

TALKS ON
THE SCIENCE
OF CHRISTIAN
SCIENCE

JOHN W. DOORLY

John W. Doorly

**Talks on the Science
of
Christian Science**

(Given in Zürich, Switzerland, from 21– 29 September 1946)

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The titles of the writings of Mary Baker Eddy are abbreviated as follows:

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

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Preface by The John W. Doorly Trust, London

These Talks on the Science of Christian Science, with particular focus on the Science of the Bible, were given by John W. Doorly, CSB, from 21 September to 29 September 1946 in Zürich, Switzerland. In a letter to Dr. Max Kappeler dated 2 August 1946 John W. Doorly wrote: "I have a feeling that the best thing in Switzerland is to talk to your people about the whole thing, the Science, the Bible, the system, everything of the kind." And that is exactly what came about at these Talks. John W. Doorly presents a vast and inspiring overview of the Science of Christian Science based on the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

The presentation given here was an immediate precursor to the very comprehensive and detailed weekly Talks on the Science of the Bible in London, which followed between October 1947 and May 1950, and the equally comprehensive and detailed Summer Schools at Oxford University in 1947, 1948 and 1949. These detailed Talks on the Science of the Bible as well as the Talks at the Oxford Summer Schools were almost immediately made available in the form of verbatim reports, later published in book form, and can be obtained from The John W. Doorly Trust via its website: www.johndoorlytrust.org.uk. They cannot be recommended too highly to all readers who wish to get a thorough and comprehensive grounding in the Science of Christian Science with particular emphasis on the Science of the Bible.

In order to retain the freshness of the original manuscript and the absolute clarity of presentation at these Talks, the original text was not changed and there has been no attempt whatever to "improve" in any way linguistically upon John W. Doorly's original wording. Therefore, if readers come across any unusual modes of expression or words, this reflects what was actually said and frequently helps to draw the reader's attention even more to the all-important spiritual content John W. Doorly is trying to bring across. It should also be stated for the record that, in accordance with usual book publishing

practice, titles, footnotes, charts and tables, and annexes have been added for ease of understanding, clarity and reference.

These 1946 Talks on the Science of Christian Science, presented here for the first time on the basis of an original manuscript preserved in the archive of The John W. Doorly Trust as well as in the archive of the Kappeler Institute for the Science of Being (Zürich and Berlin), provide a complete and inspiring overview of "the whole thing, the Science, the Bible, the system, everything of the kind" (ibid), thus helping readers to acquaint themselves in some measure with all the fundamental elements and categories of this Science as elucidated by John W. Doorly on the basis of the Bible and *Science and Health* by Mary Baker Eddy – before moving on to the later Talks on the Science of the Bible and the Talks at the Oxford Summer Schools for an in-depth scientific analysis and study of the Bible and its spiritual layout.

In a letter to Dr. Max Kappeler dated 4 December 1946, John W. Doorly records that Peggy M. Brook has been editing "the notes taken in Zürich" and that "Peg says it reads wonderfully, and it should, it is a wonderful story."

Peter A.W. Rosenthal
Chairman
The John W. Doorly Trust

Preface by the Kappeler Institute for the Science of Being, Zürich and Berlin

From summer 2001 to December 2002 when Max Kappeler left this plane of existence, he worked intensively on his archive and all forthcoming projects for his publications. He reviewed the content of the archive, gave instructions for manuscripts to be published in future and also said definitely what he did not wish to be published. In August 2001 he read an old verbatim report from 1946 on the first talks given by John W. Doorly in Zürich on his discovery of the system of Christian Science. Max Kappeler was very much moved by the memory of those early years during which he had already become a co-worker of his beloved teacher. In 1937 he had attended John W. Doorly's class instruction in London and had been a member of John W. Doorly's research group since 1938. This research group had analysed the text of the textbook of Christian Science with regard to the synonyms for God. About 10 years later, in 1946, he had invited John W. Doorly to Zürich so that he could present to the students there those major new research findings that he had discovered in Mary Baker Eddy's textbook and by means of which the *Science* of Christian Science had become verifiable and demonstrable.

These talks given by John W. Doorly over a week in September 1946 coincided with the publication of the first book by Max Kappeler that he had written at the suggestion and with the encouragement of John W. Doorly: "Christian Government – Its Scientific Evolution". With this book, Max Kappeler provided important support to his teacher as it was exactly at that time that John W. Doorly was going through an arduous confrontation with the church organization in Boston, finally leading to his excommunication. A few years later, Max Kappeler was also confronted with the same circumstance. However, this would prove to be a blessing for the further free unfolding of the work.

In summer 2001 when Max Kappeler was reading the verbatim report of these talks in Zürich, originally sent to him by John W. Doorly, he recounted the story of those early years of the hard battle for the progressive idea of the Science of Christian Science. During those years all efforts were directed towards helping this idea to break through. He described the wonderful atmosphere that had gripped everyone, and he could not emphasise enough how grateful he was for this work that he had been allowed to do for so many years. Spontaneously, he decided to publish these talks himself now that 55 years had passed. He said that they were a good introduction to John W. Doorly's research findings but also a very important historical document. Unfortunately, he was not destined any more to do this work himself which would have reflected a very deep inner desire on his part.

Therefore he would have been very happy today to know that these talks now finally see the light of day and reach the interested public. This milestone in the unfolding of the Science of spiritual Being is recommended to all those who share with us the love of Christian Science and follow its unfolding.

The Kappeler Institutes in Switzerland and Germany are very grateful to Mr Peter Rosenthal that he not only took on the enormous task of editing but also of translating these talks into the German language.

Kappeler-InstitutesSwitzerlandandGermany
Hanns D. and Eva-M.von den Steinen
Küsnacht/Zürich and Berlin 2015

The Author

John W. Doorly was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and for forty-seven years he taught and practised Christian Science. For fifteen years he lectured on this subject all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A.

In 1945 he was forced to leave the Christian Science church organization because his interpretation of the teachings of Christian Science differed from that of the authorities of the church at that time. Always a deep student of the Bible and of the Christian Science textbook, John Doorly continued his research and practice and lectured on the Bible weekly in London and also frequently in the provinces. In 1947, 1948, and 1949 he held a Summer School in Oxford for a month, attended by about 500 people each year from every part of the world.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings are fresh, dynamic, and full of a warm humanity. His contribution to the Science of Christianity will continue to inspire and encourage all who are seeking Truth.

Peggy M. Brook¹

¹ Excerpted from John W. Doorly: Talks on the Science of the Bible, Vol. 1

Introduction

I do not have to apologise to you people for asking you to think. Mrs Eddy says: "The time for thinkers has come" (S&H vii: 13). It is a well-known fact that the Swiss are thinkers, so I do not have to apologise to you people because I am going to ask you to think.

The theory about religion is that you let the other fellow do your thinking for you, in fact, if you study the Bible closely, you will find that the people were not allowed to think. During the period of the Bible, if anybody thought anything that was not laid down in the law, it was as much as his life was worth to speak about it. So, in order to express themselves, they either had to wait about 200 years before the ideas were presented, or else they had to attach their sayings to one of the Bible heroes such as David, or Moses, or Solomon or Jeremiah. The average thinker did not have the slightest opportunity of being heard, no matter how often God spoke to him. In the prophetic age, great men like Isaiah, Jeremiah and Ezekiel would not be silenced, even if it cost them their lives, but as late as 621 BC, when the Deuteronomic code or law was read to the people, they were told that it was God's law and must never be altered. Now it does not take much of a thinker to see that religion, like everything else, has had to be altered because, as men become better thinkers, the whole outlook on religion changes. I do not know what the condition is like in Switzerland, but in England today our young people as a whole will not look at religion. The Archbishop of Canterbury recently wrote a book in which he says "they call us the Church of England, but only about 10% of the people in England go to any church, and the young people never go."

You and I are living in a world today² when the fate of humanity hangs on a knife-edge: it is either going the material way to doom and disaster, or it is going the spiritual way to progress and

² John W. Doorly was actually speaking in 1946 but his comments still apply today.

development. We cannot afford to play with things, the issue is too great.

You and I live in a scientific age when thinking people, and especially the coming generation, will not listen to anything unless it can be understood, and unless it can be proved. In the fullness of time, God revealed to Mrs Eddy, fully and completely, the fact that what we call "religion" is the only true Science, and Mrs Eddy took her message and reduced it to a system. She says: "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," – the scientific age (S&H 146:30).

It is quite clear therefore that, unless we can present this thing in a scientific way, we are not going to be heard. We shall, in fact, become like all the rest of the religious bodies, a small self-satisfied organisation which radiates in a very limited circle, and which can give little or no message to humanity, because humanity is not listening.

Now this is the kind of thing I frequently experienced during the war in England. I was in a train with three young men in uniform, and they started to talk. One fellow said: "What does it all mean? This war is 'hell let loose', and what are we heading for?" Then they went on to discuss the problems facing humanity. I kept out of the conversation, but at last one young fellow said to me: "I suppose you do not know the answer to all this, do you, Sir?" I said: "Yes, I do know the answer. I wonder if you boys have read a book written by a man called Sir James Jeans,³ a very well-known physical scientist? In that book it is stated that all the greatest thinkers have been searching to find a science of reality. Jeans states that a man like

³ Sir James Hopwood Jeans (1877 - 1946), English physicist and mathematician, best known as a writer of popular books about astronomy, taught at the University of Cambridge (1904–05, 1910–12) and at Princeton University (1905–09). In 1923 he became a research associate at Mt. Wilson Observatory, Pasadena, Calif., where he remained until 1944. In 1928, the year he was knighted, he proposed his continuous-creation theory. [*Encyclopædia Britannica* from *Encyclopædia Britannica* 2006 Ultimate Reference Suite DVD]

Leibniz was not searching for the differential calculus of mathematics but for the calculus of reality. Sir Jeans says, if only you could decide on a few fundamental facts with regard to reality, a few fundamental root-notions, you could easily symbolise them and put them into a calculus of intelligent thought." I then briefly told these fellows that there were fundamental root-notions running through the Bible (as I will prove to you here during the week), and that these fundamental root-notions, if understood, would save humanity from heading for destruction.

Fundamental root-notions and symbols

Mrs Eddy says: "Spiritual teaching must always be by symbols" (S&H 575:13). So, when Jesus talked about the mustard seed, or the fig tree, or the kingdom of heaven, etc., he was using symbols. It may be an idea, a thought, a word, or a book, but it is all symbolism. Now we find in the Bible exactly what Sir James Jeans was writing about the root-notions of reality, presented in perfect and exact symbolism, and that is what Mrs Eddy discovered and put into *Science and Health*.

If we do not accept Christian Science as Science, we are going to lose it, – we are going to destroy Mrs Eddy's life-work, and we are going to find that humanity pays no attention to us. Sentiment and belief are not Science. I am convinced that the time has come when we can present the Science of Christianity to humanity intelligently on a spiritual basis, so that humanity will love it, live it and demonstrate it with the accuracy, the certainty, the intelligence and power that always accompanies Science.

The Bible is a record of how the Christ-idea developed throughout the ages. Do you suppose the Christ-idea has stopped developing in this age?

Now, I want to tell you that the basic facts or fundamental root-notions about which Sir James Jeans⁴ was writing, are the seven days of creation with which the Bible begins and which in fact permeate the whole book.

The Bible is the story of the ordered development of the Christ-idea as it came to men, and that development took place in spite of gross paganism, ignorance and cruelty.

Why did the Bible begin with the seven days of creation? Why? Because the Israelites always symbolised the perfection of the divine nature through the number 7. Let me say to you here that I do not believe in numerology, which is the theory that every number used in the Bible has a spiritual significance. I do not believe that at all. In the first place the Israelitish historian was not the slightest bit interested in chronology; his dates are completely unreliable and his numbers pathetic. The Bible, however, has certain definite numbers that the Hebrews used as symbols, and if you take any of the best commentaries on the Bible you will find that they all say that the numbers regarded as sacred by the Hebrews were: – 1, 3, 4, 7, 10, 12. The fact that they were looked upon as sacred did not begin with the Hebrews; these were not symbols they had originated, but symbols that had always existed.

The number "1" was used by them because they were conscious of one supreme One – they knew that if you have an effect you must have a cause. All thought at that time accepted the fact that there must be one great Cause, so the supreme number in symbolism was "1." "Hear, O Israel, the Lord our God is one Lord" (Deut. 6: 4).

The next number they used was "3." Why? Because of the sun, and the moon, and the stars. The people of those days made their calculations by the stars. Even today in the East, as you know, the sun means everything and the moon likewise – when the moon is

⁴ See footnote no.3, p. 16

coming, people prepare for their great feasts. Today our "One" is Principle, and our "3" is Life, Truth and Love.

The "4" symbolised to the Chaldeans the North, East, South and West, and you remember that Mrs Eddy uses it in exactly the same way when describing the four sides of the city. She says: "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, – the Cross of Calvary, which binds human society into solemn union; westward, to the grand realisation of the Golden Shore of Love and the Peaceful Sea of Harmony" (S&H 575:26-2). When I tell you that the "4" had always existed because of the four points of the compass, I am not telling you anything that Mrs Eddy did not tell you.

Then you get that supremely important number in the Bible, "7" which means perfection, because at the time of the Chaldeans there were seven known planets, and they always regarded seven as supremely important. "7" to us today is Mind, Spirit, Soul, Principle, Life, Truth, Love.

Then you get the "10," because of the 10 fingers, symbolising the way by which you touch and handle, or apply, your knowledge to the human. Your "10" is the human demonstration of the ten Commandments.

The symbol of "12" is associated with the twelve signs of the Zodiac. It is repeated throughout the Bible as the twelve tribes, the twelve Apostles, etc. Do not believe that the "12" was not used deliberately, – the minute one of the tribes fell out, it was replaced by another. All through the Bible "12" was used by the Hebrews to denote demonstration.

The infinite One as divine Principle, symbolised as Life, Truth, and Love

So, today, in Christian Science, we see the infinite One as divine Principle. Now remember, you cannot know God as a whole, you cannot know anything as a whole. You cannot know the whole of mathematics, or the whole of music; you can only know the principle of mathematics or the principle of music through the ideas which express it. You can never know the whole of yourself, because if you ever knew the whole of yourself you would come to the end of being, – of infinity. You can never know the whole of God; if you knew the whole of God or God as a whole, you would be greater than God, and you would include God in your thinking. But God includes you. The infinite is ever progressing, ever developing. Nothing is new to God.

So here you have the infinite One, the divine Principle, God. Thinking is Being. In order to understand this one infinite, we must symbolise it in our thinking, and we begin to symbolise it in a threefold way. The Bible symbolises God as Father, Son and Holy Ghost. Mrs Eddy symbolises Him as Life, Truth and Love. She says: "God is what the Scriptures declare Him to be - Life, Truth, Love" (S&H 330:19). And on page 331:26-27 she says: "Life, Truth and Love constitute the triune Person called God, – that is, the triply divine Principle, Love." Now, you want to understand this further. You say: "Here is Life, Truth and Love, and this divine Principle, and I want to be able to demonstrate it, and understand it. How can I do that?" First, you must have a process; and it must be an ordered process. If you have no order, you have no values. If, in mathematics, 4 sometimes came in before 3 and sometimes after 3, how could you fix values? There must be "beauty, grandeur, order in the process," – if there is no order, there is no beauty, and no grandeur. No science in the world could operate without order. So Mrs Eddy says, Jesus was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91:19-20).

In mathematics, your order is 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, but your order is also addition, subtraction, multiplication and division; arithmetic, algebra, trigonometry, and so on, up the scale. You cannot use trigonometry before you have learned arithmetic. There can be no science without order, and Mrs Eddy's books are full of statements about the order of Christian Science. Remember, Jesus was "always leading them into the divine order" (ibid), and because Jesus gave them divine order, he said to them: "Whither I go, ye know, and the way ye know" (John 14: 4).

So you find that your "1" is your Principle; your "3" is Life, Truth, Love, – your triply divine Principle. The symbol of "4" has come down through history, and you use it in Science to symbolise the infinite One still further, because in order to find out what the infinite One does, you must first understand what it is. So you begin to symbolise it as the Word, Christ, Christianity and Science. Now, what do these four words mean?

Word, Christ, Christianity and Science

Your Word is the ordered way in which you begin to understand your Principle. If you were learning mathematics, your Word would be 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, addition, subtraction, multiplication and division. Your Word is a process of seeking. All cause starts with the Word; it is where the human mind begins to seek God in an ordered way, just as it would seek music, or mathematics, or any science, – and remember, I am not telling you things that Mrs Eddy does not tell you.

Mrs Eddy has used eight hundred musical terms in her writings to illustrate science. She has used optic terms five or six hundred times. She has used mathematical symbols countless times.

Your Word then is the ordered way by which thought can reach some understanding of Principle. It is desire, it is prayer, it is *seeking*.

Your Christ, Mrs Eddy says, is "the divine message from God to men" (S&H 332:10). It is your Christ which is *finding*. Mrs Eddy describes Christ as the divine idea. If you were a student of mathematics, your ideal would be a complete plan of mathematics, including every problem that could ever be done. The Christ is the divine ideal. All that God knows of Himself, gathered into one ideal, is Christ. It is forever declaring itself because it is of the nature of Mind, and this declaration or message, comes to you and to me, whenever we will accept it. Jesus said, "Behold, I stand at the door and knock; if any man hear my voice, I open the door and I will come in to him" (Revelation 3:20). So the Word is the process of seeking and the Christ is the process of finding.

Christianity is the point at which you take the details of your plan and begin to use them. So Christianity is the process of using. Your Word is *seeking*, Christ is *finding*, Christianity is *using*, and Science is *being*. What we know or do not know does not make any difference to Science. Science remains forever untouched because it is the Science of Principle and is dependent only on Principle. So in the fourfold process, there is nothing happening but the Word, Christ, Christianity and Science. It is also seen to be a process of divine addition, subtraction, multiplication and division.

When you are approaching your Principle you are seeking to know your Principle, you are *adding* to your understanding. As you begin to *accept* the Christ-idea, you are borrowing from your Principle. The "divine message from God to men" (ibid) is coming to you, so you are borrowing (*subtracting*) from your Principle. As you begin to *understand* the Christ-idea and use it in detail, you are demonstrating metaphysics, or *multiplying* power. In Science you are understanding that which Mrs Eddy says "subdivides and radiates" (S&H 511:2), you are understanding Principle, the indivisible One, in which everything reflects everything else, the true *division*.

So do not be afraid to investigate the meaning of the Word, Christ, Christianity and Science. We have a right to know about these things. We have a duty to think correctly, and we must do our own thinking. Do not let anybody else tell you how to think. The

answer to thinking is in the Bible and *Science and Health*. That is where I found Science, and I know God gave it to me. I do not mind what anyone may say, I know it is true, I know it is logical, understandable and capable of being demonstrated on a wholly spiritual basis; and I know it is the story of the Bible. *Science and Health* is the Key to the Scriptures, and without this Key, humanity could never have understood the Scriptures scientifically.

So you have had your "one" – the one infinite Principle. You have had your "3" – Life, Truth and Love. You have had your "4" – the Word (seeking), Christ (finding), Christianity (using), and Science (being). Now you come to your "7," the number with which the Bible begins.

The Bible is supposed to start in the year 4004 BC but the first chapter of Genesis was not written until 550 BC when the Children of Israel were in captivity. Yet inspired thought has placed this chapter at the beginning of the Bible.

7 synonymous terms in a 4-dimensional calculus

On page 465 of *Science and Health*, Mrs Eddy asks the question: "What is God?" Before she was able to answer that question to her own complete satisfaction, she changed the answer five times, and it was not until 1907, when she read her textbook through consecutively for the first time, that she climaxed the question "What is God?" with the answer: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465:8-10). In that answer you get the fourfold nature, – the Word "incorporeal;" Christ "divine;" Christianity "supreme;" and Science "infinite." So in this definition, Mrs Eddy gives you the "4" and the "7." She gives you the seven synonymous terms, the days of creation, the seven numerals, operating in a four-dimensional calculus of the Word, Christ, Christianity and Science.

So you have had your "one," "three," "four," "seven," and now you come to your "ten." The ten Commandments give a sense of the operation of the seven days of creation in human experience, in what

Mrs Eddy calls "analysis," "uncovering," and "annihilation" or the application to the human. On page 115 and 116 of *Science and Health*, Mrs Eddy gives three degrees corresponding to the analysis, uncovering, and annihilation of mortal mind. So you get your seven days of creation leading you to some understanding of God applied to the human through analysis, uncovering and annihilation.

Then comes your symbol of "twelve." You remember in the Bible you have the twelve tribes of Israel and the story of Joshua telling one man out of each tribe to place twelve stones in Jordan; there were also twelve Apostles etc etc. Your "twelve" indicates the fourfold calculus of the Word, Christ, Christianity, Science, operating as demonstration in Christianity. If you want to think, you will be interested in what I am telling you. I have been 45 years in Christian Science thinking, thinking, thinking, and refusing to be told what I should think. What I am telling you is in the Bible and *Science and Health* and I have got it from these books. I have proved it. I am going to be perfectly frank with you. If you come here wanting just sentiment, you will be disappointed. Mere sentiment and emotion loves God one moment and blasphemes at the next, and has nothing whatever to do with true Christianity.

The fact that two and two is four, is a very lovely thing. You can understand it, you can prove it. It operates for everybody, it is ever-present, and ever available. You cannot destroy it, you cannot poison it, you cannot add anything to it. Now the loveliness of the fact that two and two is four is as child's play to the loveliness of the scientific in the realm of divine metaphysics. A divine idea in the realm of metaphysics is always in the realm of Science, and it operates for all men alike. It can be understood, it can be proved, it partakes of the nature of "incorporeal, divine, supreme, infinite" (ibid). It is the pearl without price, which, when a man finds it, he sells all that he has in order to buy it (see Matthew 13: 46). It is ever-present – you can have it in the desert, you can never change it, you can only use it, because it is responsive to and represents nothing but divine Principle.

Science of the Bible

I do not know if you have ever read the last article that Mrs Eddy wrote called "Principle and Practice."⁵ Her secretary, who took it down (Adam Dickey), told me that in all the years he had served Mrs Eddy (I think it was twelve years), he had never known her as serious as when she dictated it. She said to him in effect: "Get everything down, get every comma right." In this article Mrs Eddy warned her movement that a belief in Christian Science would destroy Christian Science, and it does! She says: "A belief in Christian Science weakens the intellect," and this business of rhapsodising about God, and at the same time having no understanding of God, in pure spiritual Science, weakens the intellect.

The Science of the Bible was discovered by Mary Baker Eddy, and she recorded it in *Science and Health* with Key to the Scriptures. My endeavour is to show you this Science so that you can see it for yourself in the books and use it and understand it. In scientific thought you cannot have $2 + 2 = 4$ and $2 + 2 = 5$; likewise you cannot work with both Spirit and matter. In Science you can only work with Spirit, you can only work with one factor. So, "Come now and let us reason together, saith the Lord" (Isaiah 1: 18). Reason and revelation, Mrs Eddy says, break the dream that matter and error are something (see S&H 347: 26-27). Out of reason comes revelation.

