plan, and it is infinite and irresistible. As we begin to understand this fundamental pattern through understanding Principle, we can interpret and comprehend in an intelligent and positive way the developments that are taking place all around us. This makes life ever more deeply interesting, colourful, purposeful, and new,—and more than this, it convinces us of the innate unity of all creation, and enables us to throw our weight effectively into the positive scale of spiritual evolution.

To interpret issues and developments that are taking place universally in the light of the one Principle that lies behind all phenomena is, of course, the inspiration which lies behind the periodical "Ideas of Today."\* Its platform, as outlined on its editorial page, is, "Ideas are power. The purpose of this periodical 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." In following this line it would seem that the important point to bear in mind is that one can never interpret the fundamental import of any activity by starting from the activity itself. "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood" (*Ibid.*). So it is always

\* Current periodical, published every other month for "IDEAS OF TODAY" by The Foundational Book Company Limited.

through a spiritual understanding of divine Principle that the light of Science can be thrown on any happening and show its scientific interpretation.

To take a vital example of this which covers one's whole outlook on human history and civilization: at the very outset of the Scriptures the prophetic writers presented the full range of the divine nature symbolically through the story of the seven days of creation. Remember, the symbol "seven" merely stands for spiritual perfection and completeness. Later, Peter wrote that "one day is with the Lord as a thousand years, and a thousand years as one day." Bible history, therefore, far from being a mere historical record, inaccurate at that, presents a living story of the entire range of the divine nature, manifesting itself in all human experience, and this is illustrated through each thousand years of Bible history. Beginning with the arbitrary date of 4004 B.C., it shows how each thousand-year period of Bible history is illustrative of the operation in human experience of one "day of creation,"—of a vast spiritual tone of Being (tones which we would term to-day Mind, Spirit, Soul, Principle, Life, Truth, Love).

For instance, the creative light of the first day—Mind—shows up the unintelligence of the Adam creation, belief in the material origin of man. This Adamic record occupies the first thousand years of Bible history. The firmament of the second day, with its purpose of dividing the waters above from the waters beneath,—the pure understanding which Spirit brings,—separates Noah from the flood, illustrative of the power of spiritual understanding to save man from the floods of materialistic beliefs. This is the second thousand years of Bible history. The dry land of the third day,—the consciousness of man's eternal spiritual identity in Soul,—leads the children of Israel through the wilderness to the promised land, symbolic of every man's journey from sense to Soul,—to the realization of true identity. This is the story of the third thousand-year period. And so it goes on through the Scriptures.

This is what makes the Bible the Book of Life,—not a book of history and time, but of great life-factors, as operative to-day as ever. Not only can these mighty spiritual factors be discerned

underlying the Bible record, but the whole history of civilization can also be interpreted in this way, showing how, in reality, the only factors ever in operation are these spiritual tones of Being in their infinite scope and detail.\*

To be aware of Principle's interpretation of the universe in this way is to see the spiritual, timeless nature of being, outside of the limitations of merely a material history. As John Dooley pointed out in his great interpretative work on the Bible, "Noah is you and me; Abraham is you and me; Jacob, Joseph, and so on are you and me." These Bible characters are not material persons living in a time universe, but illustrations of the workings of eternal, timeless, ever-present spiritual factors.

Regarded symbolically, though, this symbolism of thousand-year periods does enable us to understand much of what is taking place in this century. Mrs. Eddy writes, for instance, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (*S. & H.* 559: 32-5). The opening of the sixth seal, then, has a relationship to this present century, six thousand years since Adam. The sixth thousand-year period, however, is also illustrative of the working out of the sixth day of creation in Genesis, as a spiritual tone of Being. The sixth day records the creation of cattle, creeping things, and man,—man, the highest idea of creation, man in the image and likeness of God with dominion over all the earth.

Does not this enable us to interpret what is happening today with a greater clarity and confidence than we might otherwise have, because we can discern the dynamic fact of God's nature as Truth (the sixth day) uncovering the false sense of man and revealing the true man? Lance L. Whyte once prophesied that this age "may come to be known as the 'first century of the Science of man,'" and this prophecy certainly appears to be fulfilling itself. The emphasis today is on man, and his real status is coming to light more than ever before. Subject races are

\* For a detailed study, see *Civilization Lieth Foursquare* by W. Gordon Brown (published by Estelle and Gordon Brown).

emerging into their manhood. The brotherhood of man is asserting itself amidst much overturning and chemicalization, for the fact of the integrated wholeness of man is irresistible. True, it is being counterfeited through a false sense of communism and dictatorship which would try, humanly and personally, to force all men into one, but behind it all is the innate spiritual fact of man's unity, the wholeness of man, irresistibly urging itself upon thought for acceptance.

So if we understand something about the divine Principle of the universe and its scientific operation, we can interpret intelligently and positively what is happening today, and instead of being overwhelmed with dark forebodings about the future and fearing it in terms of death and destruction, we can see behind the shadows to the living Principle at work and discern vital spiritual facts coming to light.

Science does not create anything that was not there before, nor does it make anything happen that is not already in operation, but an understanding of Science interprets creation; it reveals the fundamental facts of the life-giving force that lies behind all things. Science does not say, "This universe must change and become a spiritual universe." Rather does it interpret events that are already in evidence in the light of what lies behind them, that is, the living spiritual facts of the Principle of the universe. This is the life of all being. Mrs. Eddy writes, "The divine Principle of the universe must interpret the universe" (*S. & H.* 272: 28-29). Nothing else can interpret the universe but the divine Principle as it expresses itself through Science. She also states, "The motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter" (*S. & H.* 513: 12-13).

We have not discussed the term "method" here very much, and yet all that we have said concerns method, which is a "regular way or manner of doing anything . . . a special or definite system of procedure" (Webster). The way that Principle interprets itself is always in accord with Science, but is infinitely individual. As Mrs. Eddy writes, "In Science all being is individual; for individuality is endless in the calculus of forms and numbers" (*Mis.* 104: 9-10). And so Principle is interpreting

itself infinitely throughout the vast range of being. This is the ceaseless life of all phenomena. The outside symbolization changes and passes away, but the eternal life of all phenomena remains with its Principle.

The 46th Psalm says at this point, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge." This gives the sense that when we are thinking in line with Principle, when it is Principle's interpretation that is being voiced, then this material concept which seems to be going on around us,—the heathen raging and the kingdoms being moved,—melts away and we see what is really taking place, namely, that "The Lord of hosts is with us; the God of Jacob is our refuge." It is interesting that the term "the God of Jacob" is used here when one remembers that it was Jacob who had to wrestle with the angel until he was named and blessed as Israel. His story is one of the clearest illustrations of reversing the evidence of the senses and seeing that all identity is in God. Of Esau,—his hated twin and a symbol of carnality,—Jacob could eventually say, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." With us too, as we have seen, as we look out on this material universe with a scientific outlook, we can pierce right through what is happening and interpret the "signs of the times" in a positive, blessed, and life-giving way. Only Science can give us this ability. A merely religious sense—that which reckons Spirit and matter as equal realities—may interpret present events as the end of the world coming. On the other hand, the understanding of eternal Science enables one, in any age, to look behind the immediate overturning to the Truth that is uncovering every false so-called basis of reasoning. Thus one can always be conscious of the new heaven and the new earth here and now.

So Principle as Life is interpretation that operates as method; the way in which Principle interprets or "speaks through" all phenomena is the real life of the phenomena.

PRINCIPLE AS TRUTH: FOUNDATIONAL FACT THAT  
OPERATES AS THE TRUE FORM OF MAN

*Principle as Truth is foundational fact that operates to cast out error and establish the true form of man,—the foundational facts of Principle. Psalm 46 continues, “Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”*

Principle as Truth is foundational fact that constitutes the true man, the true manifestation of creation. Both Principle and Truth give a fundamental, rocklike sense. Principle is the one foundation and Truth is absolute fact. The foundational facts of Principle are always in operation and constitute the only universe that there is, that is, the universe of Truth. These facts, by their very existence, are bound to uncover error and establish the true form of man. According to Webster, “form” originally meant “An image or likeness,” and the form of man is the image or likeness of the one Principle.