Now do not forget your symbols in the Bible as they came down throughout the ages. They were not originated by the Hebrews. The Hebrews used them, and every time they used them, they were lifted out of a certain amount of paganism. No one can believe that the Hebrew people as a race could be the "be all and end all" of revelation. Read the books of Jeremiah, Ezekiel and the other great prophets – they saw the coming of the Christ and rejoiced in it. The manna of yesterday will not do for today, there must be continuous development. Mrs Eddy says it will be centuries before the inexhaustible topics contained in *Science and Health*, "become

⁵ Article reprinted in full at Annex II

sufficiently understood to be absolutely demonstrated" (see Mis. 92: 5-6).

The 1000-year periods in spiritual development

The Hebrew people were convinced that it would take a period of a thousand years to develop any one aspect of God: "one day is with the Lord as a thousand years" (II Peter 3: 8). They evidently had some sense that this development was ordered, thus you will find that the first thousand years of the Bible was devoted to seeing God as creator, or beginning, or Mind. The second thousand years was devoted to seeing God as good, – Spirit. In the third thousand years the identity of God began to appear to them and they called God the God of Israel and themselves the Children of Israel. In the fourth thousand years of the Bible men began to glimpse something of the nature of God as Principle. The minute you touch Principle, you find it is always that which demonstrates itself, and you begin to cognize the idea of Principle, so in that fourth period they began to say: "His name shall be called Wonderful, Counsellor, the mighty God" (Isaiah 9: 6), and they touched the hem of the garment of Principle. As soon as the thought touched Principle it was led on to Life, and in the fifth period, you have the name of God as Fatherhood appearing. It was at this point that the Virgin perceived the individual idea of the Christ and brought forth Jesus the Christ, Jesus of Nazareth.

When Jesus came he said: "I come not to destroy but to fulfil" (Matthew 5:17), or in other words: I do not want to destroy your symbols for God, but to fulfil them. He said: "Say not ye: and there are yet four months and then cometh harvest," in other words: you believe you have to wait another three thousand years for God to reveal Himself fully. That is not so; it is all here and now. "Look on the fields, for they are white already to harvest" (see John 4: 35), and it is all here, because the nature of God is Mind, Spirit, Soul, Principle, Life, Truth, Love, and "God is the same yesterday, today and forever" (see S&H 2: 32).

Now, if you are thinking from the aspect of the approach to your Principle through developing spiritual thought, you are using your Word and advancing, and you are thinking by steps or stages. Mrs Eddy calls them "periods." But if you are thinking from the aspect of Christ, Christianity or Science, you are not using steps because it is all present. The Hebrew people believe that the material world would last seven thousand years, – sometimes it looks as though it would not survive as long as that! But the whole story of the Hebrews was, "one day is with the Lord as a thousand years, and a thousand years as one day" (ibid).

The Days of Creation and how they correlate to the Commandments, the Beatitudes, and the Lord's Prayer

Now, at this point I would like to read you something about heretics: "It was only in what we call "heresy" that there was any real movement, i.e. true Christianity, and it only ceased to be such when its progress in these heresies ceased, and it too was moulded into the immobile form of a church." "Heresy is a manifestation of movement in the church, an attempt to destroy the numbness of its affirmations and reach a living understanding of the teaching. Every step of progress towards the understanding and fulfilment of the teaching has been made by heretics." (Extract from Leo Tolstoy's book⁶ "The kingdom of God is within you," pages 75 and 81, extract preserved in The John W. Doorly Trust Archive, File II H).

I am supposed to be a heretic. Well, read your Bible from start to finish. Whenever a fellow saw a progressive step, he was in for a bad time, but he never cared in the slightest. Many years ago, in 1916, I began to see that the days of creation presented an ordered sequence of revelation. The first day of creation was "Let there be light." Let there be intelligent action. The second day of creation said: let this light, or intelligent action, be ordered, let it be good, let it be real. The third day of creation said: let this intelligent action, this ordered

⁶ Book first published in Germany, with the first English edition published in 1894.

light, be definite, let it be identified, let it be of the nature of Soul. The fourth day said: let this intelligence or this light which is good, and ordered, and definite, be proved, let it be demonstration. This is the nature of Principle. The fifth day said: let this intelligence be of the nature of Life, let it be of the nature of fatherhood, eternity. The sixth day said: let this intelligent action be of the nature of Truth, of consciousness, of manhood, of Christhood. And the seventh day said: let it be fulfilled, let it be perfect, complete. At the time I began to see this ordered sequence, I was a Christian Science lecturer, and I wrote a lecture on the days of creation and delivered that lecture. Then the next thing I saw, was that exactly the same ordered story was in the Lord's Prayer. Whether you say: let there be beginning, action, cause, or whether you say: "Our Father," it is the same creative sense. So I saw that this same order permeated the Lord's Prayer, and I wrote a lecture on the Lord's Prayer. Then I began to see the same order running through the Commandments. The statement "Let there be light," was of the same tone as "I am the Lord thy God, which have brought thee out of the land of Egypt" (Exodus 20: 2). It was the operation of light or intelligent action.

I have been very interested lately to find that authorities on the Bible and Bible commentaries all say that the Commandments were divided into two tablets, each containing five or one containing four and the other six, the first table giving man's duty to God and the second table giving man's duty to man. But many years ago, when I saw the divine order in the first four Commandments, I did not know this; yet I had seen in the first four Commandments that there were seven perfect statements that correspond with the seven days of creation.

Later I began to see that the Beatitudes contained exactly the same sequence. I saw it in the days of creation, the Lord's Prayer, the Commandments, and the Beatitudes – it was all there. At that time, my thought had grasped the one sequence of the synonymous terms, "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465:10), which corresponds to the seven days of creation or the Word.

Scientific synonym study

Then things began to happen – people said "This fellow is off the track," and they began to throw stones. One of the stones they threw was that Mrs Eddy had given more than one sequence for the names for God so why did I only use one sequence. This caused me to think and I soon found that Mrs Eddy has three sequences one of which contains two orders. I felt the first thing I must do was to find out why Mrs Eddy had used the synonyms in this way. So some of us met every Saturday for about 1 1/2 years (Dr. Kappeler was one of us. He was the Secretary), and we took the Concordances and looked up everything that Mrs Eddy says about Mind, and we found that Mind was one, that Mind was cause, creator, and beginning, parent, power, action, wisdom, law, intelligence, and so on. Then we looked up all she says about Spirit, and we found that Spirit was reality, separation, birth, development, good, – and that all these things gave a different tone. Then we found that Soul was identity, definiteness, sinless, joy, bliss. And in this way we went through all the synonyms until it became perfectly clear to us that when Mrs Eddy uses Mind, she means Mind, when she uses Spirit, or Soul, or Principle, she means Spirit, Soul, Principle, – there is nothing haphazard about it. Then we took the books, and weighed her use of all these terms, and we saw in them a perfect symbolism. When Mrs Eddy was talking in terms of Mind, and all that Mind means, of Spirit and all that Spirit means etc., she was operating the calculus of the Word (approach to God, seeking), the Christ (message from God to men, finding), Christianity (using, demonstration), and Science (being).

Then we saw that the Bible had the same story running all the way through it, and that it was the effort of the seekers for Truth so to symbolise the ideas of God that all men could understand the nature of God, and be able to use this understanding, and that they should no more say: "Know the Lord: for they all shall know me, from the least of them unto the greatest of them" (Jeremiah 31:34). Nothing can do that but Science, and system; so as Mrs Eddy says: "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" (ibid).

Christian Science is not a religion – it is Science

All this came to me many years ago. I had become dissatisfied with the religious organisation because I saw it was not doing the job. I had held all the positions in the organisation, and when they asked me to be a Reader in The Mother Church, I said "No." I came home to study the books. I felt that unless I got the answer, I could not remain a Christian Scientist. But I got the answer, and I saw that Mrs Eddy was no fraud when she called her discovery Science. She meant Science, and that is exactly what it is. It is absolute Science, and each one of you will have to find it for himself. It is a discovery, and the male in you must intelligently discover it, but the womanhood in you – that which loves, that which comforts, that which accepts, – must give it birth. Each one of you will have to stand face to face with God.

At this point let me remind you that The Mother Church used to have between 90 and 95 new branches each year. In 1941 The Mother Church had 2,830 branches. Today, six years later, it has 2,822 – during these years it has lost eight branches, and it used to put on between 90 and 95 per year! Now, where are we going? We are taking Science and trying to sell it to the world as religion, and it will not work. On the basis of religion, the other fellow who is already an expert on the job, will do it better than we can. Christian Science is not a religion in the generally accepted sense of the word, it is Science. On the basis of Science we have no competitor. Remember that today in the world there are less than one million Christian Scientists, but that there are two thousand five hundred million "men in the street."⁷ We do not have to bother if a few of the less than one million do not like us. As Mrs Eddy says, that there are "millions... athirst in the desert" (S&H 570:14-15). If you are

⁷ In 1946

prepared to think divinely, intelligently, the opportunity you have is beyond words; and if our churches would get down to that instead of hating people, and writing letters to Boston about people, they would get somewhere.

The four orders of the seven synonymous terms

But to go back to my story. After we had become conscious of this ordered sense, we saw that there were four different orders of the synonymous terms in Mrs Eddy's writings. One of these orders is on page 115:13-14 of *Science and Health* and reads like this: "Principle, Life, Truth, Love, Soul, Spirit, Mind." By this time we had learned the value of the synonymous terms, and when you learn the value of the synonymous terms you have what Mrs Eddy calls "numerals of infinity" (S&H 520:10) – numerals of consciousness. Our days of creation had led us to some understanding of the synonymous terms, and then to the numerals, which showed us what the synonymous terms mean, so when we saw the sequence: "Principle, Life, Truth, Love, Soul, Spirit, Mind," we knew that Principle was interpreting itself as Life, Truth, Love. But what was it doing with Soul? Well, we knew that Principle's ideal of itself was Life, Truth, Love, one and indivisible, and that this ideal must be translated in order to be understood, and we knew that Soul translates. So we began to see that Principle interprets itself as Life, Truth and Love, then Soul translates that ideal to the point of Spirit. Mrs Eddy says: "Spirit diversifies, classifies and individualizes" (S&H 513:17) ideas – so putting them into order. Then the nature of the Christ as Love began to translate the ideal through Soul, and to reflect it through Spirit, and so brings it to the point of Mind – metaphysics.

We also saw on page 116 of *Science and Health*, that mortal mind can be scientifically translated up to the point of spiritual "understanding" when it disappears. So we said, here is the Christ, the "divine message from God to man" (ibid). It is Principle interpreting itself as Life, Truth, Love, down to the point where it reaches every individual.

I told you when I began, that the well-known physical scientist, Sir James Jeans,⁸ said that if we could decide on a few fundamental factors or root-notions about reality, we could symbolise them, and put them into a calculus of intelligent thinking.

I find when I use the word "calculus" that a few people think it is something rather alarming. Yet Mrs Eddy uses it several times. It simply means a process of calculating by symbols, that is all. So physical scientists say if we could only decide on any few fundamental root-notions of reality, we could easily symbolise them. Mrs Eddy has symbolised those factors in a degree. The Commandments symbolise them in a degree, the Lord's Prayer symbolises them in a degree. The days of creation symbolise them by saying: "Let there be light." The Commandments say: "I am the Lord thy God which have brought thee out of the land of Egypt." The Lord's Prayer says: "Our Father which art in heaven," and the Beatitudes say: "Blessed are the poor in spirit."

Through years of experience, we have found that whenever Mrs Eddy uses the term Mind she does so in order to bring out the nature of Mind, such as action and everything to do with action, because all action is in Mind; everything has to do with the allness of God, because Mind is always all; everything to do with basis, causation, with that which controls, creates, forms, governs, with that which heals, and with the Science of Mind-healing, from which we learn that health has to do with Mind. If you take all these things, and weigh them, you find they are all of the same tone.

Now, you may say that Mind is action – the action of Mind, but that you can also have the action of Spirit, and of Soul. But the action of Mind is action, while the action of Spirit is that it gives birth, and the action of Soul is that it makes definite. You will find that the action of Principle is that it demonstrates. The action of Life is that it multiplies; the action of Truth is that it heals, and the action of Love is that it fulfils. In the same way, suppose you say that Mind is law.

⁸ See footnote no.3, p. 16

What law? The law of Mind. Law belongs fundamentally to Mind, but you also have the law of Spirit, which is purity. You have the law of Soul, which is the safety of Soul. You have the law of Principle which is the system of Principle. You have the law of Life, which is the eternity of Life, the law of Truth, which is the form or consciousness of Truth. The law of Love, which is the law of motherhood, and so on. So you see, all these things reflect each other.

Now, get the sense of Mind as that which is beginning, origin, cause, parent-Mind, power, action, wisdom, intelligence; that which says: "Let there be light," and you will at once see that this "light" corresponds to the first statement of the Commandments: "I am the Lord thy God which have brought thee out of the land of Egypt" (out of darkness). In Genesis, "darkness was upon the face of the deep." It is the same statement, it is intelligent action, it is "Let there be light." Then take the first words of the Lord's Prayer "Our Father which art in heaven," and you get the same creative sense, the cause, origin, creator, and beginning. Then you come to the first Beatitude which says: "Blessed are the poor in spirit." That word "poor" comes from the Latin word "mendicare" meaning to beg. So this Beatitude actually means, blessed are they that beg for knowledge, or that have desire. Desire means prayer, for desire is in mind. So you get the same tone, – the desire, the beginning of everything, running through them all. Remember, we are now getting our definite root-notions, our definite factors, and we are letting them symbolise the nature of the infinite One for us. We are symbolising it in one way when we say, "Let there be light;" in another way when we say "I am the Lord thy God which have brought thee out of the land of Egypt;" in another way when we say "Blessed are the poor in spirit;" and in another way when we say "Our Father which art in heaven" – "Our Father-Mother God, all-harmonious" (S&H 16:26). Look these things up and you will see that Mrs Eddy brings out the same sense, the parent-Mind, all-harmonious, every time. This is the way by which you get your root-notions.

Now you come to Spirit. What is Spirit? Mrs Eddy says Spirit baptises, gives birth, blesses, is that which is always good; she talks of the likeness of Spirit, of the nature of Spirit, of the order of Spirit, the purity of Spirit, the reality of Spirit, the reflection, the substance, the strength of Spirit, and the supremacy of Spirit. Spirit always has to do with understanding (and Soul with spiritual understanding). Spirit has to do with unfoldment. Now consider these things and see how they are symbolised in the second day of creation, where God said: "Let there be a firmament in the midst of the waters and let it divide the waters from the waters." In other words: let there be reality – your firmament. All that Spirit means is in that firmament.

Then, in the Ten Commandments, the second statement is: "Thou shalt have no other gods before me" – purity, onliness, all that Spirit is. In the second Beatitude you get: "Blessed are they that mourn: for they shall be comforted." Your Comforter is the development of Life, Truth and Love; the development is God, Spirit and it blesses them that separate the waters above from the waters beneath.

And then in the spiritual sense of the Lord's Prayer, we get in the second section the words: "Adorable One." There is your purity, substance, reality. So you see the tone of Spirit is quite different from the tone of Mind, but they each reflect the other.

Now you come to Soul, and again the tone is quite different. Soul is free, is changeless; Mrs Eddy writes of the bliss of Soul. Soul translates the ideal down to the point of infinite idea, but in human experience the things of Soul are changeless. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S&H 269:14-16). But Soul itself is changeless, although in Soul there is divine translation, and so you get the freedom of Soul, the identity of Soul. The chief characteristic of Soul is that it identifies everything with Principle. So you get the identity of Soul, the joy of Soul. Soul is sinless. It is always connected with spiritual sense, spiritual understanding, and safety. These all symbolise the infinite One, in infinite aspects. No wonder Mrs Eddy calls them "numerals of infinity" (ibid).

You say that Mind is characterised by light – what light? The light of the universe, of the trees, of everything there is. So there are numerals of infinity.

Now remember that your days of creation symbolise that ordered process of thought in which Mind says: "Let there be light;" Spirit says: "Let there be development;" Soul says: "Let there be identity;" Principle says: "Let there be demonstration;" Life says: "Let there be individuality;" Truth says: "Let there be consciousness;" Love says: "Let there be perfection." Through that ordered process, thought arrives at an understanding of Principle; it has grasped some understanding of the true nature of Mind, Spirit, Soul, Principle, Life, Truth, Love, and becomes cultured, and then it says: "I want to know what Mind is, what Spirit is, what Soul is," and so on.

This is the coming of the Christ, the "divine message from God to men" (ibid). And it is here that you get the divine translation when Principle says: "I am Life, Truth, Love. I translate myself as Soul, I diversify, classify, and individualise myself as Spirit, and I manifest myself as Mind."

So your days of creation constitute that aspect of thought which leads you in an ordered, intelligent way up to the understanding of Principle, where Principle translates its Christ or ideal to the point of Mind.

Now you will find in the first thousand years period of the Bible that men said: "Let there be creation, revelation." In the second thousand years the only striking thing was the symbol of Noah's ark and the Flood, the symbol of separation of the firmament, of making firm that which is real. In the third thousand years of the Bible the Hebrews recognised a God they called Yahweh, he was only one of their many gods. But at this time Moses came and thought, and taught the people that there was one God, the only God, Jehovah. So in the third thousand years of the Bible things began to become definite. Moses seems to have been the first to give some indication of the Christ, for he gave the people the Commandments, and the Commandments included the idea.

So first you study your days of creation, – the Word leading you to Principle, – then you begin to see what the synonymous terms mean, and that is the coming of the Christ. Then you begin to use this understanding and that is your Christianity.

So in the first thousand years of the Bible you have the Word operating as Mind, light, creation. In the second thousand years you have the Word operating as Spirit through the symbols of the ark, of the firmament; through separation, purity, baptism, in the appearing of reality. In the third thousand years you have the Word operating as Soul, true identity, definiteness. Mrs Eddy was once talking to the students about the difference between Spirit and Soul, and she said: you take the tares and the wheat. Spirit separates the tares from the wheat. It is Soul which destroys the tares, and gathers the wheat into the barn. So whenever you come to Soul you find it operating in this way. Soul is sinless because it destroys sin. Soul identifies because it shows the idea to be one with its Principle. So in the period of Soul, you find that there is a distinct separation between the operation of the Word and the operation of the Christ.

Mrs Eddy not only uses these synonymous terms positively to bring out the nature of the infinite One, she also uses them scientifically to destroy all that is unlike Mind – ignorance. Anything to do with belief, with the carnal mind, mesmerism and so on, Mrs Eddy handles through Mind. Not only does she use Mind to characterise and bring out the sense of law, but she uses it systematically and scientifically to destroy that which is unlike Mind, – ignorance or lawlessness. In the same way the sense of mixture or adulteration is handled through Spirit, which separates and purifies; material sense is handled through Soul, and so on. The whole thing is absolutely accurate and scientific.

Remember that what we are considering is "Christ's Christianity ... the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S&H 271:1-5). Can you think of anything more ordered than a design? What kind of a design would it be if nothing in it was ordered, and everything was haphazard? It

would not be a design at all. This story that I am telling you is the ordered story of the appearing of the Christ-idea throughout the Scriptures, and in the Christian Science textbook, and it is an ordered appearing, it is an ordered translation from God, it is the ordered use of it, and it is the divine order of Science. So do not think I am telling you anything I have imagined.

Now we come to the fourth thousand years of the Bible, the Kingdom Period, which corresponds to Principle. Mrs Eddy says: "Principle is absolute" (S&H 283:11). Principle always demonstrates. Principle is that which always establishes; Principle is that which governs, – all government is in Principle, so we need today to know something about it! Principle has to do with harmony – the word "harmony" comes from the Greek word "Harmos" or joint – so we see that everything in the universe of Spirit is joined to Principle, that everything is in harmony with Principle, and that whenever Mrs Eddy speaks of harmony, this harmony is in Principle. Principle is that which has idea; Principle interprets, is that which operates. All operation is in Principle. Principle is the Person of God. Mrs Eddy writes: "Life, Truth and Love constitute the triune Person called God, – that is, the triply divine Principle, Love" (S&H 331:26-27), from which we see that the Person of God with a capital "P" includes the fatherhood, sonship and motherhood. Principle has practice, has proof, has spiritual power and system. Principle always has system, and whenever Mrs Eddy speaks of the universe – meaning everything that exists in the divine universe – she associates it with Principle. You see it is all bringing out a different tone again.

Root-notions symbolised in the language of today

Our root-notions are now becoming definite. First we symbolise them in the language of today – Mind, Spirit, Soul, Principle, Life, Truth, Love. Then we symbolise their operation as the Word (the seeking process or, if you like, call it the addition), the Christ (the finding process), Christianity (the using process), and Science (being). It is only by using symbols that we can learn of the things of God. Mrs Eddy says: "Spiritual teaching must always be by

symbols" (ibid). This is the way we learn everything. The musician uses symbols to learn music. There comes a time in his study when they bring to him a sense of music quite independent of symbols, but it still is an ordered sense because it has been learned in an ordered way. So in our own case we must use ordered symbols in our study of metaphysics, and we shall find that, "As we rise, the symbols disappear" (Hymn 108: 3).

All these things that you are considering are to awaken the sense of the Christ in you; to tell you what you are – the man of God's creating. But when the Christ sense in each one of us is awakened through a calculated spiritual understanding, which Mrs Eddy says, Jesus developed, then that Christ, being the reflection of the Mind which is God, will be found always at the point of spiritual consciousness, spiritual power, a spiritual being. So remember, it is super-important to "study thoroughly the letter and imbibe the spirit" (S&H 495:27-28). Mrs Eddy once asked a class which it was that Christianity had retained, the letter or the spirit. The students all answered: the letter. She said: No – if Christianity had retained the letter, Christians would have been able to heal. What Christianity had retained was a religious sentiment.

Now the letter is the Science of it all, it is the symbol. Unless you are prepared to be a student, you will never be a Christian Scientist. You must take the books and search through them. Time and time again Mrs Eddy speaks of the necessity of study. She says that "to understand God is the work of eternity and demands absolute consecration of thought, energy and desire" (S&H 3: 14-16). It is no use fooling ourselves. This thing is Science, to be understood and demonstrated. These are the two wings that carried the woman away into safety in the wilderness.⁹ Unless you are willing to face the fact that all revelation begins with Mind, you will never make a start but once this start is made, you can never turn back because your thought will be unfolding in the divine order.

⁹ See Revelation 12: 6

If your thought once accepts the fact of Mind with all its power of omnipotence – "Let there be light," power, wisdom, – then immediately Spirit will say: "Let there be development," order, substance, reality, and you will have touched the hem of Christ's garment and have started on your journey. Then Soul will say: "Let there be identity" and the rule of Soul will bless with freedom, and beauty. Then Principle will say: "Let there be demonstration," proof, unity, oneness, system, Science. Life will say: "Let there be eternity," let there be multiplication, ascending thought, all that constitutes Life, individuality, Life itself, fatherhood. Truth will say: "Let there be form," let there be consciousness, health, manhood, Christhood, sonship. Love will say: "Let there be motherhood," fulfilment, completeness, glory, beauty, holiness. Your order will be irresistible the minute you touch Science.

In mathematics, if you begin with the number 1 you have to go on to 2 and then to 3, there is no other way you can go. But this is only a human process that has not got the omnipotence, omniscience, omnipresence and omni-action of the divine order at the back of it.