A time is going to come when we are constantly conscious of our being as spiritual facts of Principle, and that wherever we go and whatever we are doing we are the operation of Principle as divine fact. We are not isolated personalities with human emotions and backgrounds, hereditary traits and involved relationships. That is not the true man. The true man is constituted of the facts or ideas of divine Principle in operation. Far from this realization making life dull, regimented, or unrealistic, it brings a great feeling of freedom and interest, with an accompanying sense of power and dominion that makes us aware of what it really means to be man in the image and likeness of God with dominion over all the earth. In this connection there is an encouraging statement in *Science and Health*: “Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity” (261: 24–27). Later, we read in this chapter “Creation”: “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" (265: 10-15). Sometimes it would seem that we are almost afraid to put on our true identity,—to realize our great potentiality as ideas of Principle in operation. As a lecturer once said, though, "We must become accustomed to our divinity." It is native and natural to us. Spiritual reality is tangible, living, and warm, and as we become conscious of man's being as spiritual ideas in operation, it opens up vast realms, giving us a vital awareness of our true identity as man in God's image, the son of God.

In Mrs. Eddy's definition of "man," in "Recapitulation," she says that he is not a mortal who has fallen and has to get back to his original state of being, but that he is always one with God as a fact of Principle. She does not define man in this passage in terms of a person, for instead of saying, "*he who* has no separate mind from God," she refers to "*that which* has no separate mind from God; *that which* has not a single quality underived from Deity; *that which* possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (S. & H. 475: 19-22). Every idea that expresses divine Principle, therefore, and is linked in true relationship to every other idea, constitutes man, the one infinite man.

This is a revolutionary sense of man compared with our ordinary everyday concept. We look around and wherever we see a body with a head and two arms and two legs, we think of that as a man. Are we not learning, though, that wherever there are ideas being expressed that have the standard of eternal Truth, *that is man*? If an idea expresses something of the value of true intelligence, true substance, fetterless identity, if it is principled, life-giving, pregnant with Truth and Love, then that idea is man,—the true man,—regardless of the human form in which it appears.

We speak of unity between men, but this is loosely thought of as unity between persons, mortal personalities, which is an impossible achievement; on the other hand, unity is already a fact between ideas governed by one Principle, and therefore wherever these ideas are being expressed, they already exist in a unified form in their Principle. Frequently one hears ideas being voiced on the radio or television, in the news or in ordinary

conversation, which are pure and progressive and ring with truth and love. Immediately one feels a unity with those ideas, and this is the unity of man. If one became gradually acquainted with the individual expressing those ideas, one might not find a total unity with every aspect of his personal character and outlook, but that is not where unity lies. The unity of man is in ideas, for man *is* idea. When we find *this* unity and are content to cease worrying whether there is personal unity, this innate unity will be more obviously demonstrated even in human experience. A man is not a personality encased in a physical body. Man is a compound idea, "individualized, but not in matter" (*S. & H.* 477: 23-24).

To realize this fact of man as idea,—idea of divine Principle,—is a law of annihilation to any and every belief which merely claims to be man, for what constitutes the mortal man is a collection of finite, limited, material beliefs which have tended to solidify themselves as a result of time-honoured, ignorant worship. Later in Mrs. Eddy's definition of man we read, "Sin, sickness, and death must disappear to give place to the facts which belong to immortal man. Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood" (*S. & H.* 476: 18-22).

The "status" of man impressed me when pondering Principle as Truth. The basic meaning of "status" is how man is classified according to the state. If we think of it in its highest meaning, it implies how man is classified according to the Principle of the one infinite Science; that is his status. How divine Principle classifies him and maintains him as a vital individual fact in the divine plan of being is man's true status. Nothing can detract from that status of man. It is forever intact and it is infinite.

The nature of man, therefore, is foundational spiritual fact, which is the operation of Principle as Truth: "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth" (*S. & H.* 207: 27-29). So the reality of the action of man and the whole universe lies in spiritual fact. Moreover, nothing can resist the operation of scientific fact. "Mortal consciousness will at last yield to the scientific fact

and disappear, and the real sense of being, perfect and forever intact, will appear" (*S. & H.* 295: 13-15). The real sense of being, which is perfect and intact, is bound to be manifested in human experience sooner or later, because Truth cannot be turned back. In the meantime there will be overturning, upheavals, and chemicalization, which so often take place when Truth is destroying error. Is this not what the Psalm is saying at this point, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire"? The divine Principle, God, can never purpose desolation. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." It is clear, though, that Truth is bound to uncover and annihilate all that is unlike itself. To human sense, such an overturning often looks like desolation, but this process can never harm spiritual scientific fact. Truth stands eternally, and so to stand with Truth is always to be preserved. To the consciousness of true man "he maketh wars to cease . . ." There will be warfare so long as we believe in separated men with conflicting personalities, but when we realize the wholeness of man as spiritual facts united in Principle, then warfare must cease.

Again we read, "The facts of divine Science should be admitted,—although the evidence as to these facts is not supported by evil, by matter, or by material sense,—"—we can never find facts in materiality nor through the material senses,—"because the evidence that God and man coexist is fully sustained by spiritual sense"—the liberating fact of the true man coexisting with his Principle can be discerned and sustained only by spiritual sense. "Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. 'Let God be true, but every [material] man a liar'" (*S. & H.* 471: 13-21). So often we speak of "facing facts." By all means let us face them in the spirit in which Mrs. Eddy used to instruct her students, namely, to "tell the truth concerning the lie" and not to ignore it. Having done this, though, let us immediately go on to face—honestly and understandingly from the standpoint of

the divine Principle—the only fundamental and true facts in any situation. “The spirituality of the universe is the only fact of creation.” This is the fact that we have to face ultimately—and we can face it with great joy—for only the spiritual reality *is* the fact in any situation, and this spiritual reality is man, the true man, the one and only man.

Webster’s dictionary defines “form” as the “ideal or intrinsic character of anything,” and here we can see that it is the foundational facts of divine Principle, God, operating harmoniously in true relationship to one another, that constitute the form of man. Since God has the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, we can say of man:—His intelligence is not in brain, because its “ideal or intrinsic character” is in the divine Mind. His substance is not flesh and bones—its “ideal or intrinsic character” is Spirit. His senses are not five, and physical at that—their “ideal or intrinsic character” lies in the infinite senses of Soul. He is not a material personality with all that this involves—“ideal or intrinsic character” is found in the universal divine Principle. He is not a limited expression of life, born into matter, living in matter and dying out of matter—“To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate” (*S. & H.* 258: 26–30); this is his “ideal and intrinsic character.” He is not a material, structural form—the “ideal and intrinsic character” of man is in the form of ideational Truth, the image and likeness of the Truth that makes free. Finally, he is not an isolated mortal with a material destiny—the “ideal and intrinsic character” of man as idea is embraced in a loving plan whose only purpose is to bless. This type of man was “the form of the fourth” which Nebuchadnezzar saw in the fiery furnace with Shadrach, Meshach, and Abed-nego, and which was their protection; and this is the form which constitutes man’s selfhood eternally.

So with Principle as Truth we have foundational fact that operates to cast out error and establish the true form of man.

PRINCIPLE AS LOVE: HARMONY THAT OPERATES  
AS RESTFUL DESIGN

Finally we come to *Principle as Love*. *Principle as Love* is *harmony* that operates as *restful design*,—the *harmony of Principle*. Psalm 46 ends, “*Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.*”

In *Principle as Love* there is the sense of divine *Principle* moving every part of its manifestation in *harmony* with every other part. The accent is on the *harmony* of this relationship—*Principle as Love* is *harmony* that operates as *restful design*. “*Harmony*” is derived from the Greek word “*harmos*,” meaning “a joint.” Funk and Wagnalls’ dictionary defines it as “*Completeness and perfection resulting from diversity in unity.*” This gives a clear sense of *Principle as Love*,—diverse units all operating together in accord with one *Principle* to form a complete and perfect design. Mrs. Eddy says in *Miscellaneous Writings*, “*Let us open our affections to the Principle that moves all in harmony,—from the falling of a sparrow to the rolling of a world*” (174: 10-12).

The understanding of *Principle as Love* brings into our experience the tenderness and warmth of *Science*. I remember talking to a Dean of the Established Church several years ago. He was voicing his objections to what he considered to be the teachings of *Christian Science* and we were discussing the concept of *God* as *Principle*. He protested, “*I cannot pray to an equation. I must have a personal God.*” I could understand what he meant from his point of view, but I replied, “*Whenever I think of God as Principle, I think of a Principle that is Love, and therefore it expresses itself to me in tangible terms of love. Never is it something cold and distant to me, because that is not the nature of Love.*”

John Doorly used to say that there is nothing that expresses *Love* so clearly as *Science*, *divine Science*. *Divine Love* is impartial and universal, and so is *Science*. Immediately you turn understandingly to its *Principle*, it operates harmoniously in your experience whatever the situation, for it is always in operation. It is not personal in the sense that sometimes this *God* will be

angry with you and sometimes pleased with you, but is a divine Principle that continuously moves in entirely harmonious, loving, and good ways; it knows no evil, it knows no retribution, it knows no hatred nor inharmony. Moreover, it is the same for everyone. It is "no respecter of persons."