This thing is very real to me. I have lived with it for so many years, and thought about it morning, noon and night. In order to understand it, study is imperative, but after you have studied, you have to think it out alone with God. I have studied for hours and hours thinking about Mind, Spirit, Soul, Principle, Life, Truth, Love; about the Word, Christ, Christianity and Science. I have studied for years, thinking it out, trying to get it so clear in my thought that it became me, and I became it. And that is what you have to do. At the beginning your symbols are all important – they constitute the process of understanding – but as thought rises the spiritual sense, which is your real Christ selfhood, comes to you, and you find that it is substance, because it is always the reflection of God.

Great musicians have to learn music through notes and chords, and so on; so you and I have to learn Science by using the symbols of Science that God shows us, and remember that it all starts with Mind – "Let there be light." But the fundamental thing is the consciousness that comes to you, and which is your reflected

selfhood, the reflection of that which is God. Because the order starts with Mind, it is backed by omnipotence, omniscience, omnipresence, omni-action. If you open your thought the Christ comes in to you, because from everlasting to everlasting Principle, that ever-present Principle, that omni-active and omnipotent Principle, is forever interpreting itself as Life, Truth and Love; and because it is Love it is forever translating itself through Soul, Spirit and Mind, to the point of understanding. The Christ is forever operating; Principle is forever interpreting its ideal to you and to me, and to every individual who will accept it. So, the minute that ideal comes into your thought, you begin to understand it as Principle, and then you begin to utilise it, and you say to yourself: "Because Principle is Mind, every idea is identified with Principle in Soul. It is not only identified with Principle but it is reflected in every detail, it is also diversified, classified and individualised, because Principle is Spirit, and this reality of all things is fulfilled in Life, Truth and Love. Therefore you get the order of "Principle, Mind, Soul, Spirit, Life, Truth, Love" (S&H 587: 6).

Symbols will change

Now, as I told you, the symbols that Mrs Eddy used to illustrate the things of God to us would have been absolutely unintelligible to the average Hebrews in the time of Moses.

If Mrs Eddy had lived in this post-war period she would have used symbols that are getting more and more scientific, because she used anything that would symbolise the nature of God intelligently and accurately. As our world progresses still further and thinking people understand these ideas of God that Mrs Eddy has explained in a certain idiom and the Bible has explained in a certain terminology, they will put them into their own symbols.

The four orders

But to get back to my story of how these things unfolded to us, we had become conscious of the ordered sense of the seven days operation running through the Bible. Then we began to see the order of the Christ, then the Christianity order in the Glossary of "Principle; Mind; Soul; Spirit; Life; Truth; Love" (ibid), where Principle says: I am All, every idea is included in me, as Soul I identify every idea with myself; as Spirit I diversify, classify and individualise, and reflect all ideas as Life, Truth, Love – the one reflection.

At that time we did not know where in the books the Science order was to be found. We knew there must be an order for Science, but we did not know where to find it, so we just thought and thought quietly with God. We prayed. When you think quietly with Principle you pray – there is no other prayer. Then, one day, I saw the whole thing; I saw that the scientific order was the same order as the Word, only instead of looking at it from the beginning, or Mind, you look at it from the centre, where Principle is. So you have Principle in the centre, with Life, Truth and Love on the right side and Soul, Spirit and Mind on the left. We pondered a long time over this for we knew it was true. Mrs Eddy, when speaking of the synonyms for God, says that "The divine Principle includes them all" (My. 225:29-30). Then we began to consider the meaning behind that wonderful Hebrew symbol of the candlestick with its six branches. Moses was told to make it after the "pattern which was shewed thee in the mount" (Exodus 25:40), so we knew that this candlestick symbolised a great truth. On one side of Principle you have God's essential nature: Life, Truth, Love; on the other side you have God's creative nature: Soul, Spirit, Mind. Then we saw that the candlestick, according to Exodus, has four tiers, – Word, Christ, Christianity and Science, a perfect symbol – so we had found our scientific order. So the order in Recapitulation – "Mind, Spirit, Soul, Principle, Life, Truth, Love" (ibid), contains both the Word (beginning) and Science (the end); only from the Word aspect you look at it from Mind, and from the

Science aspect you look at it from Principle which is the focus point of everything.

The need for scientific study

I am trying to show you how this idea developed, and believe me it had nothing to do with us, the only thing we were doing was sincerely seeking and finding, and keeping our thought receptive. For years while travelling and lecturing all over the world, I had seen the condition that the movement was in. I knew we were not delivering the goods. Lecture after lecture would be held, but they did not increase the sale of the textbook, and the churches became emptier and emptier. When Mrs Eddy was here with her mother love, the movement was inspired. Now *Science and Health* and the Bible should inspire us, but people do not study them. They read, but reading alone will not do it. If you read the Bible and *Science and Health*, they give you comfort, but this will not enable you to understand Science, and to demonstrate it. We have to study "thoroughly the letter and imbibe the Spirit" (S&H 495: 27-28).

So in our study groups we had found our days of creation; we had synonymous terms; we had numerals of consciousness, numerals of infinity. Remember you have seven days of creation, because you have seven periods but when you come to the numerals, you have "numerals of infinity" (ibid), because infinity is limitless. Then we had a calculus in which to put our numerals. So we had seen something of the nature of God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (ibid), and we understood something of how to symbolise and demonstrate the infinite One. We knew we had got something but we were only at the beginning of it. This thing is of God, it has within itself the seeds of demonstration, perpetuity, enlightenment, and you cannot lose it because it will perpetuate itself if you but open your thought. That is the nature of it; and "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, ..." (S&H 507:3-5).

Now, the thing I want to impress upon your thought is this, that what we are considering is Science, that it is a Science which has a perfect system, and that it permeates the Bible and *Science and Health*. Surely it is not a crime to want to impress that on humanity. Of course, it is not. If I can improve and impress this fact on you, I will have done something for you, and something for the world.

Now let us go back on what I have been saying in order to refresh our thought. We have been talking and thinking about the only thing, the one thing we call God, – the infinite, the only, the one Being. Now because that one Being is infinite, it can never be known as a whole. Mrs Eddy says: "God ... is ... indefinable as a whole" (S&H 213:9-10). Everybody agrees that you can never know the whole of anything, and certainly you cannot know the whole of God, because if you could, you would be God, – you include God in your thinking. So then, we have to find some process by which we can make this one infinite Being understandable to ourselves and we find we can become conscious of it, and understand it, and use it, through a process that is known to all of us as symbolism. That is why Mrs Eddy says: "Spiritual teaching must always be by symbols" (S&H 575: 13).

Now, the Bible is a progressive record of how spiritually minded men and women awoke consciously to the nature of God, and how they symbolise their concept of God through books, through the mustard seed, through sheep, cattle, goats, through the fig tree and through all kinds of things. They used the sun, the moon, the stars, the planets, to symbolise the nature of God. And their symbolism was ordered, otherwise it would not have been used. In order that you may be able to grasp your symbolism intelligently and use it, and demonstrate it and explain it to your fellow-man, it must be ordered. Without order there would be chaos. You can see in the Bible how the idea of God developed, and how this idea of God and man, – which is the Christ, the coincidence between God and man is the Christ-idea, – developed and you can see how the writers were all the time seeking how they could symbolise this idea intelligently.

Today, thank God, in this scientific age, we have processes of thought which are exact, understandable and scientific.

General historical layout of the Bible

The Bible really begins historically about 2250 BC in the time of Abraham. Abraham saw that Yahweh was the supreme God, but Abraham had other gods, many of them, and so had his family. It was the same with Jacob and his sons, they had many gods, but Yahweh was their supreme God, and it was only when Moses came, about 1571 BC, that he began to teach them of the one God. Before this time the Israelites had drifted down into Egypt, where they worshipped all the false gods of Egypt. They worshipped crocodiles and all manner of things, and they were eaten up with disease, and they were in bondage. Then Moses, who according to the record had been brought up at the Egyptian court, had been in the land of Midian, tending his father-in-law's sheep. Moses was a great spiritual thinker, and he said, I must go back to my people in Egypt, I must deliver them from this idolatry and bondage. And because he had seen that there was only one God, he was able to do this. But the God of Moses was not a God for all mankind – Moses' God was the Jewish tribal Jehovah, who belonged exclusively to the Jews. After Moses came David and Solomon, and then came the prophetic age when the prophets began to glimpse the nature of the Christ which would deliver all men from bondage. So you get Isaiah, Jeremiah, Elijah and Elisha. They all began to see the Christ-idea, and they saw that it was not for one race only but for every man. You can watch how the story develops, and how the structure of the whole thing is being built up in symbols – sometimes through the striking of a rock, sometimes through a man's life, sometimes through the healing of somebody. It was all symbolism bringing to man a clearer sense of God. And all this time the Christ-idea was developing itself. Then came the translation, where divine Principle, Life, Truth, Love, translates itself through Soul, Spirit, Mind, to the thought of every individual who could accept it. This was the Christ translated to the point of spiritual understanding, the awakening of the Christ sense in

consciousness, which is forever going on. Jesus was the perfect individual manifestation of that idea. Then, in the fullness of time, Mary Baker Eddy saw this story of their symbolism of the nature of God running through the Bible, and she saw that it was an ordered story. No one before Mrs Eddy seems to have seen this ordered story except Jesus, and he said: "ye shall know the truth, and the truth shall make you free" (John 8: 32). Surely the truth must be ordered. It would be a pretty poor exhibition of intelligence to say that our ordinary everyday life with its music, mathematics, engineering and so on, is ordered, but that the things of God are chaotic. No intelligent person could arrive at such a conclusion, and of course it is entirely untrue.

Mrs Eddy saw that the story of the Bible was an ordered development of the truth about God and about man, through the Christ-idea. She then went away for three years to study her Bible, and she set to work to reduce this whole story to a system. She saw the Science of it, but she says that she never really understood Science until she found it in Genesis and Revelation. When she understood the meaning of Genesis and Revelation, she saw the whole story and was able to say: "Divine metaphysics is now reduced to a system" (ibid).

So Mrs Eddy took the whole Bible story, the whole appearing of the Christ-idea throughout the Bible, and she climaxed it, because an appearing is a relative thing, the only fact is Science. Two and two is four constitutes a fact. The appearing of that fact to a child is relative. But the Science – the fact – is that two and two is four. So Mrs Eddy in our age in the fullness of time took this story of the appearing of the Christ-idea that had been symbolised in an ordered way throughout the Bible. She saw the sequence, she saw the order, she saw the Science, she saw the whole thing and she put it into Science, – she made it available now. She took the days of creation, which to the Israelites were a developing sense, and she showed them to be a spiritual scientific fact. You and I today have been given absolute scientific fact. We are learning Science. Now, in learning Science, you must learn the way to attain the Science, you cannot do

without that. "Wither I go ye know, and the way ye know" (John 14: 4). So first we must learn the way.

Remember that symbolism is a method whereby right ideas of the infinite, the One, the only, that which we call God, that which we know now as Principle, come to you. Principle is something that has an idea. Principle is something you can understand; it interprets itself; it is something you can prove, something that is fundamental and basic. Everything is based on Principle. So, when Mrs Eddy gave us the term Principle for God, she did a most wonderful thing, because at that moment she revealed to every man, woman and child the fact that they could get God, since Principle is something that can be understood, something that works according to system and Science. The minute you begin to see God as Principle, something vital happens, and that is what took place in the prophetic age four thousand years after Adam. Thinking men and women began to see at that time that God is no respecter of persons, that he is not the exclusive God of the Hebrew people but a God for all mankind, who reveals Himself to mankind; and from that point the whole conception of Deity changed, and we find the prophets telling the Israelites, that if they refused to give up their limited sense of a national tribal Jehovah, they could never gain the Christ. And history records that they would not give it up.

Symbols are symbols, and they are not the thing itself

Now, remember, I am not telling you what I think, I am telling you what is true, and what Mrs Eddy has given us. There is nothing which demands more consecrated, scientific earnest thought, contemplation and study than the things of infinity. Mrs Eddy says Jesus' disciples had a cultured spiritual understanding. Jesus taught them. The great thing he did was to get the thought of his disciples cultured so that they could carry on after he left them and he taught them, constantly and consistently, the divine order. The order is the order of symbolism, but remember that symbols are symbols, and they are not the thing itself. The thing itself is Principle, and the symbols are to bring you to an understanding of Principle. Ideas are

symbols. Thought is a symbol. There would not be anything without thought. Anything you may use is a symbol – a sentiment, a tender feeling, it is all a symbol. You love your fellow man. That is an idea, but it is a symbol. Remember, symbols must be ordered, they must bring to you a spiritual sense of things; they must be scientific, understandable, intelligent, but they are only symbols. All that symbols really do is to inspire thought and so help you to get rid of the belief that you are a mortal; then your own true Christ selfhood, the man God knows, will be made manifest. That man, that Christ man, that spiritual man, your true selfhood, is God's idea; it is the man who has always been conscious of his unity with God, conscious that from everlasting to everlasting he dwells in the realm of Science.

The new birth

This whole thing that is going on is the new birth. We are finding our lives hid with Christ, Truth, in God.¹⁰ We are trying to attain to reality, the reality which is not something that first happens, but which is the forever fact. We are trying to attain to reality through a process of right spiritual deduction, a process which must be scientific, demonstrable. So remember that what we are after is Science, because "I shall be satisfied, when I awake with thy likeness" (Psalm 17: 15). Try to get the symbolism of the Scriptures clearly; see how the divine idea develops; see what it means; see how it is ordered; see how throughout the centuries it has grown and developed according to the understanding of the people of the period. Had the people of that time known more, it would have developed faster.

¹⁰ See S&H 325: 15-19

The scientific calculus of the things of reality

Now I want to take with you the thousand year periods in the Bible. I am going to show them first of all in their progressive order through the seven days of creation; then I want to show you how they are climaxed through the Commandments, the Lords Prayer and the Beatitudes. And then, how Mary Baker Eddy took the whole story and put it into the terminology of Mind, Spirit, Soul, Principle, Life, Truth, Love, the terminology of the scientific age.

Then I want to show you how those seven aspects, either as the Word, Christ or Christianity are all brought into a calculus, a scientific calculus of the things of reality, through the process we call the Word, Christ, Christianity and Science. Mrs Eddy shows how this whole story runs through the Scriptures. Little by little, the conviction came to her that this story included an infinite calculus, a four-dimensional calculus, which thinking men and women of the Bible had known in a degree, although they were not able to explain it. They knew about it, because it permeates the Bible. So Mrs Eddy saw that this four-dimensional calculus would enable one to compute intelligently the things of reality, just as computations are made in mathematics, only in mathematics, the whole thing is on the human plane.

When you compute the things of reality, you compute things of omnipotence, omniscience, omnipresence, omni-action. All you have to do is to understand, and love, and welcome them so that they become things of power, of consciousness, of intelligence, of law and of being to you, because they are ideas of God.

I am going to try and give you a perfect sense of the first period and the first synonymous term, Mind; then of the second period and the second synonymous term, Spirit; and then of the third period and the third synonymous term, Soul, and so on; and then I am going to try and show you how you can use these synonyms intelligently in a calculus of the Word (seeking the ideas of God), the Christ (finding the ideas of God), Christianity (using the ideas of God), and Science (being the Son of God, the idea of God). The fact that we have not

thought about these things before is no reason for refusing them now. Humanity seldom wants to accept new ideas, but we are living in an age when we do not have to wait a thousand years for verities to mature. Today it is easy to diffuse knowledge through writing, through books, and so on, and the "greater works"¹¹ which Jesus spoke of was the coming of the Spirit of truth to humanity in its selfhood and in its Science.

Genesis – the seed-plot of the Bible¹²

It is an extraordinary thing that in 950 BC, when the Yahweh Code was written, the people knew nothing about the first chapter of Genesis. In 850 BC when the Elohist Code was written by the Jews, they still had no record of the first chapter of Genesis. Then, writings all began with the story of Adam and Eve. In 650 BC when the Deuteronomistic Code was written, there was still no first chapter of Genesis. But in 550 BC, when the Israelites were in captivity in Babylon, this first chapter of Genesis with its days of creation was written down, and it is perfectly evident to any thinker that the symbol which had been based on the seven planets was used by the writer to make this chapter the wonderful record that it is. The ordered sequence contained in this chapter is the way Truth appears to every individual, it is the eternal, infinite, scientific record of how Truth will always unfold in the thought that embraces it. Yet, as we have seen, this first chapter was not written until 550 BC, and even then it was kept hidden for another hundred years. It was not until 450 BC after the Israelites had returned from captivity that Ezra read it to them in the form of the Priestly Code which contains this first chapter of Genesis.¹³

¹¹ See John 14: 12

¹² Readers should remember that the following reflects the state of knowledge and research in 1946.

¹³ The Old Testament in the Bible originally arose from four central documents: the Yahweh Document, the Elohist Document and the Deuteronomistic Document, all of which were subsequently worked into the Priestly Document. See also *John W. Doorly: Talks on the Science of the Bible, Vol. I: The Composition of the Old Testament* (p. 33)

Mrs Eddy says: "In its Genesis, the Science of creation is stated in mathematical order" (Mis. 57:27-28). Actually it is stated in an order which is many a league above mathematical order. Mathematical order may vary, as most mathematicians know, but the order of the first chapter of Genesis can never vary, because it is the revelation to man of God's nature as the eternal, divine infinite One. So Mrs Eddy says: "In its Genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man" (ibid). Your sixth day is manhood, but all that really is, always is, – it is God's idea. In Science all ideas are dependent on Principle. As in mathematics 10 exists because of 5 and 2, so we are, as ideas are, all interdependent. This does not mean that we are dependent on each other; we are interdependent because we are all dependent on Principle.

Now in considering this first chapter of Genesis, let me read you something from The Companion Bible:

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

Genesis is quoted or referred to 60 times in the New Testament, and Divine authority is set like a seal on its historical facts" (The Companion Bible, Appendix 2).¹⁴

Mrs Eddy says: "Even the scriptures gave no direct interpretation of the scientific basis for demonstration of the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures in *Science and Health*, to unlock this 'mystery of godliness' " (Ret. 37:16-20).

¹⁴ The Companion Bible (The Lamp Press Ltd.) is a study bible which was first published by Dr. E.W. Bullinger in 1909. It is based on the King James Bible Version and contains comprehensive word studies and aids for the structuring of the Biblical writings.

So you see, in the beginning was the Word, and this is where you begin to learn. It is your ordered scientific approach to God, to the infinite One, and you learn how to follow this way by first seeing the sevenfold aspect.

The writer of the first Chapter of Genesis, like the writer of Revelation, starts from the basis of the calculus, and from the basis of the Word, Christ, Christianity and Science, and then shows how to demonstrate that calculus through the seven numerals, or days of creation.¹⁵

So in the first day, we read: "And God said, Let there be light: and there was light" (Genesis 1:1).

There is your beginning, Mind – the Word as the Word; you will see that in the first day you get Mind as Mind, "And God said: Let there be light and there was light;" then Mind as Spirit, "And God saw the light that it was good..." (Genesis 1:4), then Mind as Soul: "And God called the light day and the darkness he called night..." (Genesis 1:5).

In your second day you get Spirit as Mind, Spirit as Spirit, and Spirit as Soul. In your third day you get Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, Soul as Life. In the fourth day you get Principle as Mind, as Spirit, as Soul, as Principle, and as Life; in your fifth day you get Life as Mind, Life as Spirit, Life as Soul, and Life as Principle. Then you get all of them in the sixth day: Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, as Love. In the seventh day you just get Love as Truth, and Love as Love – manhood and motherhood, completeness or fulfilment.

The tones of this whole thing are so dainty, so delicate, it is the most beautifully balanced thing the world has ever known, there is nothing anywhere with the same beautifully blended colours and

¹⁵ For ease of understanding, a tabular overview and explanation of the true and false records of creation and their Biblical symbolism, seen in relation to the Thousand Year Periods of Biblical history, can be found in John W. Doorly: *Talks on the Science of the Bible*, Vol. 1, pp. 305 – 318.

tones, with the same touch and feeling; there is nothing more dainty or delicate.

You will notice in every one of these days the first word is "let" – God said: "Let." There is your sense of creation.

¹⁶So you begin with Mind as Mind, and "God said: Let there be light, and there was light." That was the appearing of wisdom, Mind operating as action. Then the second tone you get is that God saw the light that it was good. What is good? Spirit. So you get your second tone of Mind as Spirit and "God saw the light that it was good;" "And God divided the light from the darkness." You know that Spirit separates.

Then you come to your third tone, "And God called the light Day" – naming and calling are both indicating Soul. So there you get in your first day of Mind: "Let there be light" – Mind as Mind; the separation of light from darkness – Mind as Spirit; the naming of Day and Night – Mind as Soul.

How does Mrs Eddy interpret this: she says of the first day: "Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness. But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love" (S&H 503: 20-25).

¹⁶ In the following, all quotations pertaining to the Days of Creation are taken from Genesis 1: 1-31 and Genesis 2: 1-3. The relevant chapter and verse numbers are not shown separately with each quotation.

Your Christ selfhood

Remember, the thing in you that wants this, and loves this, and understands this, is your Christ selfhood, it is not a brain. If your brain, which is the seat of the five physical senses, said anything, it would say "Away with it." If you are going to inherit this thing, you will inherit it through the fact that you are the Son of God, – through consciousness. That consciousness has nothing to do with brain. Brain puts consciousness out of business. If consciousness operates, it is in spite of brain, for brain tells you that existence is material. You can get the most brainy individual, and go right through the Bible and *Science and Health* with him, but unless he is spiritually minded, he will not see one part of it. So, remember, the thing that inherits this is your consciousness, "the unlaboured motion of the divine energy" (S&H 445: 20). So, do not take it in with your brain, your brain gets tired. Take it in with spiritual sense, with consciousness, and some day you will find that all there is to us is God's idea – ever-present. Two and two is four is an idea in mathematics, and it is ever-present; it is active, operative, it lives. Some day you and I will find that our true body is conscious identity; we will find that body has name, outline, colour, quality, substance, being – it has everything because it is God's idea. So when we realise what constitutes body – and body is consciousness – what constitutes form and individuality, then nothing can influence that selfhood but God Himself, Life, Truth and Love. So in following this, remember that the thing that does it, is consciousness. God is forever impelling His own Christ-idea, that is why I am saying something to you, and why you are accepting it. That is why it is all part of the Science of Being. It is part of reality, and the thing in me which accepts it is the thing in you that accepts it, the Mind of Christ. So let it come that way. Remember that some day each one of us is going to face the fact of reality and when that day comes the only thing that will count is how much of the Mind of Christ we have. Your friends may be longing to help you, but they will not be able to – nothing will help you. Only one thing will count, your conscious knowledge of what constitutes fact and your ability to demonstrate it, and this fact is that you and your Father are one. So do not let us turn blindly aside, let

us face these facts, and with them will come a measure of confidence, of strength, of purpose, of steadfastness, of certainty, that is remarkable. So let us be real people. Let us have a purpose, and let our purpose be spiritual. Let our purpose be to gain or demonstrate the Mind of Christ. This is our birth right. It is said of Jesus, "he made himself the Son of God" (John 19: 7), for that is what you are – you have the ability to make yourself the Son of God. If you understand the scientific fact about yourself, even in human experience, you can make yourself the Son of God. So let us be in earnest, let us be real men and women, let us be sincere, let us be seekers, then we will find, and when we find, we will use, and when we use, we will be. There you have your Word, Christ, Christianity and Science, – seeking, finding, using, being. Remember, the place whereon we stand is holy ground, because we are talking about the things of God. This holy ground is detached from the material, but that does not make it indefinite. It is the only definite thing there is; there is nothing definite but holy ground.

The essential nature of God

If you will read the old Christian Science literature, you will find the articles are all about Mind, Spirit, Soul or God.

When Mrs Eddy wrote the first edition of *Science and Health*, the focus was almost entirely on Soul, and in the early days the literature mentioned nothing of God as Life, Truth or Love. The symbols of God, Mind, Spirit, Soul, are the symbols that lead you to an understanding of God, as the creator God, or the existent God; but the symbols of Life, Truth, and Love, are the symbols which show you God Himself. The way you understand God is through Mind, Spirit and Soul; but what you demonstrate is Life, Truth and Love. Now, the whole focus has changed in the last 10 years.¹⁷ If you have been in the Christian Science movement as long as I have, you will realise how thought is developing; you will see that the focus is no

¹⁷ Seen from the perspective of 1946

longer primarily on Mind, Spirit, Soul, except as a means of approach, but on divine Principle, Life, Truth, and Love, because in Science we are now beginning to know the essential nature of God, and that is what we demonstrate.

1st Day of Creation

But to get back to the first day of Genesis, and to the presentation of Mind as Mind, Mind as Spirit, Mind as Soul. Mrs Eddy interprets it in this way, she says: "Light is a symbol of Mind, of Life, Truth, and Love" (S&H 510: 27); "God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good" (S&H 503: 28 – 504: 2).

So, first you have the light, then the reflection, where "God saw the light, that it was good;" and remember that God, Spirit, "is never reflected by aught but the good" (S&H 504: 2).

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." You get three tones here. Remember, with the Easterner the day started with sunset in the evening, and lasted until sunset the next day, so the writer said, "the evening and the morning were the first day." Mrs Eddy gives us the sense that the evening is the calm, restful thought which is receptive, and the morning is when the light of Truth breaks. So, when your thought is balanced and calm, when your thought is filled with the one thing, Spirit, the reality of being, then the morning follows, and you find the Christ-idea that is forever going on (that is, reflection). Then you will get "immortal forms of beauty and goodness" (ibid). Mrs Eddy says that day is "the irradiance of Life; light, the spiritual idea of Truth and Love" (S&H 584: 1-2). The irradiance of light is wonderful, – radiation is that which has to do with the seven days, while Truth and Love give a higher sense of Science.

In writing about each of these days in the chapter called Genesis, Mrs Eddy gives references that take you to the thousand year periods in the Bible with which each is connected. In this first day, you get

your reference: "One day is with the Lord as a thousand years" (S&H 504: 22).

Mrs Eddy says: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously" (S&H 504: 23-24). "When gathered" – that is, made definite – gives the tone of the first day.

1st Statement of the Commandments

Now let us look at the first statement of the Commandments, "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20: 2). Do you see the connection between this and the first day in Genesis? In one case it is "out of Egypt," (darkness), and in the other "darkness was upon the face of the deep... and God said: "Let there be light." There is no difference except in the words. In both cases you get the sense of beginning, of intelligent Mind, wisdom, power; it is all exactly the same tone. Do you remember the numerals of Mind? I will read them again: action, all, basis, causation, creates, heals, includes, intelligence, law, manifestation, parent-Mind, power, wisdom, and so on.

We must remember that the way the Commandments are presented to us today, is not the way Moses wrote them. According to the best Bible commentaries, records show that Moses only wrote about ten statements of a few words. In the prophetic age, these were amplified. Some commentaries say that the Commandments were written about the same time – or perhaps a little before – as the first Genesis record. Some people believe Ezekiel wrote Genesis; but it was probably written by the prophets in 550 BC.¹⁸ Moses knew

¹⁸ This presentation dates from 1946. Today some scholars propose a date between the 16th and 13th centuries BC because Exodus and Deuteronomy connect the Ten Commandments with Moses and the Sinai Covenant between Yahweh and Israel. For those who regard the Ten Commandments as an epitome of prophetic teachings, the date would be some time after Amos and Hosea (after 750 BC). If the Ten Commandments are simply a summary of the legal and priestly traditions of Israel, they belong to an even later period. (See: Ten

about the legends of his day recording stories very similar in content to the Days of Creation, the Flood and the Commandments.¹⁹ What did Moses do? He did with the Commandments what the writer in exile did with the days of creation. He took these great symbols that had existed from time immemorial, and lifted them up, and applied them to the one God, Jehovah, the tribal God of Israel.²⁰ So he begins by saying: "I am the Lord thy God [...]."What does Mrs Eddy say in her interpretation of this? She says, "The law of the divine Mind must end human bondage [...]" (S&H 227: 7). This is just what Moses was saying, and it is just what the writer of the first chapter of Genesis said. "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage" (S&H 226: 25-29). "The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, and because some public teachers permit an ignorance of divine power, – an ignorance that is the foundation of continued bondage and of human suffering" (S&H: 227: 7-13).

What was it that said, "Let there be light"? It was the parent-Mind, that which fathered and mothered its idea; the parent-Mind which said: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage" (ibid).

Commandments. Encyclopaedia Britannica Ultimate Reference Suite 2010). See also John W. Doorly: Talks on the Science of the Bible, Vol. 3, p. 79.

These findings do not affect the line of argument and presentation by John W. Doorly in any way at all but are mentioned for the sake of completeness only.

¹⁹ For example: "The story of those seven days of creation had been written in much the same form by King Hammurabi of Babylon in about 2150 BC. on the Hammurabi stone, which is now in the Louvre in Paris."(John W. Doorly: Talks on the Science of the Bible, Vol. 3, p. 79).

²⁰ See also: "An Outline of How the Bible was written" in John W. Doorly: Talks on the Science of the Bible, Vol. 3, p.78.

1st Beatitude

We come now to the first Beatitude, "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matthew 5: 3). Blessed are the beggars for spiritual things. Does not that imply light, desire, the beginning of everything? What caused that desire? It was the need for enlightenment, "Let there be light." Whenever there is a desire on the part of anybody for spiritual things, creation is beginning. So, "Blessed are the poor in spirit: for their's is the kingdom of heaven." Mrs Eddy says, "Desire is prayer" (S&H 1: 11). "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here,..." (Un. 11: 24-27). So you see that the first day, the first Commandment, the first Beatitude are all saying the same thing only in different terminology. First of all, you have the writer of Genesis in the Exile period in Babylon; then you have the writers of the Commandments who lived three hundred years before the Babylonian Exile, then you have the Beatitudes which are attributed to Jesus, but we do not know for certain, that they are what Jesus actually said. You must realise that practically nothing of what Jesus said was written down until many years later. But the substance of what he said is there and so we have: "Blessed are the poor in spirit:...", "the seekers.

1st Statement of the Lord's Prayer

Now we come to the first statement of the Lord's Prayer and its spiritual sense as given in the textbook, "Our Father which art in heaven," "*Our Father-Mother God, all-harmonious*" (S&H 16: 26-27). Mrs Eddy says: "God is the parent Mind, and man is God's spiritual offspring" (S&H 336: 30-31). "Again, God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent – the divine Mind – include within this Mind the thoughts that express the different mentalities of man and woman, whereby we

may consistently say, "Our Father-Mother God"? And does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?"(Mess. '01. 7: 8-17).

I want to get your thought clear about the first, second and third periods in the Bible and how these periods, like the synonymous terms, all reflect each other. If I took the Bible and tried to give you all the periods before your thought was clear enough, you would not see the wonderful way in which they reflect one another and blend with one another. We have the periods of Mind, Spirit and Soul in the Bible, because belief fulfils the conditions of belief; but after the third period Jesus exploded the theory that it took a thousand years to understand a single aspect of God, and he gave his hearers the Science of Christianity, the Science which permeates the Bible, and which John explains in Revelation.

The Matrix²¹

At this point I am going over the Matrix with you. The word "Matrix" means "womb," "mother," and it has to do with the Word, Christ, Christianity and Science, and the way in which they all reflect each other. We have been seeing everything as symbols and how these symbols help us to understand and demonstrate the infinite ideas of the infinite One, in a calculus of reality. Now, the four ways by which we can combine the synonymous terms for God in their sequences are the Word, Christ, Christianity and Science. If you begin to learn mathematics, and you are a small boy, you are very interested in 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, to begin with; but after a while you advance beyond 1, 2, 3, and think in terms of addition, subtraction, multiplication, and division – the fundamentals of your calculus. In just the same way, I hope to show you very clearly what each period of the Bible indicates; but after that you will begin to think how your days operate, and how you can combine them, and

²¹ See Annex IV

how you can use them, which means that you will be thinking about the calculus, – the city foursquare, the Word, Christ, Christianity and Science. So, after you have balanced in your thought what each one of the synonymous terms means, you will begin to balance the meaning of the Word, Christ, Christianity and Science in your thought until it becomes perfectly clear to you what the Word is, what the Christ is, what Christianity is, and what Science is.

Now, this Matrix that we have worked out, is only a feeble attempt to give you some idea of what we see today. It is not a permanent thing at all – somebody may evolve something that is an improvement on this, but so far I have not met anybody who would show me anything better, and so I have stuck with it. Well, I began to pray over this thing, and for years and years I studied Mrs Eddy's books, and then this thing evolved itself to me. Had I listened to human wisdom, I would not have done it, but there is something that tells us when God speaks, it is called "a still small voice."²² It comes to us as phenomena, but to Jesus it was true and it was Science. So when we understand the story of the Bible and *Science and Health*, we will be able to touch, and feel, and handle, the things of Spirit. How? Through the most scientific process in all the world – spiritual thought. I have seen this thing operate that way, time and time again. When you accept the Science of spiritual being, you do not give up anything real, you only give up a whole lot of hell, because you will give up matter. So little by little, "precept upon precept,"²³ work it out intelligently. You do not get rid of matter²⁴ by any drastic human process. You get rid of materialism through spiritual understanding and spiritual demonstration, so do not bother too much about matter and the getting rid of it, but think more about getting spiritual reality, and about the Science which gives you the ability to demonstrate it. There are a lot of people who are very keen about getting rid of matter, but you do not get rid of it that way. You get rid of mistakes in metaphysics by being spiritually minded – it never fails if you are

²² See 1 Kings 19: 12

²³ See Isaiah 28: 10

²⁴ "the standpoint of a material understanding"

in earnest. We have seen that all the symbols of infinity reflect each other. So you have the Word as the Word, the Word as Christ, the Word as Christianity, and the Word as Science. Also, you have Christ as the Word, Christ as Christ, Christ as Christianity and Christ as Science. You have Christianity as the Word, as Christ, as Christianity and as Science. And then you have Science as the Word, Science as Christ, Science as Christianity and Science as Science.

The Word order

Now, we have seen how, in the first thousand years of the Bible – the Word as the Word – you get the creative period. We have just been considering Mind as Mind ("Let there be light"), Mind as Spirit (the light was good and separated from darkness), Mind as Soul (where the light of Mind was named and identified).

The whole focus of thought at that period was on Mind. Now, of course, God is always Mind, Spirit, Soul, Principle, Life, Truth, Love, but in the first period of thought in the Scriptures, the focus was on "Let there be light," – the light of Mind. There is also a great deal about the "begets" and the "begetting" in that period, all of which is in the tone of Mind.

Then you come to the second period of the Scriptures, and the outstanding fact of that period was the symbol of Noah's ark, and it is a marvellous symbol. The Science of it, its spirituality, and its exactness, make a marvellous story. The ark symbolised separation. Noah refused to accept the flood of human theories – he had seen in that age the spiritual idea. The fact is that Noah built an ark in his thinking; the flood that he excluded was mortal thought; and the result was that at the end of that period Enoch walked with God "and he was not"²⁵ – somebody in that second period had demonstrated the reality of Spirit.

²⁵ See Genesis 5: 24

In the third period of the Scriptures, the period of Soul, you get Abraham, Jacob, Joseph, Moses, and you can see how God was identified in thought for the first time. In this period the people began to call God "the God of Israel," and to call themselves "the children of Israel." Their thinking had become definite.

So Mind says, "Let there be light"; Spirit developed that light; and Soul gave it definiteness. There is your Word as the Word.

When we come to consider the third period in Genesis, you will be conscious of a distinct break, and the Bible commentaries also say that there were two distinct periods at that time. In the first chapter of Genesis, in the third day, you first get the waters gathered together unto one place and the dry land appearing, and then you get the earth bringing forth. In the third period of Soul, the people began to have a sense of the coming of Principle, – the Christ sense.

The fourth period of Principle, – the Word as Christ –, is what we call "the Kingdom Period," and it begins in the Bible with the crowning of Saul. The people said, "give us a king." Israel's king was the Christ-idea, but they could not take this idea, they felt that a ruler was coming, but they saw it as an earthly ruler, so they cried to Samuel, "Give us a king."²⁶ There Samuel eventually yielded, and let them have a king. There was something in the Hebrew race that enabled the idea of God to unfold in their thought up to the coming of Christ Jesus, something that time and time again found expression in the word of their great thinkers. When the Hebrew nation went down in to the most abject paganism, there always arose someone whose understanding of the one God lifted them up and taught them that without the true sense of this one God they were helpless. Read the book of Job carefully and you will find this is indicated there. Job is simply a symbol. He, like other thinkers of the time, would not accept the fact of God blindly. He demanded the right to reason. Job's counsellors told him that if he would repent of his sins, everything would be alright, but Job would not accept that. He

²⁶ See 1 Samuel 8: 6

demanded the right to reason with God. It was the same with Moses, at the burning bush, when he turned and questioned why the bush burned, but was not consumed. Moses was not satisfied. He wanted to know why the fires of mortality cannot destroy reality, and that seems to have been the outlook of the Hebrew people. They demanded the right to know God. So, let us be like them, "Come now and let us reason together."²⁷ Do not let us come blindly. Religion has always fooled men into believing that someone else would do their thinking for them. That is a fallacy. If you do not do it for yourself, it will not be done. Let us all know Him, from the least unto the greatest.²⁸

So, in this third period of Soul, the Hebrew people began to feel the impulsion of Principle, and the minute you touch Principle, you see that Principle has an idea, it has a Christ. In this third period of the Bible there is no question whatever that the Israelites began to get some idea of God as Principle. Soul was not only making the Word as the Word definite, but identifying this definite sense with Principle, and the minute thought touched Principle, Principle said: "Let there be fatherhood, individuality." The pure thought at that time caught this tone of fatherhood, so the Virgin conceived God as the Mother and Father, and brought forth the individual idea – Christ Jesus.

So there you have your Word operating as some measure of the Christ, through Soul, Principle, Life. You must never break your sequence.

Then, at the point of Life, Jesus came as the individual idea of Truth, and he began to demonstrate for all mankind the Christ-idea, the "Life that is Truth, and the Truth that is Life" (S&H 97: 29-30), and there you get the Word as Christianity. So you have your Christianity coming at the focal point of Life and Truth – that is the

²⁷ See Isaiah 1: 18

²⁸ See Hebrews 8: 11

individual demonstration of the Christ-idea in Truth for all mankind; the line, manifestation, order, reflection, etc.

Jesus' first demonstration was the fulfilment of the seven days of creation (Life). His second demonstration was his gift of true manhood (Truth). His third demonstration was his ascension (Love). There is your Word as Science. So Jesus fulfilled the days of creation in Science at the point of Life, Truth and Love.

Now, through Mind, Spirit, Soul, you have arrived at some understanding and demonstration of Principle, Life, Truth, Love. The minute you touch Principle, you are thinking from Principle, and Principle says: I am Life, I am Truth, I am Love – that is Principle's Word of itself. Your Principle is always Love, and it has a Christ. Remember, your Word is always Life, your Christ is always Truth, and your Christianity is always Love.

The Christ order

Now we come to the Christ or translation order, and, remember, we must not break the sequence. The Christ order is "Principle, Life, Truth, Love, Soul, Spirit, Mind" (ibid).

In mathematics you use addition, subtraction, multiplication and division; you learn them one at a time. In learning your symbols of divine Science you have to learn them in the divine order of the Word. Principle's Word is: I am Life, I am Truth, I am Love. Then you arrive at your Christ. Principle has a message from God to man, the Truth that this ideal of Principle is one and indivisible. It is Principle's own ideal of itself, and it is infinite. You and I cannot know it as a whole, if we could, we would be Principle. If you knew the complete plan of mathematics, you would be the plan of mathematics. So Principle has a Christ that brings the message from Principle through its ideal, and that Christ is Truth. Before it can give this message it must be fulfilled, so you get your Christ, or Truth, fulfilled in Love. Then God's nature as Soul comes in and exchanges the ideal for ideas, – it begins to translate the result. The ideal is brought down through translation, or through divine exchanging, to

the point of infinite ideas, just as the plan of music is brought down to a Beethoven sonata. So God, as Soul, always translates, and remember Mrs Eddy calls this the "Translation of Immortal Mind" (S&H 115), because it enables you to translate your Principle right down to the point of Mind, or metaphysics, where every idea is found to be one with its Principle. So you get Truth fulfilled in Love; then Soul begins to translate this fulfilled sense to the point of reflection where Spirit diversifies, classifies and individualises all ideas. Spirit has now broken the ideal plan up into infinite detail, and the ideas are beginning to be individualised.

Then in this Christ order, your Christianity comes in and you start as always with Love – it is universality, where you get your Love fulfilled, and where Soul begins to translate this fulfilled sense, this time not only to the point of Spirit, but to Mind, or allness, where every single idea is diversified, classified, and individualised. This is the Christ as Christianity.

Now we come to the Christ as Science of Mind, where every idea is living, moving, and having its being in the realm of inspiration, action, – every idea is subject to the Christ. So, now you have your Principle, translating itself, because it is Love, down to the point of Mind. Mrs Eddy gives the sense of every individual idea being included in God, Mind, the categories of metaphysics. So in Science, you will have brought your Christ-idea down to the point of Mind, or Mind-Science. Mrs Eddy says Christ is "The divine manifestation of God, which comes to the flesh" (S&H 583: 10). Principle is brought to the point of Mind, in which every one of its ideas, in the realm of Science, or knowledge, is used and demonstrated.

The Christianity order

Now, we come to the Christianity order. You remember Mrs Eddy's sequence in the Glossary: "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S&H 587: 6-7). Principle says: I am all, every idea is included in me. I am all, at the point of Mind. As Soul: every idea is identified with me. As Spirit: every idea is reflected throughout the

Scriptures, as the fatherhood of God, and as the sonship of God, – as Mrs Eddy says, "maintaining its obvious correspondence with the Scriptures" (ibid), and Mrs Eddy founded her second church organisation on this. Her first church organisation was founded on "Life in and of Spirit,"²⁹ her second was founded on Christ, Truth. She says, "We can unite with this church only as we are new-born of Spirit" (S&H 35: 20-22). So you get the story in the Scriptures of your Christianity – the fatherhood of God and the sonship of God. In Christianity you get this story "reappearing in all ages," and you get Principle saying, I am Mind, all. I identify every idea with myself, every idea is reflected, and this whole reflected picture is seen to be Life, Truth, Love, Father, Son, Mother, – through eternity. That is your space.

Then in this Christianity order you get your Science as Life, Truth, Love, which is the omnipresent ideal. The whole thing is reflected as Life, Truth, Love, and that is Christianity as Science. In Christianity you will find that the process of Christianity thought takes every idea back to Principle. It is the point of understanding at which you see that every idea is one with Principle, and so demonstrates Principle.

Christianity teaches you how to take the infinite ideas of the Christ-ideal back to Principle, because God's thoughts come from God, and return to God – if this were not so, you would not have demonstration.

The Science order

This understanding of Science in Christianity brings you to the Science order. In the Science order you get Mind, Spirit, Soul, Principle, Life, Truth, Love, only you look at the whole thing from the centre, – from Principle. This, as we have seen, is symbolised by the "candlestick" in the Bible, which Moses was told to make

²⁹ See Mis. 24: 17

according to the pattern shown him on the Mount.³⁰ The centre then is Principle. On your right hand is Life, Truth, Love, and on your left hand is Soul, Spirit, Mind. In Science you get the days of creation identified with God (Life and Soul); you get the Christ-idea reflected as Spirit, the calculus of Spirit demonstrated (Truth and Spirit). Then you get your Christianity which is Love, complete fulfilment manifested in Mind (Love and Mind), and the whole thing is Principle.

Here is an interesting point. In the Word you have one degree: Soul and Life. In the Christ you get two degrees: Truth and Spirit; and Love and Mind. In Christianity you get three degrees: Spirit and Truth; Mind and Love; and Life, Truth and Love.

Now the substance of all matrices is the diagonal, and in the diagonal you get your Word as the Word (Mind, Spirit, Soul); your Christ as the Christ (Truth, Love, Soul, Spirit); Christianity as Christianity (Mind, Soul, Spirit, Life, Truth, Love); and Science (Principle).

What we have to do

What we have to do is to get this whole thing spiritually into our thinking. The symbols bring us some sense of the idea, but think it over, weigh it, ponder it, be it, alone with God. Remember it is all-living Life, it is omnipotence, omniscience, omnipresence, omnimation. You do not have to get it – you only have to listen; it is forever going on. If you seek, you will find, because divine Principle, Life, Truth, Love, is forever translating itself as Soul, Spirit, and Mind to your individual mind – infinitely individual, because "Beloved, now are we the sons of God" (1 John 3: 2), and "Behold, what manner of love and the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3: 1). This divine translation is forever going on – it constitutes the story of the Bible. In using it, you take every idea back to Principle, and it leads you

³⁰ See Exodus 25: 40

into the Science of the thing, where you will become a Christian and a Scientist, and your treatment is the intelligent declaration: "God is All." You can see how exact it all is. You cannot take infinite things, – Mind, Spirit, Soul, – and use them as you would a pencil or a piece of paper.

God is Mind, Spirit, Soul, Principle, Life, Truth, Love. When you declare that, what are you thinking about? – God. How are you thinking? You are dwelling upon the nature of God as "incorporeal, divine, supreme, infinite" – your Word, Christ, Christianity and Science. You cannot think about God in any other way. These synonymous terms, and the Word, Christ, Christianity and Science, are infinite. We have just touched the hem of it, and we have seen that the thing we are starting out to find, is infinite, omnipotence, omnipresence, and omni-action.

Mere religion that says all you have to do is to try to be good, has no chance of putting this over to humanity. The road to hell is lined with people trying to be good. You cannot bring this thing to humanity unless you have the Mind of Christ; and Mary Baker Eddy, when she called it Science, meant exactly what she said. She never said anything she did not mean. It is the vastest Science the world has ever known. Moreover, it is the only Science, because it is the Science of infinite reality. Everything in human experience that appears to be Science, is but a whisper of this which men hear and take, and then misuse and abuse. That is the trouble – Mrs Eddy says all these material sciences but foreshadow the appearing of their divine origin.

What I am telling you is not a fairy story, it is Immanuel, "God with us," the only God there is, appearing today in this scientific age as the epitome of all Science, and our fellow men in the street are longing for it. Book after book is appearing on the subject, all telling of humanity's search for Truth. What is the answer? Divine Science is the answer. There is only one thing to be understood and used, so, for God's sake, let us understand it and use it. What the other fellow says or thinks does not matter.