I have often turned to this fact when working through situations with people where court cases have been involved. It is clear that governing every detail of such cases, brooding over all, is divine Principle, Love. It is not fundamentally a question of personal decisions to be made by judge or jury, but rather is there a higher power governing all who are involved, and this is the power of divine Principle, which impels a right and honest decision. Because Principle is Love,—impartial, universal Love,—it must bring about the most loving result for all concerned and bless everyone in so far as they are willing to be blessed, even if it be through corrective measures. Working in this way has removed the bitter sense of personal sides, and has lifted the situation out of mere involvement in a legal battle, into an opportunity to prove the omnipotence of divine Principle, Love. In this connection strength is to be found in Mrs. Eddy's words regarding the great trial of which all Christendom is aware, "Human law had condemned him [Jesus], but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point" (*S. & H.* 43: 22-27). Jesus never wavered in his understanding that there was one Principle at work always, and so he could say to Pilate, for instance, "Thou couldest have no power at all against me, except it were given thee from above."

It is the very nature of Principle as Love to maintain harmony, and as we saw previously, perpetual harmony is a divine rule.

Harmony is the natural state of being. Sometimes we are apt to think that it is impossible to maintain a sense of harmony in our lives, and yet Mrs. Eddy writes, "Harmony is produced by its Principle, is controlled by it and abides with it. . . . Harmony in man is as beautiful as in music, and discord is unnatural, unreal" (*S. & H.* 304: 16-21). And again, "It is unwise to doubt

if reality is in perfect harmony with God, divine Principle,—if Science, when understood and demonstrated, will destroy all discord,—since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power" (*S. & H.* 130: 9-14).

I once had a very clear proof of this. Together with one or two friends, I found myself involved in a misunderstanding. It resulted in a situation where one side became arrayed against the other. Since it affected the work in which we were all engaged, it began to assume serious proportions. For some while I could not get spiritually clear about the situation. Each time I thought about it, I had a picture of certain individuals on one side against certain others on the opposite side. I wrestled with this concept, and then one morning I awoke with a clear vision that fundamentally the true identity of everyone concerned in this situation was an idea of Principle, and as such, we were all together on one side, as it were, moving in harmony with one another, governed by the one Principle. All there was on the "other side" (so-called) was beliefs of misunderstanding, envy, jealousy, hatred, which we all, as ideas, were united in disproving. These beliefs were unattached lies of the carnal mind, belonging to no one. It was as if one's thought changed from having two sides, with people manifesting certain conflicting qualities on either side, to the realization of one side only, and on that one side the united consciousness called man, disproving the lies of the carnal mind.

The result was that without a further word passing between the parties concerned, and within half an hour of realizing this fact clearly and happily for the first time, the whole unpleasant situation collapsed like a pack of cards. Harmony was restored without recrimination or any kind of an "inquest" over the difficulty, and a better relationship existed than ever. The error was "unknelled, uncoffined, and unknown."

This incident gave me a glimpse of the basis on which all misunderstandings can be worked out. This was an individual instance, but the same fact of one Principle manifesting itself in a harmonious plan or design, outlawing the negative beliefs of the carnal mind, is a universal one, applicable in wider ways. We

believe we are dealing with groups of people, or nations composed of many people, but fundamentally we are dealing with ideas *versus* beliefs and illusions. One begins to see, therefore, that if in conferences men could be increasingly aware that they are not dealing with people or nations as such, but with ideas based on Principle *versus* negative, non-principled beliefs of the carnal mind, the atmosphere would rise above limited, personal, national, or international quarrels and be consciously based on a universal conception of divine Principle and its harmonious operation through intelligent, scientific, spiritual ideas. The signs of the times are that the world is moving irresistibly towards this universal conception, though it may not manifest itself as quickly as one yearns for it to do. But the Principle of the universe never ceases to express itself as Love, and so the divine design cannot forever be gainsaid.