2nd Day of Creation

Now, let us look at the second day in Genesis, the wonderful day of Spirit that gives order. Spirit has a calculus, because it gives order, and that calculus is demonstrated in Christ, Truth; and Christ, Truth, demonstrated, operates as the calculus of Spirit. You may sometimes get Spirit and Truth, and sometimes Truth and Spirit. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Now, this is Spirit as Mind, the creative sense. Mind is essentially creator, and Spirit is that which creates in opposition to matter, in opposition to the belief of a material creation. That is the only way Spirit can be seen as creator. Mrs Eddy says: "Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Aeon of the Word of God, there 'was not anything made that was made' " (S&H 335: 7-12). How does the Word of God make things? By saying, "Let there be light," let there be order and so on. "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses" (S&H 505: 7-12).

Now let us consider Spirit as Spirit. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

The reference Mrs Eddy gives to the second thousand years is in *Science and Health* on page 505:18 "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." What are these waters? Material beliefs. What is Spirit? It is the calculus of ideas. Everything that is unfolding is Spirit, – "Spiritual understanding unfolds Mind – Life, Truth and Love" (S&H 505: 22-23). Understanding is always a quality of Spirit.

"Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: "The Lord on high is mightier

than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, – Life, Truth, and Love, – and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

"This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final" (S&H 505:16 - 506:7).

Now, we come to Spirit as Soul, – the order of Spirit made definite. "And God called the firmament Heaven. And the evening and the morning were the second day." The order of Spirit now becomes the journey of Soul. All through her writings, Mrs Eddy talks in terms of Mind, Spirit, Soul, Principle, Life, Truth, Love; it is the "new tongue" and we have to be spiritually minded enough to discern its meaning. She is taking all the symbols of the Bible, and is blending, blending, blending them. Mrs Eddy says, "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one, – and are the Scriptural names for God" (S&H 275: 10-14). "Combine as one," "Scriptural names," – there you get identity, Soul.

2nd Statement of the Commandments

Now, we come to the second statement of the Commandments, "Thou shalt have no other gods before me." Mrs Eddy says, "The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit" (S&H 467: 3-4). Jesus said: "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). And in Mark's gospel we read: "Jesus answered him: The first of all commandments is, Hear, O Israel; The Lord our God is one Lord" (Mark 12:29). Here we have the onliness of Spirit.

2nd Beatitude

Then we come to the second Beatitude, "Blessed are they that mourn: for they shall be comforted" (Matthew 5: 4). The Holy Ghost or Comforter, according to Mrs Eddy, is the "development of eternal Life, Truth, and Love" (S&H 588: 7), and is always in Spirit.

"The Passover, which Jesus ate with his disciples in the month Nisan on the night before his crucifixion, was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around; and this supper closed forever Jesus' ritualism or concessions to matter" (S&H 32: 28- 33: 2).

"When the human element in him struggled with the divine, our great Teacher said: "Not my will, but Thine, be done!" – that is, Let not the flesh, but the Spirit, be represented in me" (S&H 33: 18-21).

"Thus he bringeth us into the desired haven, the kingdom of Spirit; and the hues of heaven, tipping the dawn of everlasting day, joyfully whisper, 'No drunkards within, no sorrow, no pain; and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fullness of divine Love'" (Mess. '02 20: 4-9).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that

sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21: 4,5).

Those that mourn are those who lose mortality and they are blessed for they enter the realm of divine Life, Truth, Love, which is the Comforter.

2nd Statement of the Lord's Prayer

Then we come to the second statement of the Lord's Prayer. "Hallowed be thy name." *"Adorable One."*

"In divine Science all belongs to God, for God is All; hence the propriety of giving unto His holy name due deference, – the capitalization which distinguishes it from all other names, thus obeying the leading of our Lord's Prayer" (My. 225: 12-16).

"Worshipping through the medium of matter is paganism. Judaic and other rituals are but tides and shadows of true worship. 'The true worshippers shall worship the Father in spirit and in truth' " (S&H 140: 18-22).

"And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God" (Luke 18: 19). Here again we get the sense of birth, the baptism, the reality, the substance, of infinite Spirit. "Our Father-Mother God, all harmonious" gives the sense of beginning, the parent-Mind. "Adorable One" gives the sense of purity, the onliness of Spirit. So, in the second day of creation you have Spirit as Mind: "Let there be a firmament;" Spirit as Spirit: "God made the firmament, and divided the waters;" and Spirit as Soul: "God called the firmament Heaven."

We must get it as Science or it will die

Now we must remember that we are all beginners, trying to grasp the greatest subject in all the world, a subject which demands impersonal, divine, Christ-like, and fearless thinking and thinkers. Mrs Eddy says it will be centuries before *Science and Health* is completely understood. It was nineteen hundred years before the Bible was understood. We have wasted enough time trying to give the world Science without knowing what Science is, and the time has come when we must either get the Science of it, and give it to the world as Science, or let it fade out.

We must get it as Science or it will die – that is absolutely certain.

Fearless thinkers have never had a very easy time externally but internally they have always been satisfied. This is true of all people who have wanted to think, it is true of Christ Jesus, Mrs Eddy, Paul, John, and the prophets, it is true of all thinkers. We are all thinkers and we are considering God, the infinite, the only Being, that which we know as Principle. Now, the term Principle is only a symbol. It is a symbol that symbolises to us the oneness of Deity. So now we will take the next symbol that the world has always used, "the threefold, essential nature of the infinite;" "Life, Truth, Love [...] the triply divine Principle, Love" (S&H 331: 32-1; S&H 331: 26-27).

The calculus

Then we come to the fourfold symbol that the world has always used, and which today we know as the Word, Christ, Christianity and Science. Then we symbolise still further and come to that supreme number of symbolism in the Scriptures that Mrs Eddy says is used to portray everything, the perfect number 7, which conveys to us some sense of the seven days of creation, of the synonymous terms, and of the numerals of infinity. Then we come to the symbol 10, that always indicates in the Bible how the 7 operates in human experience through analysis, uncovering, and annihilation. This is a divine sequence, and the only way in which evil can be destroyed. Then you

come to the 12 of demonstration, and later on I will explain the 12 to you.

When I first wrote a lecture on the days of creation, the movement took it well; and when I wrote on the sevenfold aspect of the Lord's Prayer, the movement took it well. One of the Directors at the time said to me: "You know, John, we let you say these things because you can explain them, but we do not let everybody say them."

It was then that we began to see that you cannot have numerals of infinity without a calculus – and that is where are all the trouble in the movement began. Many people will accept the sevenfold aspect of the infinite as the days of creation, and the sevenfold aspect of the synonymous terms, and they will accept what the synonymous terms really mean, or in other words, the numerals. But when they come to blending the numerals, they jib. Now how are you going to use numerals without a system? This is exactly where the Hebrew people came to grief. They took the days of creation; they accepted them, they loved them; but they would not take the Christ (a calculus). And when you refuse the calculus, which is the divine translation of the ideal down to the point of infinite ideas, you are like the Jews who refused the Christ. You say, "Yes, God has a sevenfold aspect." But Mrs Eddy does not answer her question "What is God?" with a sevenfold aspect only, she answers it by saying: "God is *incorporeal, divine, supreme, infinite*³¹ Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465: 9-10).

The opposition in human thought to Mrs Eddy's discovery has always been to the system, and that system is your calculus, and as I say to you, the Jews took the sevenfold aspect, they loved it, they thought in those terms, but they would not have the Christ, and the Christ is the calculus. Christ, as we have seen, is "the divine message from God to men" (S&H 332: 10), that takes the divine ideal – which is one, and infinite, – and translates it down to the point of

³¹ Italics added

metaphysics, – to Mind. And that is where the human mind stalls. I have seen person after person become interested in the sevenfold aspect, but when they come to the blending of it, which is so essential, they just stall and will not go any further. Now, if you do not go any further, your days of creation will lead you to some understanding of your calculus, because even in your days of creation you begin to get the operation of the Word, Christ, Christianity and Science, but if you do not accept your calculus in the Christ, you never come to your Christianity which is the translation in that calculus of the synonymous terms, and what the synonymous terms mean, – the numerals of consciousness. It is on that rock of the calculus that the synonymous terms stand. You know the word "calculus" means a "stone," and in olden days instead of taking round a hundred sheep, the people took a hundred little pebbles or stones, and they calculated with these stones, and they called the process a calculus. That is why the Christ becomes a "rock." Mrs Eddy teaches us that the calculus is in Spirit, because it is the divine order, and it is demonstrated in Truth, or Christ. Do not let your thought resist the divine infinite calculus. The Jews to this day have no Christ, that is why they are scattered. They are still thinking in the realm of the days of creation, of the law³² and the Prophets, in the realm of the Word as the Word. But today we have the Science of Being, the Science of Christianity, and Mrs Eddy gave it to the world. Without this calculus, this process of divine computation, which is divine system, you cannot know the nature of God. So watch, as it develops, that there is no resistance in your thought to this most wonderful thing – the divine infinite calculus.

The calculus is that which tells us of the Christ of today, and the Christ of today is Truth, the truth about God, the truth about Jesus, the truth about man, the truth about everybody and everything, the infinite is ever-present Truth. So I beg you to watch that your thought does not resist the calculus.

³² Mosaic law

The minute you touch the days of creation, your calculus begins to operate as the Word, Christ, Christianity, and Science. When you arrive at your Christ, you get your calculus in a higher measure, and in Christianity in still higher measure, and higher still in Science. When you reach divine Science you get your calculus operating as the city foursquare. *There is nothing going on anywhere but the divine infinite calculus.* If your thought stops at the Word as the Word, it advances no further than Mind, Spirit, Soul, and you have not touched divine Principle, Life, Truth, Love. Your Word is Life, your Christ is Truth, your Christianity is Love, and your Science is divine Principle, Love. So you have never touched Principle, if your thought stops at the Word.

Remember, in actual fact there is nothing in your thought that can resist the calculus because it is good, because it is true, it is understandable, it is demonstrable. The understanding of what Mrs Eddy means by the calculus of reality has brought to me, and to many other human beings, a warmth, a sense of confidence, a sense of the understanding of the trueness and nearness of God, that we never dreamt of before. The warmest thing I know of, is the divine infinite calculus of infinite Spirit. In one infinite Being, everything must reflect everything else, because it is one infinite reflection. Now, the synonyms in the Word order, – Mind, Spirit, Soul, Principle, Life, Truth, Love, – all reflect each other. You may say that action characterises Mind. So it does, but in order to have development, you must have the action of Spirit; in the same way the action of Soul is your journey from sense to Soul, the action of Principle is government, the action of Life is multiplication, the action of Truth is healing, and the action of Love is that which meets "every human need" (S&H 494:10-11).

This is also true of your Word, Christ, Christianity and Science, which must all reflect each other, because there is only one Being, and this Being has one reflection, and "the categories of metaphysics rest on one basis" (S&H 269: 13-14). "Categories" simply means process within process, or orders within orders. So, remember, in the seven days of creation you must have a calculus, – a process of

computation. You compute first through order (Word), then through identity (Christ), and then through the line of the days of creation (Christianity), and then with power (Science), because you have grasped something of Principle. So, even in your seven days of creation, in that ordered approach to Principle, (which is exactly similar to the seven notes in music), you have a calculus without which you could not use them.

Mrs Eddy in her writings uses all kinds of symbols that the Hebrew people would not have understood. There are all kinds of symbols in the world today that Mrs Eddy did not know about. If she had known about them, she would have used them to illustrate Christian Science. In the measure that Mrs Eddy's message becomes understood, we shall be enabled to explain it intelligently to the people of our day through symbolism that they understand. I am more and more convinced that Mrs Eddy's message is absolutely true. She stated plainly that she "made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S&H x: 14-15). The one thing that Mrs Eddy wanted, was, that Christian Science should come to mankind, but she knew that it would be centuries before the whole of it would be understood. In future centuries our symbols will be different from those of today – even today they are changing so rapidly that we cannot keep track of them. The textbook will always stand as a textbook but, remember, Mrs Eddy discovered Christian Science in 1866 and it was not until 1907 that she got an answer to the question: "What is God?" that satisfied her. So do not be afraid of the word "calculus." This Science is Immanuel, it is God with us, it is the most ordered thing, and the vastest thing, the world has ever known. There are millions athirst in the desert "waiting and watching for rest and drink" (S&H 570: 15-16). Mrs Eddy says: "Give them a cup of cold water in Christ's name, and never fear the consequences" (S&H 570: 16-17). We people who are here today, we people who are in earnest in our desire for Science, will never be the same people again, because once we accept the Christ-idea, something happens to us, we lose something, and we gain something; we lose that which we do not want, such as hate, jealousy, materiality, and we gain an understanding of God, and an ability to

demonstrate God. This is the new birth. We cannot go on talking in the language of the Hebrew theology which rejected the Christ. "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). It has form, it has colour, it has outline, it has quantity, and quality, it is something we feel. It is the truest, closest, tenderest thing in all the world. So do not be afraid of it.

The warmth of Science

I have been studying Science for forty years and I love it today just as much as I ever did. Healing is but the "outward and visible sign of an inward and spiritual grace."³³ If we are content just to heal a few sick people, we will not get very far, but if we can tell the world of today what God is, and how to use this knowledge, it will inevitably overcome sin, disease and death, and by death I mean spiritual ignorance. No death is as deadly as ignorance. There are a lot of people who think they are alive, but they are more dead then they will be later on, because they do not know God, and there is no other life. Do not believe people who say this thing we are studying, is only the letter – it is not. Mrs Eddy says: "Study thoroughly the letter and imbibe the spirit" (S&H 495: 27). My study has brought me a measure of the spirit I never dreamt of before. Your days of creation will not operate without a calculus of the Word, Christ, Christianity and Science, so do not believe that we have only got the coldness of the letter because we talk about a calculus, about numerals, and days of creation. Science is not cold. Music can be warm, and yet it is most scientific. Mrs Eddy talks about the religious sense that adores at one moment and blasphemes at the next moment, and she says that neither state of mind has anything to do with Science. The fact that two and two is four never changes, because it is true; and that which is of God never changes – Life, Truth, Love, the reality that is born of God.

³³ Definition of a "sacrament" in the Anglican Church, first formulated in the 16th century by the well-known Anglican divine Richard Hooker

The Bible is the story of how these things develop

Now the Bible is the story of how these things develop, and the story begins developing through the Word, the days of creation. But this story is not only about the days of creation, but about the infinite One, about Life, Truth, Love; about the Word, Christ, Christianity, Science, about the sevenfold aspect, about the Ten Commandments made flesh, and about the symbol 12.

Now, I am going to talk to you about the 12. In Christian Science, which is true Christianity, you get the Word, Christ, Christianity. When you arrive at Science, it is not applied to the human. Now the 12, which is the symbol of demonstration, is the point at which you have the Word, Christ, Christianity, and Science, operating as the Word, Christ, Christianity in demonstration and metaphysics. So you get your four things reflected or multiplied three times, which gives you your 12. So when you get your Word, or Christ, or Christianity, or Science, all operating, first as the Word, then as the Christ, then as Christianity, in its application to the human, and in demonstration of power, that is your 12.

You constantly find this 12 in the Bible; in the Book of Revelation it is used many times; you will find places when John talks of the 144, the 12 by 12, and so on. You remember that Joshua told the men of Israel to place twelve stones in the middle of Jordan. The completed demonstration was when they had crossed Jordan. Many of the writers in the Scriptures felt the tone of this thing, but were not brave enough to develop it. Many of them felt the touch of Christianity, but they did not dare to make known what they felt. Thank God we live in a world today when men who hear God speaking can declare the things they have heard. There may be a little persecution but what does it matter? It only makes you more earnest. We are free to give Christ to humanity in its Science and Christianity.

3rd Day of Creation

Now we come to the third day in Genesis. This day is divided right in the middle; I showed you in the first thousand year period of the Bible you had the Word as the Word, Mind, Spirit, Soul, so in this third period you begin with the Word as the Word, – Mind, Spirit, Soul, when the dry land appeared, and things began to be definite. "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S&H 506: 18-21). Soul identified the light of spiritual understanding – that which was light in the beginning, and has now become spiritual understanding, – and it is symbolised by the earth – let the dry land appear – Soul. So verse 9 explained Soul as Mind. In verse 10 you have Soul as Spirit. Schelling³⁴ says of identity, that it is reality at its deepest level at which our objective and subjective are one. Now in verse 11, – Soul as Soul, – you get your break. In the Book of Revelation you often find a mention of half a week, and three and a half days, which symbolises that state of thought which accepts Mind, Spirit, Soul and touches Principle, but will not go any further, – that is, three and a half. When thought has accepted the first three and a half and is willing to advance to the second, you get a picture of Mind, Spirit, Soul, – the Word in its own aspect, – leading you on to the point where thought which has identified itself with Principle, and begins to discover the Christ – Soul, Principle, Life – the seed of the woman; so at the point of Soul as Soul you get in one verse "The Earth brought forth grass" (the Word), "the herb yielding seed" (the Christ), "and the tree yielding fruit whose seed is in itself" (Christianity). In the Word sense you have had "God said, Let the Earth bring forth grass" – the Word is beginning to reflect the Christ. Up to this point it has all been in the tone of Mind, Spirit, Soul, but here the tone becomes Soul, Principle, Life.

³⁴ German philosopher and educator(1775 - 1854), see Encyclopaedia Britannica Ultimate Reference Suite 2010

"The questions are: What are God's identities? What is Soul?" (S&H 70: 13-15).

"The identity, or idea, of all reality continues forever; but Spirit, or the divine Principle of all, is not *in* Spirit's formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect" (S&H 71: 5-9).

"Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualised, but not in matter. Soul can never reflect anything inferior to Spirit" (S&H 477: 20-25).

Jesus said: "If then God clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?" (Luke 12:28). Do you see that Jesus was thinking the days of creation, when he said that? Or do you suppose he was merely referring to a human need? Not at all. Jesus was saying to men, if you accept the Word as the Word, as Mind, Spirit and Soul, and go no further, it will fade on you. But if you go further and accept Soul, Principle, Life, and further still accept Principle, Life, Truth and Love, you will not only have the Christ, but Christianity, the "seed within itself."

Now we come in this third day to Soul as Principle (verse 12), "And the earth brought forth grass, the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." "God determines the gender of His own ideas" (S&H 508: 12). Spirit is always classifying, and when Mrs Eddy talks about gender, she says it is not sex. Mortal mind says there are two genders, male and female, but there is infinite gender. Every one of God's ideas has its own gender, and that is why we are all wedded to each other. So in this verse you get the Soul sense which has been classified in Spirit, giving gender to every idea, bringing forth the idea. Mrs Eddy says of this Soul sense:

"Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom

and feminine love, spiritual understanding and perpetual peace" (S&H 64: 21-25).

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30).

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matthew 13: 31-33).

So now we have Soul identified in Principle, where Mrs Eddy speaks of the "male and female" of God's creating.³⁵ Your seed of Soul becomes the tree of Principle. The identity of the idea was being demonstrated, and the grain of mustard seed became the tree of Christianity; that man, that Christ-idea that Jesus represented, became that wonderful tree of Christianity which the woman fulfilled, and that is true gender, the true man, or Son, which is still being demonstrated in Principle through infinite classification.

Now we come to Soul as Life (verse 13): "And the evening and the morning were the third day." "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all ..." (S&H 508: 28-3). Mrs Eddy once said to a man: "If I have resurrected you from one sin, I have resurrected you from one death."

So we have had in this third day, Soul as Mind, "Let the waters under the heaven be gathered together unto one place;" Soul as Spirit, "God called the dry land Earth;" then your break where Soul as Soul says: "Let the Earth bring forth grass (Word), ... seed

³⁵ See S&H 249: 5

(Christ) ... tree yielding fruit (Christianity)."And the evening and the morning were the third day." – Soul as Life, the resurrected sense.

3rd Statement of the Commandments

Then you have the third statement of the Commandments. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;" (Exodus 20: 4,5). There you have the three stages: "graven image," "earth beneath," and "water under the earth." False identity brings penalty – true identity brings freedom.

"Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter" (S&H 467: 17-23).

"The belief of life in matter sins at every step. Material beliefs would slay the spiritual idea whenever and wherever it appears" (S&H 542: 1, 3-5).

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18: 4,5).

3rd Beatitude

Then you have the third Beatitude. "Blessed are the meek: for they shall inherit the earth" (Matthew 5: 5). "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Numbers 12: 3). Moses fulfilled that third period by

identifying God as "I AM THAT I AM." Mrs Eddy says: "Love is not puffed up; and the meek and loving, God anoints and appoints to lead the line of mankind's triumphal march out of the wilderness, out of darkness into light" (Mis. 130: 29-32). That wilderness is false identity, and we find our way out when "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S&H 269: 14). This sense is pinnacle when Mrs Eddy says: "Jesus beheld in Science the perfect man..." (S&H 476: 32-1). "I have passed through deep waters to preserve Christ's vesture unrent; then, when land is reached and the world aroused, shall the word popularity be pinned to the seamless robe, and they cast lots for it? God forbid!" (Mess.'01 26: 14-19). As you understand the nature of God as Soul, it identifies the Word of God with the Christ-idea – with Soul, Principle, Life – and you have the seamless robe; you inherit the earth, you can exchange "the objects of sense for the ideas of Soul" (ibid).

3rd Statement of the Lord's Prayer

Then you get the third statement of the Lord's Prayer: "Thy kingdom come." "*Thou art ever-present*" (S&H 16:30). " 'Thy kingdom is come'; let the reign of divine Truth, Life and Love be established in me, and rule out of me all sin; and may Thy word enrich the affections of all mankind, and govern them!" (Man. 41: 21-25). Then you have the rule of Soul, and the sinlessness of Soul (see S&H 269:14-20). "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew 4: 17). To repent is to give up the mortal, the "nameless offspring," the "strangers in a tangled wilderness" (S&H 507: 9-10).

Here you have your definite break as well. It is all the story of Mind, Spirit, Soul. The creative sense is Mind, "Let there be light," then the light separating itself in Spirit. In Soul there are the two aspects of it: the first operating as creative sense, as ordered sense, and identifying Soul as Principle in demonstration; and the second as Soul as Life – resurrection. You find exactly the same thing in the Commandments, the Beatitudes and the Lord's Prayer, as you find in

the days of creation. Remember this whole thing comes with spiritual sense, and once you begin to think, you find you have all Life, Truth, and Love; all tenderness and compassion. How much? A yard of them? A bucket full of them? Or what? They are not to be measured, they can only be defined. God is Mind, the creator, and this Mind ever creates His thoughts or ideas. Each idea is individual; it has form, outline and colour; and each has identity. If the infinite Mind made two ideas alike in any way, then infinity would have duplicated itself, and God would not be infinite. That is why we all need each other, and why we are all wedded to each other. You are part of my heaven, and I am part of your heaven. We cannot get along without each other, because true being is not only individual, it is collective. You do not have a mile of ideas, or a pound of substance, but you can have ideas. Because you find this thing is vast, because you find it is Science, because you find it takes some getting – and it does, – do not be troubled.

"Line upon line, precept upon precept, here a little and there a little" (Isaiah 28: 10), it will be born to you if you will be a mother to it; if you will welcome it, understand it, entertain it, protect it, and love it. So be a mother to it, "woman must give it birth" (Ret. 26: 23). The man in you, the intelligence in you, the action in you, will take you a certain way, it will give you some sense of the bridegroom; but you must have the bride sense as well, the conception sense. "Blessed are the meek: for they shall inherit the earth." And if you have some sense which is meek – that "bride" sense, that Soul sense that "enjoys but cannot suffer" (S&H 582:16) and remember that all the joy there is, is the joy of Soul, and that there is no suffering in Soul – if you have that "bride" sense you will be able to identify this idea. This is the birth of your own spiritual selfhood. You are beginning to know that selfhood which can declare: "Before Abraham was, I am."³⁶ When this happens, you will be able to say with the Psalmist: "I shall be satisfied, when I awake

³⁶ See John 8: 58

with thy likeness."³⁷ This thing is tender, warm, definite, lovely, – it is Science.

Summary of 1st, 2nd and 3rd Day of Creation

Now let us refresh our thought with what we have done so far.

In the first day we had Mind as Mind, Mind as Spirit, Mind as Soul. Mind, the creative sense, said "Let there be light," Mind as Spirit said that the light was good and separate from darkness; Mind as Soul said that the light was called day and the darkness was called night. And in the first day you have the quotation, "One day with the Lord is as a thousand years..." (2 Peter 3: 8). Then, in the first statement of the Commandments, Mind said, Let there be light to the darkness of Egypt. In the first Beatitude, Mind said, Let there be light to the poor in spirit – the seekers, – and that light is the "Kingdom of Heaven... the realm of unerring, eternal and omnipotent Mind" (S&H 590: 1). Then in the first statement of the Lord's Prayer, Mind says, I am the Lord, the parent-Mind, the creator, "Our Father-Mother God" (ibid).

Then we took the second day of Spirit, and we saw that Spirit as Mind says, Let there be a firmament to separate; Spirit as Spirit says, There is a firmament, and it separates; Spirit as Soul says, the firmament is named heaven. Mrs Eddy describes "heaven" as "bliss," "the atmosphere of Soul" (S&H 587: 26-27). In that period you get the "noise of many waters," the story of the Flood.

In the second statement of the Commandments, Spirit says, "Thou shalt have no other gods before me" – I am the only, and I am separate. That is the onliness of Spirit.

In the second Beatitude Spirit says, "Blessed are they that mourn" – those that lay down the so-called things of mortality – "for they shall be comforted." The divine order of Spirit, – the Comforter – the development of divine Life, Truth, Love, will be theirs.

³⁷ See Psalm 17: 15

In the second statement of the Lord's Prayer, Spirit says, "Hallowed" (separated, consecrated) "be thy name." "Adorable One" (S&H 16: 28). The same tone runs through it all, the tone of the good, the tone of that which separates, the tone of purity, of development, of order.

Then we come to the third day of Soul – Soul as Mind, as Spirit, as Soul, as Principle, as Life. In the third day of Soul, you have five different aspects – something was identified. Remember also that your Word as Word (Mind, Spirit, Soul) goes to the middle of the third day, where the break takes place and then you get the Christ sense (Soul, Principle, Life).

So you have Soul as Mind, saying "Let the dry land appear" – things are becoming definite. Soul as Spirit says, Let the dry land be called earth. Then you get your break, where the Word as the Word merges into the Word as the Christ. Soul as Soul says, "Let the earth bring forth grass," etc. Everything is definite. You have your Christ sense now, and that Christ sense not only looks back, but looks forward to Christianity. Then Soul as Principle says, "And the earth brought forth grass... after his kind" – this is your classification. Gender is kind or sort, and you will get "after his kind" (gender). Then you get Soul as Life, saying: "And the evening and the morning were the third day." This gives the sense of resurrection. Soul as Life was Jesus's individual demonstration of the Christ. It brought, as Mrs Eddy says, "a new and higher idea of immortality ... material belief yielding to spiritual understanding" (S&H 593: 9-11). Soul as Life is the most perfect illustration of the demonstration of Jesus; he demonstrated the Christ-idea as Life.

Then we took the third statement of the Commandments, "Thou shalt not make unto thee any graven image ...," where Soul says that false identity brings penalty, while true identity demonstrates Principle.

Then, in the third Beatitude, Soul says, "Blessed are the meek: for they shall inherit the earth" – the spiritual idea that Soul identifies. Those who recognise only the one identity, Soul, inherit the earth,

and realise that Soul always identifies the dry land (which is spiritual) as the earth (as a spiritual idea).

Then we took the third statement of the Lord's Prayer, where Soul says: "Thy kingdom come." "Thy kingdom is come, thou art ever present" (S&H 16: 31). We get the same tone in the Daily Prayer in the Manual: "Rule out of me all sin" (Man. 41: 21-25). What Soul does is to exchange the objects of sense for the ideas of Soul.

So we got the three days in the Word as the Word. They are absolutely perfect; all the days are absolutely perfect, and they run throughout the Bible.

Summary of the numerals of infinity

Let me remind you again of the terms that constitute Mind, Spirit, Soul, Principle, Life, Truth, Love.

Mind is action, law, all, the only basis, causation, that which creates, that which heals, that which includes everything – all is included in Mind. When Mrs Eddy speaks of "all," she means every idea is included in the one infinite Principle as Mind. Mind is also intelligence, it is that which manifests itself, parent-Mind, power, and wisdom.

Now consider the statement, "Let there be light." Can you see in that statement infinite power, infinite action, infinite wisdom, infinite intelligence, infinite creation? Just think what that means, and it is all included in that one statement, "Let there be light."

There is nothing more finely balanced in all the world than the first chapter of Genesis, and the first three verses of the second chapter. It gives the perfect infinite tones of the sevenfold nature of God, just as your seven notes give tones of music. First you get the days of creation leading you in an ordered way to an understanding of your Principle. It is all a creative process whereby you come to understand the meaning of the synonyms through numerals of consciousness, which can be used intelligently in a calculus – a

process of calculating through symbols. That is why the symbols must be intelligent.

Now we have seen that Spirit is that which baptises, it is that which makes pure, it is that which wipes out the impure, it is that which brings out reality and gives birth. In Spirit there is order, and where ever there is order, there must be development, just as in the order of 1,2,3, there must be development, and where there is development, there must be birth. Spirit is substance, strength, understanding, unfoldment. Spirit is that which blesses. How? Because it brings out the true substance, the reality of everything. Mrs Eddy always associates the term "good" with Spirit. Spirit is that which always reflects. Mrs Eddy uses the word "reflection" in two ways. In one case she gives reflection as coming from Principle; one infinite reflection governed by Principle. In the other case she explains how you or I express the divine – we reflect it. She calls this diversification, classification, individualisation, because what you and I reflect of the infinite has infinite details, and it is diversified, classified and individualised (see S&H 513: 17).

Remember these are only a few of the infinite terms which express Spirit. For instance, if you take the Word, Christ, Christianity, Science, you may have Spirit operating as birth (Word), as blessing (Christ), as reflection (Christianity), or as substance (Science).

Now let us consider the synonym Soul. Mr Bicknell Young once told me he asked Mrs Eddy why she used the term "Soul" so seldom in her writings. In her first edition of *Science and Health*, she used the term "Soul" constantly, but in later editions very seldom. Mrs Eddy told him it was because of the great difficulty of finding human language that would express the things of Soul. Mrs Eddy talks about the bliss of Soul, the joy of Soul, the freedom of Soul. Why? Because Soul has identity. What does that mean? We have just seen that Spirit "diversifies, classifies and individualises" (ibid). Spirit diversifies and classifies each idea with every other idea, and gives each idea individuality. Then Soul takes this idea and identifies it with its Principle. So when an idea is identified with its Principle in Soul, the

identity of that idea, – the diversification, classification and individualisation of that idea – is dependent on Principle and on nothing else. That is why Soul has joy, bliss and freedom. Nothing can touch that identity but Principle itself, because it is one with Principle.

I work every day to know that I have real identity. The false sense of identity is this corporeality. Soul is incorporeal, and Soul identifies. This understanding is, to each one, the Science of immortality, and each day I work to know that my being is identified in Mind with power, intelligence, action. Also in Spirit my being is identified with substance, reality, birth, development. It is identified in Soul with joy, bliss, freedom, incorporeality. In Principle, my being is identified with demonstration, with classification, with oneness with Principle. In Life it is identified with multiplication, with ascending thought, with individuality, with fatherhood. In Truth it is identified with consciousness, with form, with sonship, with manhood, with Christhood; and in Love my being is identified with motherhood. Fulfilment, and the beauty of holiness also belong to Love. All these things are in and of Principle, because Principle includes everything. Day by day I know that Principle is the Christ to all false identity, to a false sense of wisdom, that would tell me I am identified with sorrow or bondage, etc. Day by day I identify myself with eternity. Mortal mind says I am not getting any younger, so I work every day to know I am an idea of Life, and that Life multiplies my being in many ways: my sight, my usefulness, my activities, in every way.

This thing is Science, and our understanding of Science is dependent on getting the fundamental root-notions of Mind, Spirit, Soul, Principle, Life, Truth, Love. Now, what Mrs Eddy calls Mind, Spirit, Soul, Principle, Life, Truth, Love, is the calculus of infinity, the days of creation, running right through the Bible; the "Let there be light," "Let there be a firmament," "Let the dry land appear," and so on.

So we have seen that Soul has identity, that it is changeless. We have seen the immortality of Soul, the sinlessness of Soul, – spiritual

sense and spiritual understanding. Mrs Eddy said that no term for God dealt with mental malpractice but Soul.

Then we took Principle which demonstrates itself, and can be demonstrated. Remember that Principle includes everything. It includes all other terms for God. The name of God is Principle.

Then we symbolised, at the beginning of these talks, our infinite by One, and that One was Principle. Then we symbolised it by three, and that three was Life, Truth, Love. Then we symbolised it by four, the Word, Christ, Christianity and Science. Then we symbolised it by seven, the seven days of creation, the synonymous terms, the numerals of infinity. Then we symbolised our infinite by ten, the operation of the sevenfold aspect in human experience through analysis, uncovering and annihilation. Then we symbolised it by twelve, where you get your demonstration. Twelve was called the "governing number" in the Scriptures, so you have the Word, Christ, Christianity and Science operating in multiplication, or manifestation of power, as the Word, Christ, Christianity. And it was at that point that Mrs Eddy discovered Christian Science. It is *Christian* Science as applied to the human problem.

Therefore Principle includes *all* other names for God; it is fundamental, it governs. We certainly need to know the government of Principle today. The human mind is saying that in 1948 there will be another world war. Nothing can stop war but the demonstration of the government of Principle. God, Principle, has infinite ways of stopping another war, and it is up to each one of us to do our part. All government is in Principle. As you understand the demonstrable nature of Principle, – the government, control, and oneness of Principle – as you understand that Principle has an idea and can be demonstrated; as you bring Principle into your life, you are helping to stop war, and it is our business as Christian Scientists to know everyday that the divine Principle, God, operates infinitely throughout eternity, as the one and only government, – the government of the all-Mind, the all-intelligence, all-wisdom; the government of the all-reality of Spirit; the government of Soul, where every idea is identified with Principle; the government of Life,

– all-multiplication, all-eternity, all-fatherhood. How could you have a war in a universe governed by the true sense of fatherhood? Principle operates as all-sonship, all-brotherhood; and it operates as the government of Love, – all-motherhood, all-fulfilment, all-beauty and glory.

Now we have seen that Principle is always connected with harmony, which in the Greek means "joint."³⁸ All oneness is Principle; all ideas are united with Principle. The perfect sense of unity is that I am one with God and you are one with God – our unity is not within ourselves. Principle always has an idea, always interprets itself.

Principle is that which operates; the infinite Person; that which you practise – in Science you do not *believe* in Principle, you *practise* it, you demonstrate it. Principle always has proof. Principle always has to do with the universe. Whenever Mrs Eddy talks about the universe, she brings out the sense that all God's ideas are one – the sense of the infinite One. The word "universe" means "turned to one."³⁹

Now we come again to Life. Whenever Mrs Eddy speaks of Being, it is Life. Life is continuous, Life is always, forever. Mind gives a sense of origin, beginning, but Life is fatherhood, eternal cause, and this Life is indestructible. Life has to do with immortality; Life multiplies always. Mrs Eddy talks about the way of Life; and when she speaks of life with a small "l," she is referring to the mortal sense of Life which must be laid down.

Then we considered Truth and we found that in Truth we have Christ, consciousness, dominion, the example; Truth is always health, it is the ideal, it is man, Son, it has a standard; it uncovers

³⁸ harmo·ny \ˈhär-mə-nē\ *n*, *pl-nies* [ME *armony*, fr. AF *armonie*, fr. L *harmonia*, fr. Gk., joint, harmony, fr. *harmos* joint (from: Merriam Webster's Dictionary, Encyclopedia Britannica Ultimate Reference Suite 2010 DVD)

³⁹ universe \ˈyü-nə-ˈvərs\ *n* [ME, fr. L *universum*, fr. neut. of *universus* entire, whole, fr. *uni*-[one] + *versus* turned toward, fr. pp. of *vertere* to turn (from: Merriam Webster's Dictionary, Encyclopedia Britannica Ultimate Reference Suite 2010 DVD)

error. Mrs Eddy says, "Truth is an alterative" (S&H 371: 30-31) – it alters all wrong conditions.

Then we came to Love. Love is that which accepts – it is a lovely thing to have the ability to accept. The father creates, but the mother accepts – the mother accepts its own child. Fatherhood may reject its child, but not motherhood. As you accept, you put on motherhood, and remember, "woman must give it birth" (Ret. 26: 23). Love is the Comforter; Love has always to do with conception (not birth, but conception). Love fulfils all things; Mrs Eddy writes of the glory of Love, the holiness of Love. Love always has a purpose. It is always universal. When we understand the true nature of Love we shall have diversified, classified, and individualised every idea, – all ideas will live, move and have their being in the realm of universality.

Those are the seven tones, – the seven-toned story of the days of Genesis. They run right through the Bible, and are brought together in Revelation in the city foursquare.

The ordered development of the nature of God

From the moment I saw this in 1916, and wrote a lecture on the days of creation, it has developed and developed, because it has the seed within itself. So get this ordered development of the nature of God into your thought. Back of it all is omnipotence. You cannot stop the operation of the divine order. The minute you begin to seek, this thing comes in. "Behold, I stand at the door and knock..." (Rev. 3: 20). Nothing can stop it. It is "the divine message from God to man" (ibid) and it comes as your own true selfhood. Once you see it, you begin to use it, and the using of it is your Christianity.

If you will welcome this thing, if you will accept it, and understand it, and love it, and make it your child, and be a mother to it, it will develop itself. The only thing that can stop this development is dishonesty.

You young people who love it, this thing, will have to get busy in order to lay hold of it, and you will have to help the other fellow as

well as yourself. You will have to long to help the other fellow, to help him, and heal him.

Consecrated study needed

You know, for many years it was thought – and still is in a greater measure, – that the way to present Christian Science to the world was just by giving out a sense of the loveliness of it. Well, it has not worked. Lectures are being given all over the world, literature is pouring out, but it is not doing the job. Why? Because the "time for thinkers has come" (S&H vii: 13), and if you want to know a science you have got to learn it. Mrs Eddy calls us "students," and students know that if they want to understand a science they have got to learn it. This is doubly true of the most profound Science in all the world, Christian Science. If I had nothing better to do, I could come here and spend my time talking to you on the beauties of Christian Science. I am quite capable of doing it. I did it for many years, but at the end of that time, I came to the conclusion that it was not doing the job. I do not believe anything will do the job today but the consecrated, earnest, intelligent study of the Bible and the Christian Science textbook.

My experience in recent years is this: if you can show a man something in the Bible or in the textbook, that is inspiring, and if you can show him how to get it for himself, then you have done something. Mrs Eddy says "you must teach them how to learn, together with what they learn" (Heal. 14: 21-22). If you give nothing more than a beautiful sentiment, it seldom lasts. But when a man or woman begins to see the Science of Christianity in the Bible and in the Christian Science textbook, he is willing to get down to it and study it, because he realises that it is worthwhile. That is why I am so anxious to show you people, as far as I can, the story of the development of the Christ-idea through the days of creation, operating in the calculus of reality.

"*Science and Health*" has a "Key to the Scriptures," and the world never knew how to unlock the Scriptures until that key came. Now

the Key to the Scriptures is Genesis and the Apocalypse. I am not, however, going to show you the picture from the viewpoint of the Apocalypse, at these talks, but only from the point of view of Genesis.

4th Day of Creation

Now we come to the fourth day, and in this day we find that Principle operates as five things. In the days of creation (your Word), the focus is at the point of Life, or individuality, – your Word is always at the point of Life. The focus of your Christ is Truth, and the focus of Christianity is Love. When you arrive at the Mind-day – Soul –, you will begin to identify your days of creation and to get a sense of Life. You had, you remember, Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, and Soul as Life. Now the same thing happens with Principle in the fourth day. But when you come to the fifth day of Life, you only have four things operating – Life as Mind, as Spirit, as Soul, as Principle, – your calculus.

So in the fourth day of Principle as Mind, "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." In your first day there was "Let there be light." Now there is "Let there be lights" – Science is coming in. You have four things here: signs, seasons, days, years, which are your calculus. You are getting your system now, Principle is unfolding. The "two great lights" are Principle and its idea, and the stars – "the stars in the crown of rejoicing" (S&H 562: 17), – are the operation of those two great lights – the operation and the demonstration of Principle and its idea. So your light of Mind has now become the light of Principle, with symbols and a calculus, and it is for eternity. Mrs Eddy says: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S&H 520: 11-15).

When we begin to understand the days of creation, they give us an ordered sense of how to understand the seven synonymous terms; but when we become better metaphysicians, these terms become numerals of infinity.

"The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science" (S&H 272: 28-32). Principle interprets itself; it is for ever saying, I am Life, Truth, Love; I translate myself through Soul, Spirit, Mind to the point of Mind. Your metaphysics is in Mind, and your metaphysics has now been brought into a system in Principle. So, "Let there be light," which was the appearance of metaphysics, has now become a system in which there are two great lights operating as signs, seasons, days, and years. Because you have come to Principle, you are getting into a sense of Science, but it is not until you come to the day of Life in Genesis, that you get the word: "after their kind." The woman sense, – the motherhood sense – that must give birth to Science, has not yet appeared.

Now we come to Principle as Spirit, "And let them be for lights in the firmament of the heaven to give the light upon the earth: and it was so." Principle as Spirit says, "Let there be lights in the firmament," – the understanding which is always associated with Spirit – "of the heaven," the realm of Spirit, "to give light upon the earth: and it was so." So you get a perfect sense of reflection, and you have Principle interpreting itself. Now in this day of Principle as Spirit, you come to the operation of your Principle. The light of metaphysics is now put into a system, and you see it through Spirit, or understanding.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14: 9, 10).

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12).

As you come to understand Principle, you will find you have a combination of Principle and Spirit, and in that combination, your Principle is operating as Spirit, because that is its true nature – the nature of Principle is Mind, Spirit, Soul.

"Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it is the reflection of Spirit" (S&H 302: 31 - 303: 7). Because of your understanding (Mind), ideas become operative in your thought, that is reflection (Spirit), and because you are the Son of God, Principle must always interpret itself through spiritual understanding (Soul).

So Principle as Mind operates as metaphysics. It says, "Let there be lights in the firmament of the heaven to divide the day from the night." And it says, "Let them be for lights in the firmament of the heaven to give light upon the earth," so Spirit operates as reflection, as its idea. Then you get Principle as Soul, as two great lights, Principle and its idea, the greater light, Principle, to rule the day; the lesser light, the idea, to rule the night – the idea applied to the human. This also applies to the mission of Christ Jesus, and Christian Science – the two great lights. Jesus came in the days of ignorance, and, to human sense, it looked as though he could not do what he did. It has taken nineteen hundred years to get it on the carpet. Christian Science has come today, when a man can and will think, and when he can speak and broadcast this message all over the world. And it is up to us to see that we get it over.

So you have your Principle as Soul, – the two great lights, – Principle and its idea, fatherhood and motherhood, understanding

and demonstration, according to the degree. Principle as Soul says, "I make the stars also." If you have studied Revelation in the Bible, you will know that "stars" always stand for identity. Mrs Eddy calls them "the workings of the spiritual idea" (S&H 562: 18). So Principle identifies and interprets its own idea. The light of Mind has now become identified as two great lights, while the stars stand for the operation of this identified idea.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Genesis 1:16).

Here Mrs Eddy is using the sun to symbolise the nature of God. The universe is governed by your system, or calculus, the realm of divine ideas, God's own thoughts about Himself, forever operating in the realm of Science. Mathematics is a science; it makes no difference whether you use it or not, – it remains. So it is with reality. God's ideas remain from everlasting to everlasting, He never makes anything that did not exist yesterday. Everything has always existed. These ideas live and move and have their being in the realm of Principle, of demonstration, of government, of oneness. They live in the realm of symbolism, the calculus, the sevenfold aspect of infinity, Science, and that is where we have got to learn them. Mrs Eddy says, "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, – separated by belief from man's divine origin and the true idea, – will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night of materialism wanes" (S&H 562: 11-21).

Your twelve stars are simply a symbol of the twelve tribes of Israel, yielding to the activity of Principle, and so becoming "the stars in the crown of rejoicing" (ibid). They symbolise demonstration. The "lesser light" is the operation of the idea, and the stars symbolise the workings of the ideas in human experience. The

twelve tribes, the twelve Apostles, – all symbolising "the workings of the spiritual idea" (ibid).

Now we come to Principle as Principle, "And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good."

Principle as Principle says, I set the light in the firmament to give light upon the earth – there is your tone of Mind. "And to rule over the day" – there is your tone of Soul. "...and to divide the light from the darkness" – there is your tone of Spirit – separation. Do you see what is happening? In this day of Principle you have the tone of Mind, Soul, Spirit, which is the way the synonyms appear in the Christianity order. You are in your day of Principle as Principle and it is *foretelling* Christianity.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1: 3-5).

"Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light. In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (S&H 240: 7-11).

Then you come to Principle as Life. "And the evening and the morning were the fourth day" (Genesis 1: 19). "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). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14: 12). Mrs Eddy says of this day, "the changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S&H 511: 17-18). Principle as Life says: I interpret

myself with method and progress. What are your periods of progress? They are Mind, Spirit, Soul, Principle, Life, Truth, Love; the Word, Christ, Christianity and Science. These are the things that mark the periods of progress. Now remember, at this point you are still in your Christ sense – the Word as the Christ. Whenever you touch the Christ, that Christ explains the Word and foretells Christianity.

Whenever you touch Principle you touch idea, because Principle always has an idea. It was in the fourth period – the Kingdom Period – that the people began to say, "His name shall be called Wonderful" (see Isaiah 9: 6). They were beginning to know God as Principle, and as soon as they had reached that point of development, they said, Principle has an idea, and its idea is just Wonderful. It is the same period in which they had called for a king, but the kings were a failure, they only brought trouble. Then the prophets arose, and they were able to give the people what they were really looking for – the idea of Principle, the "Prince of Peace" (see Isaiah 9: 6).

So, as you understand your Principle, and use that Principle individually, you have method, whereby you come unto the form of the Son of God, which is Truth. So from everlasting to everlasting, you have your position in the divine plan.

Jesus referred to this fourth period when he said: "Say not ye, there are yet four month, and then cometh harvest?" (John 4: 35). And also when he said, "Ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matthew 16: 3) (See also S&H 509: 31-1).