Mrs. Eddy refers very few times to the actual word "design" in her writings. She does, however, say of true Christianity 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" (*S. & H.* 271: 1-5). The "chain of scientific being," symbolized in the ordered unfoldment of the days of creation in Genesis, has a logical correspondence with the Scriptures as they unfold in thousand-year phases, and also a natural correspondence with the various periods of civilization as they develop from one to the other. There is one plan or design, whether one discerns it in operation universally, collectively, or individually. "Design" means "purposive planning" (Webster), and as we saw in Principle as Life, if we are intelligently awake to the spiritual interpretation of the history of civilization according to the fundamental impulsion of the divine tones of being, we can discern in that history the evidence of purposeful planning.

We read in *Miscellany*, "Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love—or God's own plan of salvation" (283: 21-23). So when we lose a false sense of ego, either personally or nationally, and rejoice in the truth that man is constituted of facts, individual ideas of Principle, operating in a harmonious design, then the

natural power of good is unleashed and miracles are witnessed that are past human belief.

I am convinced that we are all moving towards this impersonal demonstration of Principle more and more naturally, for in our immediate experience there is a greater readiness to reckon being from the standpoint of pure Science,—to get ourselves out of the way and to let Principle operate *as us*, which is the scientific fact about us. In proportion as we do this, we find ourselves quite naturally and spontaneously able to obey the Psalmist's command, "Be still, and know that I am God." We cannot be still unless we have already become conscious of the fact that divine Principle, Love, is governing the universe. Nothing makes us so restless as personal sense and the belief in chance. To become aware of and convinced that there is a divine Principle governing and that it is purposeful and has an irresistible design or plan brings great peace. And with this peace comes a natural ability to understand the workings of this Principle and to fulfil our part in the divine plan.

#### A SUMMARY

Let us recapitulate these seven tones, together with the 46th Psalm, remembering that these statements are not just words, but spiritual factors that are power, operating all over the world, throughout infinite space, and that as we become conscious of them, we are helping to leaven thought everywhere.

*Principle as Mind* is *spiritual power* that operates as *law*. "*God is our refuge and strength, a very present help in trouble.*"

*Principle as Spirit* is the *classification of ideas* that operates as *divine order*.

"*Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.*"

*Principle as Soul* is oneness that operates as *rule*.

*“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.”*

*Principle as Principle* is *Science* which operates as *divine system*.

*“God is in the midst of her; she shall not be moved: God shall help her, and that right early.”*

*Principle as Life* is *interpretation* that operates as *method*.

*“The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge.”*

*Principle as Truth* is *foundational fact* that operates to *cast out error and establish the true form of man*.

*“Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”*

*Principle as Love* is *harmony* that operates as *restful design*.

*“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.”*

As we so often find in a sevenfold Bible passage, it ends as it began—with a similar tone. It is as if there is really no beginning and no end. The end fulfils the beginning. The first verse of Psalm 46 reads, “God is our refuge and strength,” and the last verse reaffirms, “The God of Jacob is our refuge.” Truly, our refuge is in turning to the divine Principle of being for the solution of all our problems.

It brings such assurance to realize that there is a Principle from which we can think and reason accurately, a Principle with which we can work out all problems of relationship, for life is primarily a matter of relationships. Leibnitz said a century ago that if only men could reduce the factors of being to a few fundamental root-notions, and those root-notions could be put

into an operative calculus, then when any problems arose, men could sit down with their pens and say, "Let's reckon it out," and solve those problems. Such root-notions are to be found in the Bible in the spiritual meaning of the seven days of creation, and such a calculus is also found there in the spiritual meaning of the four sides of the holy city in Revelation. The Biblical symbols were for that age, but the spiritual idea behind them remains eternally. Mary Baker Eddy, through revelation, reason, and demonstration, rediscovered these root-notions of reality, and in her age termed them Mind, Spirit, Soul, Principle, Life, Truth, Love, and the four sides of the holy city she termed the Word, Christ, Christianity, and Science. Future ages may use different terminology, but the root-notions of the infinite and their calculus of operation must forever remain the same, capable within themselves of infinite expansion and development.

Jesus said that he would send another Comforter that would lead men into all truth. Mrs. Eddy wrote, "This Comforter I understand to be Divine Science" (*S. & H.* 55: 28-29). To ponder God's nature as Principle implies such a Science, and brings such a Comforter.

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