4th Statement of the Commandments

Now, we will take the fourth statement of the Commandments: "And shewing mercy unto thousands of them that love me, and keep my commandments" (Exodus 20: 6). If you behold Principle, it brings you untold blessings, and mercy. "Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and

turn away from a false material sense" (S&H 510: 9-12). "Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter "unto the perfect day." Your fruits will prove what the understanding of God brings to man. Hold perpetually this thought, – that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S&H 496: 11-19). This is the point of unity with Life, Truth, Love, where the Christ-idea begins to operate, because Principle demonstrates it. Principle is always at the point of unity. Principle says, I translate myself through Soul, Spirit, Mind. And so the Christ-idea comes to humanity.

4th Beatitude

In the fourth Beatitude we get: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5: 6). The minute your thought touches Principle it accepts the Christ-idea; and the minute it accepts the Christ-idea, the two great lights begin to operate in a calculus of "signs, seasons, days and years" (Genesis: 1: 14), and you get demonstration, symbolised by the stars. This thing is irresistible. All you have to do is to open your thought to it, and "With all thy getting get understanding" (My. 60: 18-19). It was the period of hungering and thirsting that brought out the Christ-idea. "Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, for the white-winged charity that heals and saves; we are tired of theoretic husks, – as tired as was the prodigal son of the carobs which he shared with the swine, to whom he fed wholesome but unattractive food. Like him, we would find our Father's house again – the perfect and eternal Principle of man. We thirst for inspiring wine from the vine which our Father tends. We crave the privilege of saying to the sick, when their feebleness calls for help, "Rise and walk." We rejoice to say, in the spirit of our Master, "Stretch forth thy hand, and be whole!" (Mis. 369: 19 - 370: 3). So Principle says, I interpret myself always to the seekers, to those who hunger and thirst, for I am Principle. In the

prophetic age of the Bible, there was a hungering and thirsting after righteousness such as the world had never known. In that age there arose the great characters that hungered and were filled. From 900 BC to 500 BC great characters, such as Elijah, Elisha, Jeremiah and Amos arose hungering and thirsting and they were filled.

4th Statement of the Lord's Prayer

Now we will take the fourth statement of the Lord's Prayer: "Thy will be done in earth as it is in heaven." *"Enable us to know, – as in heaven, so on earth, – God is omnipotent, supreme"* (S&H 17: 1-3). Principle says, I demonstrate myself as divine idea, in all circumstances. During this fourth period of Bible history, those who were hungering and thirsting began to see that the operation of Principle was available not only to the Israelites, but to all mankind. *"Revelation xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. [...] The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples – imperatively, absolutely, finally – with divine Science"* (S&H 565: 6-8, 13-18).

So your first day of creation was the revelation sense, "Let there be light." Your second day was the sense that this light was to work through understanding, order, development, purity. Your third day had to do with identification. This light was to be identified with its Principle. Immediately it was identified with its Principle, you got your fourth day. There were two great lights, and they operated in signs, seasons, days, and years. If you seek Principle, if you say, "Let there be light," if you say "God lead me," if you would desire to know reality, the light will break. Understanding will become Soul-sense, and this developed sense will unite thought with Principle, and Principle will interpret itself in a calculus of ideas, and it will be "in earth, as it is in heaven."

"Therefore if any man be in Christ, he is a new creature" (2 Corinthians 5: 17). We want that spiritual understanding which is based on the certainty of Science and on the omnipotence and omnipresence of Christianity, and when we touch the nearness and dearness of Christianity, then we have got something. It comes to us first through symbols, but when we grasp the full meaning of the symbols, it flows, – it just flows.

5th Day of Creation

Now, when you come to the fifth day of Life, you find there are only four aspects of it. Remember that Life is your Word, and the focus of your sevenfold aspect in the Word is at the point of Life. Truth is your Christ, and the focus of the sevenfold aspect in Truth is at the point of Christ. Love is your Christianity and the focus of the sevenfold aspect in Love is at the point of Christianity – but by the time you have reached this point your thought has developed out of the days of creation, and you are using the synonymous terms and the numerals of infinity. When you come to this fifth day of Life you have Life as Mind (the Word), Life as Spirit (the Christ), Life as Soul (Christianity), Life as Principle (Science). If you have studied Revelation in the Bible, you will know that two or three times you get exactly this same thing. John gives you the Word illustrated by Mind, as the lion (power), Christ illustrated by Spirit as a calf (purity), Christianity illustrated by Soul, the face of a man (identity), Science illustrated by Principle, the eagle, the royal bird soaring above all (spiritual power).

Now in the fifth day, as we have seen, the focus of the whole thing is at the point of Life. That which was brought forth is described as being "after their kind" – the womanhood sense is appearing. Up to this point you will have had your Christ, and you will have even had the sequence of Christianity indicated, but now it becomes "after their kind," because the womanhood is beginning to be manifest, and that woman-sense must give it birth.

Life as Mind says, "Let the waters" (the elements of Mind), "bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Remember that waters symbolise "the infinite elements of Mind," and the spiritual nature of that which emanates from them is discerned only through spiritual sense. To mortal mind it is vague, but you and I know there is nothing but definiteness about ideas. Here you get a perfect blending of Life and Mind, in the words "fowl that may fly above the earth" – Life, and "bring forth abundantly" – Mind, the creative sense of the Word.

Now we come to Life as Spirit, the Word as the Christ, "and God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind: ..." Whales characterise strength, and strength always has to do with Spirit.

Now we have Life as Soul, "And God blessed them, saying, be fruitful and multiply in the earth." Soul translates the ideas of Life – it gathers the wheat into the barn. Here the tone changes from the Word as the Christ, to the Word as Christianity – Life and Truth. "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (John 21: 6).

Now we come to Life as Principle. "And the evening and the morning were the fifth day." Principle says, I demonstrate Life for the individual; I show forth the divine system as spiritual method. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27: 50-53). This is the tone of Science coming in, the Word reflecting Science. It shows everybody that Principle is theirs. As soon as you touch Science, Science shows you, that from everlasting to everlasting Principle is yours. Take that verse "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did

quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves..."(ibid). Now whether people actually arose from their graves I am not prepared to say, but that verse means that many people were awakened to understand the city foursquare. It indicates that many came out of their dead places, – their thought was awakened. To them the veil was rent, and the rendering demonstrated Science in the period of Life. Life as Principle, as understood by Jesus of Nazareth, rent the veil of the temple, and many came out of their graves – the graves of hate, jealousy, envy, ignorance, materiality, and they went into the holy city, – the divine infinite calculus.

Understanding and demonstration

Now I do hope sincerely that you dear people, when you get this thing properly, will put your thought into it. If you get this sense of the days of creation, you can read the Bible like an open book. The salvation of humanity lies in first studying our two textbooks and then putting them into practice, – understanding and demonstration. Without understanding you will never have demonstration in any subject. Understanding is a stepping stone, it is Mind, Spirit, Soul. Demonstration comes in Life, Truth and Love. If you are satisfied with Mind, Spirit and Soul, and decide to stop there, you have only belief, and belief is not enough, but if you move forward to Life, Truth, Love, you will have demonstration.

5th Statement of the Commandments

Now we have the fifth statement of the Commandments. "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20: 7). Life says, I am Life, I am Being, I AM THAT I AM – no sin, disease, death or matter, takes my name in vain. Mrs Eddy writes: "His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, – to

show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility" (S&H 18: 5-9).

5th Beatitude

Now we come to the fifth Beatitude, "Blessed are the merciful, for they shall obtain mercy" (Matthew 5: 7). I think the best sense of mercy I know is given in the words "Jesus beheld in Science the perfect man" (S&H 476: 32). "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (S&H 75: 16-20).

5th Statement of the Lord's Prayer

Then we come to the fifth statement of the Lord's Prayer. "Give us this day our daily bread;" *"Give us grace for today; feed the famished affections"* (S&H 17: 4-5). Life says, I am always the bread of Life, the Life of Truth, and the Life of Love. I give the divine calculus day by day as the divine order which feeds the famished affections. You remember that Mrs Eddy says that Jesus was always "leading them into the divine order" (Ret 91: 19). "Where did Jesus deliver this great lesson – or, rather, this series of great lessons – on humanity and divinity? On a hillside, near the sloping shores of the Lake of Galilee, where he spake primarily to his immediate disciples. 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. His power over others was spiritual, not corporeal. The students whom he had chosen, his immortal teaching was the bread of Life" (Ret 91: 13-23). He was always giving them their daily bread, he was ministering to their needs, he was leading them into the divine order, – and the divine order of Life is the focal point of your seven days.

The Bible reference to this period is shown in S&H 512: 9-13: "These Angels of His presence, which have the holiest charge,

abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics."

Can anyone fail to see the coordination of the whole thing? The individual response to demonstrate Life, the "blessed are the merciful: for they shall obtain mercy" – those who put aside the mortal, who behold the perfect man.

6th Day of Creation

Now we come to the sixth day, and it is a wonderful day. It has seven aspects, Truth as Mind, Truth as Spirit, Truth as Soul, Truth as Principle, Truth as Life, Truth as Truth and Truth as Love, because, when you come to the sixth day, it is all finished. You get your calculus at the point of Truth, and it is the Christ-idea.

Truth as Mind says, "let the earth bring forth the living creature after his kind," – the lesser ideas of manhood. Mrs Eddy says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal"(S&H 70:12-13). "The divine Mind that made man maintains His own image and likeness. ... All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth" (S&H 151: 23-24, 26-30).

Now we have Truth as Spirit, "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." The manifestation of all reality is in Truth. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ... Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Corinthians 2: 9, 10, 12).

Then we have Truth as Soul, the reflection of Truth identified is Soul, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal" (S&H 475: 14-18). Truth as Soul says, I identify my highest idea, man, as Truth's ideal, including all ideas.

Then we come to Truth as Principle, "So God created man in his own image, in the image of God created he him; male and female created he them." – There you have your manhood and womanhood one in Principle. "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (S&H 588: 11-15). Truth as Principle says, man is my idea reflecting fatherhood and motherhood.

Now we come to Truth as Life, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (John 5: 4). Truth as Life says, I forever multiply my idea, man. Mrs Eddy says, "Man is the offspring, and not of the lowest, but of the highest qualities of Mind" (S&H 265: 1-3).

Then we come to Truth as Truth, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,

wherein there is life, I have given every green herb for meat: and it was so."

Truth as Truth says, I am Truth, therefore, I include within myself all that is true. Man is my ideal, the Truth of Truth, and so reflects all ideas. Man is Christ in expression ("the herb bearing seed") and demonstrates Christianity ("the fruit tree yielding fruit"). To the beast, fowl and creeping things, – the lesser ideas – there is given the Word of God – the grass, "every green herb." This Word of God, demonstrating Truth, satisfies all things. "That was the true Light, which lighteth every man that cometh into the world. ... But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ... And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 9, 12, 16-17).

Now we get Truth as Love, "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Truth as Love says, I have one ideal, man. He is my self-expression, forever in the realm of Science, infinite, perfect and eternal. Mrs Eddy says, "Man is God's reflection, needing no cultivation, but ever beautiful and complete" (S&H 527: 4-5).

6th Statement of the Commandments

Now we get the sixth statement of the Commandments: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work" (Exodus 20: 8-9). Mrs Eddy says, "... the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is nought and good is all" (Mis. 279: 18-21).

6th Beatitude

Now take the sixth Beatitude: "Blessed are the pure in heart: for they shall see God" (Matthew 5: 8). Mrs Eddy says, "Christian

Science demonstrates that none but the pure in heart can see God..." (S&H 337:14-15).

6th Statement of the Lord's Prayer

Now the sixth statement of the Lord's Prayer, "And forgive us our debts, as we forgive our debtors." *"And Love is reflected in love"* (S&H 17: 6-7). "Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (S&H 516: 19-23).

7th Day of Creation

Then we come to the seventh day, the day of Love. "Thus the heavens and the earth were finished, and all the host of them." This is Love as Truth (generic man) saying: Because I am Love, my idea is universal and forever complete in Science.

Then Love as Love: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Genesis 2: 2). Love as Love says, I am all. I include all. As I am Love, I translate my all through Mind.

7th Statement of the Commandments

Then we get the seventh statement of the Commandments: "But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20: 10-11). Here Love says, I am omni-active, and include my own ideas in omni-action.

7th Beatitude

Then we get the seventh Beatitude, "Blessed are the peacemakers, for they shall be called the children of God" (Matthew 5: 9). Love says, I give peace to my idea, for I am infinite motherhood.

7th Statement of the Lord's Prayer

And then the seventh statement of the Lord's Prayer, "And lead us not into temptation, but deliver us from evil;" *"And God leadeth us not into temptation, but delivereth us from sin, disease, and death"* (S&H 17: 8-11). Love says, I destroy all sin, disease and death, for I am Love.

2nd chapter of Genesis

Now, we come to the other side of the picture, where, in the second chapter of Genesis, verse 6, we get, "But there went up a mist from the earth, and watered the whole face of the ground."

We must remember, that the first chapter of Genesis and the first three verses of Chapter 2 were written about 550 BC, and were called the Priestly Code. The chapter we are going to take now was written about 950 BC, and was called the Yahweh Code, the oldest document in the Bible. There was no biblical writing before 950 BC. We must remember that the man who wrote the Priestly Code, while in captivity in Babylon, knew about the Yahweh Code, which begins, "There went up a mist." Also remember that before 950 BC all these stories were passed on by word of mouth, and many were just the folklore of the Israelitish people.

Development of the Christ-idea

In the Bible we see two things, the development of the Christ-idea, and the ordered way in which it developed. You cannot say anything that is worth saying except in an ordered way, "in beauty, grandeur, order" (Hymn 329: 1). If there is no order, there is no

beauty, and no grandeur. The Israelitish historian made a very definite effort to prove that this development must be through the Hebrew people, and that is where the Christ-idea was lost. You cannot tell God how He is to develop His idea, and the Israelites failed to find the idea because they thought it was confined to themselves. All through the Bible, you see the impulsion of divine Principle, Life, Truth, Love, translating itself, and the Christ-idea appearing in an ordered way through Principle, Life, Truth, Love, Soul, Spirit, Mind, in the Word, Christ, Christianity and Science. As we go on you will see this whole thing clearly. Now, this second account of creation opens in the same way that the first chapter of Genesis opens and Revelation opens, – with the Word, Christ, Christianity and Science. Just as mathematics starts with addition, subtraction, multiplication, and division, so this opens with the sense of seeking, finding, using, being.

This is the most wonderful story in all the world, – the development of the Christ-idea appearing through the Word, Christ, Christianity and Science; through endless symbolism; through endless incidents, in myriad ways. Mrs Eddy has given us the key to this thing, and it is to be found in the chapters on ‘Genesis’ and ‘Revelation’ in "*Science and Health*". So you get: "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground" (Genesis 2: 4-5). Mrs Eddy says, "Here is the emphatic declaration that God creates all through Mind, not through matter, – that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power" (S&H 520:23-30). "Eternal mandate of Mind" – there is the same tone of the first day, "Let there be light," – the Word.

Now you come to the Christ. "Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being" (S&H 520: 30 - 521: 3). This is the translation forever going on.

Now you come to Christianity. "Here the inspired record closes its narrative of being that is without beginning or end. All that is made is the work of God, and all is good. We leave this brief, glorious history of spiritual creation (as stated in the first chapter of Genesis) in the hands of God, not of man, in the keeping of Spirit, not matter, – joyfully acknowledging now and forever God's supremacy, omnipotence, and omnipresence" (S&H 521: 4-11). "The chain of scientific being" (S&H 271: 2).

Now you come to Science. "The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart "with the point of a diamond and the pen of an angel" (S&H 521: 12-17). This thing we are doing should be "engraved on the understanding and heart," it should be eternally engraved.

So, as in everything to do with the Bible and in everything to do with *Science and Health*, you will get first the Genesis sense, then the translation sense (the message from God to man), then the Christianity sense, in which every idea is taken back to its Principle individually for the purpose of demonstration, all of which leads you to the Science sense (to being).

Now just remember what we started with, for it is most important. There is One, – one infinite, all-inclusive Being, Principle. The nature of that Being is three-fold, it is Life, it is Truth, it is Love. This Principle that is Life, and Truth, and Love, declares itself through a city foursquare, – through the Word, Christ, Christianity and Science. It has a sevenfold aspect of seven days of creation, seven synonymous terms, and numerals of infinity. So you get your

1, your 3, your 4, your 7. It has the Ten Commandments which are fulfilled when you understand your seven days of creation. Remember, Mrs Eddy climaxes this whole statement of the seven days of creation on page 116 of *Science and Health* as working through the three degrees of analysis, uncovering, and annihilation which is the translation of mortal mind out of itself. She defines the third degree, which is "Understanding," as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."

When you arrive at this point of translation through the analysis, uncovering and annihilation, of the "physical," and the "moral," you will have arrived at the "spiritual," – the third degree which is understanding. So you get your sevenfold aspect operating in three ways; and you get the Ten Commandments, or the application to the human. Then you get your "12" in pure scientific demonstration, which is the climax of Christian Science. This is where you have the Word, Christ, Christianity and Science, operating as the Word, Christ and Christianity, in metaphysics, or manifestation of power.

Now these symbols are the holy numbers of the Scriptures, and they are the basis of that system that Mary Baker Eddy saw in the Bible, and which she reduced to a form of metaphysics, "adapted to the thought of the age in which we live" (S&H 146: 32 - 147: 1). So this is your key, because this key gives you the scientific interpretation of Genesis and the Apocalypse, and we are going to open the Scriptures, in so far as we can, with this key.

The seven days in the false record of Creation

Now, in verse 6 of Chapter 2, you get, "But there went up a mist." You have seen the wonder of the first chapter of Genesis, you have seen the infinitude of it, the beauty of it, the holiness of it. In just the same way this second record was written from a spiritual point of view. At times, it is true, the translations were confused, because at that time the idea was not as clear as it is today, but you can see all the way through, that the Christ-idea was operating to impel a spiritual record of itself. So you get, "there went up a mist." – Mrs

Eddy says, " 'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis. It supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea. Genesis and the Apocalypse [...] cannot possibly be interpreted from a material standpoint. [...] they contain the deep divinity of the Bible" (S&H 546: 12-22). "And it watered the whole face of the ground," – it watered human theories of God, and man, and the universe. Now, remember, that nothing can expose the workings of error but spiritual sense. Nothing can expose the workings of 2 and 2 is 5 but the fact that 2 and 2 is 4. So this erroneous record must have been written from the spiritual point of view. The man who wrote it, says, "There went up a mist from the Earth" – he expresses the lie that man was first created perfectly and then he fell. Mrs Eddy says, "The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded" (S&H 521: 23-29). So you get your seven days in your false record just as you do in the true record.

Now, nothing but spiritual sense could give the history of error, and expose it, and show how it claimed to operate until it destroyed itself. It is therefore clear, that the writers of this second record in Genesis were spiritually minded people, who took the stories that came down through the ages, and used them to symbolise the way in which the false belief about creation started, and how through a process of analysis and uncovering it was annihilated.

Mrs Eddy says, "This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal" (S&H 522: 12 - 14). "Records" – does not tell it, but records it. And the end of the story is that somebody goes out and

dwells in the land of Nod, – of dreamland – that is where material sense dwells. This whole story is the most exalted spiritual analysis, uncovering and annihilation of the claim of manhood through the sevenfold aspect.

The Christ translation

You have had your days of creation come into operation. Because there is always a Christ, Christ is always operating. If you take the scientific translation of immortal Mind on page 115 of *Science and Health*, you see that immediately following it comes the translation of mortal mind through the three degrees of analysis, uncovering, and annihilation. Mrs Eddy says, "In the third degree mortal mind disappears, and man as God's image appears" (S&H 116: 4-5). Christian Science, understood, translates matter out of matter into Mind – into ideas. Mrs Eddy says, that nothing cost her so much, and was of such value to the world, as showing mankind how it could scientifically analyse, uncover and annihilate the claim of what we call animal magnetism.

Now you realise that if a mathematician understood mathematics, but did not know how to apply his understanding, he would not be much of a mathematician. Christian Science not only "exchanges the objects of sense for the ideas of Soul" (S&H 269: 15-16), but translates matter out of itself into Mind, through analysis, uncovering and annihilation, – the translation of mortal mind, by which the Christ-idea appears. And this takes place eternally, as "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S&H 116: 1-3), which are your seven days of creation. So, you are going to watch in this record the translation of matter out of matter through analysis, uncovering, and annihilation, until the claims of matter are dissipated. No Christian Scientist is really a metaphysician until he understands the workings of the spiritual ideas, and how to apply the calculus of the spiritual idea to the belief of animal magnetism in all its false forms and theories. The world today is at the mercy of animal magnetism operating in forms that we do not understand, because we do not know metaphysics. Nothing

can analyse, nothing can uncover, and nothing can annihilate the claims of animal magnetism, – the belief of life, substance, and intelligence in matter, – but the Mind of Christ, and it does it through the seven days of creation. So, remember, in this second chapter you are watching spiritual happenings. The story is about the false record, – and only a great spiritual thinker could deal with it. Only a great spiritual thinker could tell how it arose, and how it can be got rid of. So do not think you are going to hear about nothing but mortal mind's creation. "Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit" (S&H 523: 3 - 13).

Everything depends on your concept of God. In every age, the race of that age has been dependent on its concept of God. If we can give to mankind today the understanding of God that is Principle, – Principle, Life, Truth, Love, – we will get somewhere. We must give it in its Science, the Science by which all mankind can analyse, uncover and annihilate the claims of animal magnetism.

What Mind uncovers in the 1st day of the false record

Well, you have had your first day in the first Chapter of Genesis, the day of Mind, – "Let there be light." Now in the second chapter you are seeing another first day, when the supposed creation of man arose from a mist, – the first claim. Instead of "Let there be light," it is "Let there be ignorance – the time for non-thinkers has come!"

"Throughout the first chapter of Genesis and in three verses of the second, – in what we understand to be the spiritually scientific account of creation, – it is Elohim (God) who creates. From the

fourth verse of chapter two to chapter five, the creator is called Jehovah, or the Lord" (S&H 523: 22-25).

On page 524: 1 of *Science and Health*, Mrs Eddy writes about "the idolatry which followed this material mythology...". Until the time of Moses the Israelites had many gods, although they were prepared to admit that Yahweh was their supreme God. Then Moses came and lifted them up to the consciousness of One, the only God.

"It was also found among the Israelites, who constantly went after 'strangegods'. They called the Supreme Being by the national name of Jehovah. In that name of Jehovah, the true idea of God seems almost lost. God becomes 'a man of war,' a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved" (S&H 524: 6-12).

Do you realise that almost up to the time of Jesus, the Israelites sacrificed their children in fire? If you read Ezekiel, and the other prophets, you will see that those enlightened thinkers constantly reproved this practice. The miracle is how the Christ-idea ever broke forth; how it became manifested as the man Jesus, and how, after the time of Jesus, it managed to develop itself, in spite of gross paganism, and materiality. Not because of man, but in spite of man, it developed and developed, because divine Principle, Life, Truth, Love, from everlasting to everlasting, is translating itself through Soul, through Spirit, and through Mind, down to the point of infinite ideas, – infinite manifestation – even to the point of understanding. That is the activity that is forever going on.

"God is in his heaven, the Lord is in his holy Temple: let all the earth keep still silence before him" (Habakkuk 2: 20).

So the mist, – that mist that called God "Jehovah," that called Him Vishnu, Aphrodite, and all manner of things, – disappeared. It started with the lie that from the spiritual idea there went up a mist. Evil has to lie in order to get away with it. Its lie is, I am God. I am of the spiritual idea. I am good. Then this lie says, that this mist – which stands for all ignorance, all disorder, and that which we call illusory – claims to start from the spiritual order. But the inspired

writer has shown us where it came from, and how it can be dealt with.

Understanding the translation of mortal mind

Some day each one of us will have to get rid of our own mortality. Some day each one of us will have to feel the touch of the Christ-idea, and use it in Christianity. Little by little, we will have to find our lives hid with Christ in divine Science. Now in order to get rid of this lie of materiality you must understand the process of the translation of mortal mind through analysis, uncovering and annihilation. First, you see how the Christ-idea of your God analyses, uncovers and annihilates the materiality, then you bring it into the experiences of your daily life and let it do the same thing. " 'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis. It supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea" (S&H 546: 12-17). "Take courage, dear reader, for any seeming mysticism surrounding realism is explained in the Scripture, 'There went up a mist from the earth [matter];' and the mist of materialism will vanish as we approach spirituality, the realm of reality; cleanse our lives in Christ's righteousness; bathe in the baptism of Spirit, and awake in His likeness" (Mis 30: 26-32). So in the first day, Mind is uncovering the lie: "There went up a mist," the opposite to "Let there be light."

What Spirit uncovers in the 2nd day of the false record

Now we will take the second day. "The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal consciousness of creation. The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear" (S&H 263: 27-3). "And the LORD God formed man

of the dust off the ground, and breathed into his nostrils the breath of life; and man became a living soul." Mortal mind is the hell of existence, and some day you will have to get rid of that mortal mind. So all these things are of the utmost importance to you. You know that Mrs Eddy in her second record of Genesis leaves out a number of verses one of which is verse 8. "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Genesis 2: 8-9). Here you have the opposites of Spirit. Spirit is infinite good.

Mysticism, having brought up a mist, watered the whole ground – every material belief, – so that it would grow. It then gave its own name to God, calling him LORD God Jehovah. "Waters," you remember, were a characteristic of the second thousand year period, the time of Noah; but Noah beat them to it! The spiritual idea will always beat the lie. So this mist, that rose from the ground, that rose from itself, – because the belief of animal magnetism is that it believes in itself – then claims to be its own creator. It claims there is a LORD God who formed man of the dust of the ground, of nothingness, and breathed life into his nostrils. It claims that infinite Spirit is put into finite matter, and that man becomes a living material sense. If you accept this mist, it can be hell. If you know more of God today than you did yesterday, then you have already known the worst hell you can ever know, because you are nearer reality. If you will know more of mathematics today than you did yesterday, you are further away from that which is un-mathematical. Hell is nothing to be afraid of. Hell is something to be analysed, uncovered and annihilated, courageously and scientifically, because hell is just mist. God is all yours, and the whole bog of darkness that we call mortality, or hell, is mist, it is ignorance, that has built itself up upon theories; and through the Mind of Christ you have got to translate the thing we call matter out of itself, back into Mind, and it is done through analysis, uncovering and annihilation. It is a

wonderful process. To be able to analyse, it gives you a sense of real power.

"In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, the knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of mortal man – a burlesque of God's man – is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense" (S&H 92: 11-20).

False concept of God and a false concept of man

If today you have a false concept of God and a false concept of man, then you are living in a mist that says, I will counterfeit the divine, I will create my firmament from a mist, from ignorance. I will mix good and evil, Spirit and matter. So, if you are believing in false concepts you are in the hell of that ignorance which counterfeits Mind, which counterfeits Spirit, and the only thing that will bring you out is, "Let there be light," and "Let there be order." In the divine order of Spirit, good and evil cannot mingle. Animal magnetism comes to you and says, I am good. I am good and evil. I am all good. Animal magnetism will never uncover itself. Whatever uncovers animal magnetism to you, is the Mind of Christ. The purpose of the Mind of Christ is to expose the lie of animal magnetism and it does. Mrs Eddy says, "Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health" (S&H 186: 5-7). There is no other hope for mankind but in the order of Spirit, the calculus of Spirit, the purity of Spirit. Animal magnetism claimed it was going to produce the opposite of the firmament, through the mingling of Spirit and matter, rather than through separation and divine order. You will find this same thing through Revelation where John first opens the Seals, and having exposed error, takes you right back to the spiritual in order to refresh your thought, after which he goes on with his story again.

The four rivers: Word, Christ, Christianity and Science

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; [...] And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates" (Genesis 2: 10-11, 13-14). The four rivers symbolise your Word, Christ, Christianity and Science.

"PISON (river). The love of the good and beautiful, and their immortality."

"GIHON(river). The rights of woman acknowledged morally, civilly, and socially."

"HIDDEKEL (river). Divine Science understood and acknowledged."

"EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity."

(S&H, Glossary definitions of the names of these rivers)

What Soul uncovers in the 3rd day of the false record

"And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. [...] But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2: 15, 17-18).

"The name Eden, according to Cruden,⁴⁰ means *pleasure, delight*" (S&H 526: 29).

"Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. This senses confer no real enjoyment" (S&H 60:29 - 61:3). We saw in the third day at the point of Soul, that God's idea is definite, but it is not yet the highest idea. To be complete you must have your male and female. If you are complete, you are idea – God's idea. So "the LORD God said, It is not good that the man should be alone." You remember in the third day of Soul feminine gender was not yet expressed, it was "everything after his kind" (ibid). And then in the fourth day, when you come to Principle, Principle's idea was neither male nor female, it was one infinite idea. Then you came to the fifth day of Life, and it was "after *their* kind." Mrs Eddy says in this fifth day of individuality, that gender may be male, female, or neuter,⁴¹ your gender has become infinite. The Christ-idea is called the seed of the woman, so, when you arrive at your sixth day, Truth, you get the true sense of both manhood and God's likeness; you are both male and female. So you have "The rights of woman acknowledged morally, civilly and socially" (S&H 587: 3-4).

Now do you suppose that 'three' could ever be troubled because it was not 'nine'? Not at all. 'Three' would be complete where ever it was, because ideas are always complete. Man is God's highest idea.

"And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see

⁴⁰ Very well known King James Version Bible Concordance by Alexander Cruden, M.A., edited by Rev. C.S. Carey, George Routledge & Sons Ltd, London. The first edition of this concordance appeared in 1737 and has been kept in print ever since by various publishers. A Student's Edition (a.o.) was published by Frederick Warne and Co., London.

⁴¹ See S&H 508 & 516

what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Genesis 2: 19).

In the Bible story the fictitious person called Adam named the animals. When we hate, when we lie, when we are dishonest, or selfish, we are naming the animals – we are giving animal names to God's ideas – and we are building up our own hell, because we are identifying all this error with ourselves. "Here the lie represents God as repeating creation [...]" (S&H 527: 26).

Christian Science "[...] resolves things into thoughts and exchanges the objects of sense for the ideas of Soul" (S&H 269: 14-16). "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds. Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is mis-called material life, which ends, even as it begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter" (S&H 550: 5-14).

The power to get rid of the mist of Jehovah and Adam

Do not forget that you and I have the power to get rid of the mist of Jehovah and Adam. You and I have the power to name Principle, to name Christ, and man in God's image and likeness. You and I understand we have the scientific power to do this. No people on earth ever had the power we have today in Christian Science, if we learn how to use it, and if we will be faithful over using it. So do not blame old Adam. You know, the man to blame is always the man "George." It is never you or me, it is the mist of animal magnetism that says that God is a cruel God, and that God is both Spirit and evil. The man of God's creating is never fooled by a mist, he always understands. Suppose you spoke German and I spoke English and you came to me as a Christian Science practitioner and you were able to make me understand that you were very ill without saying a word. And suppose, I went to work, and knew God, and spoke the language

of Spirit, and you were healed. You would understand, wouldn't you? So there is a language of Spirit, – a new tongue of Spirit. When the Holy Ghost descended, on the day of Pentecost, I do not believe the Apostles all began to speak in different tongues – I believe they all spoke in one language, in the tongue of the Spirit that gave them utterance and that all who heard them, understood. So do not identify yourself with an Adam. Name your birth right, "Beloved, now are we the sons of God,"⁴² and know yourself through your understanding, through the nature of God as Soul. You name yourself for what you are, and as you do it you will demonstrate Principle, and you will demonstrate it as Life, Truth and Love, and you will find your "life hid with Christ in God."⁴³ Nothing can prevent you. So do not blame that false man Adam, he is a back number. This tale of Adam was written by spiritually-minded men and women, and it is for our instruction, to show us how to analyse, uncover, and annihilate the mist that tells about an erroneous creation, darkness, ignorance; that tells about the mingling of Spirit and matter, good and evil, and of the Adam name – false identity, – and of sin that leads to death, and you do not have to accept it. You are a free man and a free woman to choose whom you will serve.

But you can only serve through thinking – there is no other way. So the calculus of reality was when Mary Baker Eddy told men that God is "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465: 9-10). When she did that, she opened the windows of heaven, she unloosed the flood of reality that will wash away with the purity of Spirit, the reality of Spirit, the order of Spirit, and the baptism of Spirit, everything that is unlike reality.

"In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory of life and intelligence in matter, had the naming of all that was material. These names indicated matter's properties, qualities, and forms. But a lie, the

⁴² See John 3: 2

⁴³ See Colossians 3: 3

opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth" (S&H 177: 15-24). So in this third day you have false identity, corporeality, sex, the five physical senses, the counterfeit of "Let the dry land appear." The female gender is not yet expressed in the text, but the true idea was complete, satisfied, identified, because what satisfies every idea is its identity with God.

You are the mother to this idea

Now remember, you are the mother to this idea. The thing that is going on, is the new birth – the birth of Spirit, the baptism of Spirit, – and you are watching your own birth, and "I shall be satisfied, when I awake with thy likeness" (Psalm 17: 15). Every mother, if she's a true mother, understands her child and "woman must give it birth" (Ret 26: 23). So understand this idea that is being born, love it, live it, welcome it, and protect it, and it will be your own spiritual identity, or child. Because your true selfhood has within itself the seeds of motherhood, of sonship, and of fatherhood, has within itself the seeds of manhood, and Science, this thing we are talking about is not remote, it has to do with us! We are talking about Being, the one Being, the only Being.

The infinite is One

You will never really understand God until you get hold of the fact, that the infinite is One. Now, being infinite, it is indivisible as a whole. Mrs Eddy says, "God is indivisible" (S&H 336: 19). Therefore there must be a process by which to define this infinite for yourself, otherwise it would be impossible to lay hold on it. So Mrs Eddy says, "spiritual teaching must always be by symbols" (S&H 575:13). Now your symbol may be a thought, a sentence, an idea, or a mustard seed, it may be sheep, cattle, goats, music, mathematics, optics, astronomy, law, etc. If you study the Bible and *Science and Health* closely, you will see that it is very difficult to find anything

that is not used to symbolise the infinite. Up to the present time, orthodox religious teachers have confined the symbolism of the Bible to such things as the mustard seed, the sheep, the "secret place of the Most High," never realising that there is an absolutely scientific symbolism of the ideas of God, prevailing in the Scriptures from start to finish. It is this that Mary Baker Eddy saw and gave to us in the Christian Science textbook, and when we see this thing in its Science we shall be able to give it to the world as Science. But it has got to be seen individually. You give music individually, you give mathematics individually – all must be individual. Where there is no individuality there is no progress. The moment you organise and your organisation has people at the head of it who tell everybody what to do, individual progress stops. You cannot have organisation in Science except individual organisation. You can have Science systematised individually and collectively, but organisation is death to Science. Mrs Eddy had an organisation because her baby church needed it, but you do not have to be much of a prophet to see that that time has passed. When Mrs Eddy was here she controlled everything because she was the mother of the baby church. There are bylaws in the Manual that gave her the control of everything, and she refused to alter them although she was asked to do so. But you cannot take that mother organisation that Mrs Eddy called "laws of limitation" (My 229: 26), and expect it to go on as before when the spiritual genius is not here. It was never meant to go on in that way and the time has come when this thing has got to be realised. If we do not see and accept this, we will become an ordinary religious organisation, and we will lose the beauty, grandeur, and salvation of Science.

But to return to the story of Genesis. So far, we have seen in the first day that you get the tone of Mind in "Let there be light," and in the second record you get the mist, darkness, mysticism, the opposite of "Let there be intelligence." Then in the second day which counterfeits Spirit, instead of the firmament which gave the sense of separation, the making pure, you have the mingling of everything, the mixture of everything. And the LORD God "breathed into his nostrils the breath of life" – the mixing of Spirit and matter. Then in

the third day of the true creation we have, "Let the dry land appear," and in the second record we get the whole distorted picture where man was put into the garden of Eden to dress it, and where Adam gives names and natures to everything. Adam is not some fellow who existed 6000 years ago. Adam is you and me. In so far as we regard God personally, and regard man as a material organisation, in so far as we hate, and are jealous, and make war with one another, we are giving animal natures to everything.

What Principle uncovers in the 4th day of the false record

Now we come to the fourth day in the second record. Remember, in the four thousand year period you have the wonderful prophetic age, the age when Isaiah, Jeremiah, Elijah, Ezekiel, and all the prophets began to see the Christ-idea, and remember the whole of the Old Testament was written between 950 BC and about 300 BC. There was not a word written before 950 BC,⁴⁴ and what the prophets wrote was from their own inspired viewpoint. They took all the myths and folklore and used them to symbolise the story of the Christ-idea. It used to be thought that Moses wrote the first five books of the Bible. Moses never wrote anything. The story is that he wrote The Commandments on tablets of stone. If he did, they only comprised a very few words, and they must have been written in Egyptian, as the Hebrews had no written tongue at that time. So the whole thing was written from the inspired point of view by enlightened thinkers and prophets of the fourth period, which was the most inspired period before the time of Jesus, and Jesus came immediately after it.

⁴⁴ State of research in 1946. According to the state of research in 2010 the Old Testament – with the exception of some passages in Aramaic – was originally written in Hebrew during the period from 1200 BC to 100 BC. (See "Old Testament"– Encyclopaedia Britannica Ultimate Reference Suite 2010). This should be noted for the sake of completeness and accuracy. It does not have any bearing whatever on the validity of the present exposition on the subject of "symbolism."

Now in his fourth day, in the second record, we are shown how the claim of mortality arose, and how it can be got rid of. It arose in ignorance, the opposite of Mind, the opposite of the first thousand years of the Bible, – "Let there be light." Out of that ignorance came the blending of Spirit and matter.

After that came the Adam name, – Soul always has to do with naming, – and instead of the true identifying sense that you got in the first record, you now get the naming of everything by Adam; and Adam is just you and me and everybody, as mortals. Adam stands for every mortal who has ever lived, and this thing we are talking about is not something that happened a long time ago, it is all going on now, and it has to do with you and me. So now we come to that wonderful fourth day.

"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2: 21-22).

Here you get the opposite of Principle. Do not forget this was written for our instruction – it is just symbolisation of how animal magnetism operates. There never was an Adam apart from the human mind. You know, all the hell of mortal existence is based on what is known as the sex proposition.

Now let us go back for a moment to the first chapter. In the third day we saw that the "feminine gender was not yet expressed in the text" (S&H 508: 16-17). Your Genesis record, your first record, of Mind, Spirit, Soul, Principle, Life, Truth, Love, is the revelation to you of God and man. In the second day of Spirit you began to have some understanding of creative sense, in the third day of Soul, you have a more definite sense, although the "feminine gender is not yet expressed in the text" (S&H 508: 16-17). When you arrived at the fourth day, Principle, you found that God's idea is neither male nor female – it has no sex. It is just God's idea. Then you came to the

point where in the fifth day the advancing thought demonstrates Principle as Life.

In Genesis the living creature was being brought forth "after *their* kind," so the feminine gender had come into the proposition. What you really get in the fifth day, as your thought rests in the day of Life, is the dawning understanding that man is neither male nor female nor neuter, *he is generic man*.

The term "gender" then ceases to be sex, and becomes "kind" or "sort" and gender is found to be infinite. Physical sense says we have five senses, but the senses of man are infinite. So every idea of God has different gender, and this is what you see in your fifth day.

In the sixth day you get the ideal man and the ideal woman, but this does not mean gender, you have already left your sense of gender. When you get your seventh day of Love you will find your highest sense of manhood which is woman, and womanhood that includes man.

Now consider all this in connection with the story of Adam and Eve. You know that material birth means material life, and material life means material death.

The question of sex

Now I want to be very frank with you on this question of sex. Mrs Eddy says we should leave other people's marriage relations alone. We are all trying, through the Mind of Christ, to work out of the human. But you do not get out of the human by breaking it up. There is only one creation, and your sense of things today is the best sense you have of that creation. If you had a better sense, you would demonstrate it. Jesus had a better sense, so he demonstrated it. "Metaphysics resolves things into thoughts and exchanges the objects of sense for the ideas of Soul" (S&H 269: 14-16). I do not think any human being has the right to give any advice on the sex problem.

This story in Genesis shows you very plainly how the belief of material existence is all mixed up with the sex theory, but like everything else, there is sex and sex. I do not believe you can take this proposition that is called sex which is licentious, and put it into the same category as a man and woman who love each other, and who are faithful to each other and bring their children up decently.

If we Christian Scientists, through the Mind of Christ, can teach mankind the joy of spiritual things, where there is neither male nor female, and if we can teach mankind that every idea is wedded to every other idea, and if we can work out the problem of mortality, then we will do something for mankind. But I am utterly opposed to a theory that forces conclusions on anybody else. In the kingdom of God "they neither marry, nor are given in marriage" (Matthew 22: 30; Mark 12: 25; Luke 20: 35), but we, as humans, are a long way from the kingdom of God. It is malicious animal magnetism that will tempt you to walk on the water when you cannot even swim, and the result very often is that you fail, and then you blame Christian Science.

There is one creation, and your best sense of it is this. There are not two creations, a material and a spiritual. As you understand reality, you will transform matter into Mind. If you believe there are two creations, then you are a dualist – there is only one creation. There seems to be a false sense of that creation, but it is not true. There is only one creation, and Christian Science comes to give us the one creation and to take away the false.

So I am going to be quite frank with you about the situation. If a man and woman can make the demonstration of loving God supremely, it is a very lovely thing. But unless marriage is demonstration, it is just chaos; and I know many people who have tried but have not succeeded, and who have caused each other untold sufferings. Work it out spiritually, and the time will come in your experience when that which is not good, will drop out of your lives naturally and normally. But you cannot tell the other fellow what to do, because Christian Science does not grow under those things and conditions.

So in this fourth day in the false record you see that the whole thing has to do with the Adam man, and remember, it is the woman that brings forth the true man – "woman must give it birth" (Ret 26: 23). Your thought must arrive at the point where it embraces the highest type of manhood, which is womanhood. You are going to get rid of all that is unlike Truth, through analysis, uncovering and annihilation. You are going to hear the Christ speak. You are going to find the translation of Immortal Mind (see S&H 115) and use your days of creation, "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S&H 116: 1-3), and through analysis, uncovering and annihilation you are going to work out of every human belief through Christ.

"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2: 21-22).

The human body has 24 ribs, and the body of Christ Science is the chapter Recapitulation in *Science and Health*, and it has 24 questions and answers. Which of those questions and answers covers the belief that rib was taken from man, and made into a woman? I think it is the question and answer on page 478 in *Science and Health*, "Does brain think, and do nerves feel, and is there intelligence in matter?" If you study that question carefully, you will find it has all to do with this fourth day. In that question Eve's remark is quoted, "I have gotten a man from the Lord" (Genesis 4: 1). This was uttered again, only not in the same words, when the Virgin said, "My soul doth magnify the Lord" (Luke 1: 46). Mrs Eddy says, "Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman" (S&H 528: 15-18). Everything to do with operation is in Principle, so you are getting your false operation through hypnotism. Principle interprets itself to express its own idea. Here the theory is that Principle is misinterpreting – hypnotising – and inducing a surgical operation on man.

"The first system of suggestive obstetrics has changed. Another change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent" (S&H 529: 5-12).

As we understand Principle, it will be seen that from everlasting to everlasting, Principle interprets itself as its own idea. It does not hypnotise anything, nor does it take woman out of man through the belief of life, substance, and intelligence in matter. It is Yahweh that hypnotises. So give me Principle!

Mrs Eddy says the rib that is taken from man is the understanding that man is neither male nor female, but always the complete idea of Principle. In the third day of the first record the "feminine gender was not yet expressed" (ibid).

It was expressed in the fifth day and demonstrated in the sixth day, but in the four thousand year period, every Hebrew woman longed to be the mother of the Saviour. The idea that man was born of God was pregnant, and thought was conscious of the impulsion of the divine idea. Had the Virgin in that age understood true womanhood, Christian Science would have been born. She would not have thought the divine idea needed a material form, nor would she have thought it had come in the flesh. So in the fifth thousand year period Jesus demonstrated manhood, and womanhood; and in the sixth thousand year period Mary Baker Eddy fulfilled that sense of womanhood and gave birth to Christian Science.

If you study that question and answer in the chapter on Recapitulation on page 478 in *Science and Health* carefully, you will see it corresponds to Christianity, the ideal woman, Life and Love.

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the

garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3: 1-3). That fellow knew how to work! If he had said to them: "You can eat of the tree," the story might have ended differently.

"Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter" (S&H 529: 30 – 530: 2).

"In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, "Take no thought for your life, what ye shall eat, or what ye shall drink," – presuming not on the prerogative of his creator, but recognising God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies" (S&H 530: 5-12).

"The knowledge of life, substance, or law, apart or other than God – good – is forbidden. The curse of Love and Truth was pronounced upon a lie, upon false knowledge, the fruits of the flesh not Spirit. Since knowledge of evil, of something besides God, good, brought death into the world on the basis of a lie, Love and Truth destroy this knowledge, – and Christ, Truth, demonstrated and continues to demonstrate this grand verity, saving the sinner and healing the sick" (Mess. '02 6: 3-11).

"On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie" (S&H 103: 12-17).

Now what is this sense of male and female, that is coming into the picture? That which claims to be developing in the false creation is the counterfeit of the true fatherhood and motherhood of God as reflected by man. Without fatherhood and motherhood you cannot get the sonship of God, you have no Christ, no idea. So this whole thing in the false record is just the lie about the fatherhood and

motherhood of God. You saw the true sense developing in the first record in the third day, when every idea of God was seen to be different from every other idea. If the infinite ever made two ideas alike it would cease to be infinite, and this is the sense we get when we arrive at the fifth day – the true individuality of Life, – and learn how we are all wedded to each other. When your thought arrives at Truth, the sixth day, you begin to see the ideal man and the ideal woman, – the fatherhood and motherhood of God showing forth the ideal; – and then you arrive at Love, where you get the sense of the womanhood of God and the motherhood of God, which gives you everything. Now take the definition of "Father" in the Glossary, and you will see it is a different conception of God from the definition of "Mother."

"FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God"
(S&H 586: 9-10).

"MOTHER. God; divine and eternal Principle; Life, Truth, and Love"
(S&H 592: 16-17).

So in the ordered unfolding of the nature of God and man, which we call the days of creation, you get in that third day the sense of the fatherhood of God, and of the motherhood of man, but the female gender was not yet expressed. Then you come to your Principle in that ordered development, and Principle interprets its idea as always expressing complete fatherhood and complete motherhood. Then Principle begins to demonstrate that idea as Life, and in that day you get in the records the words "after *their* kind," and you gain a sense of the fatherhood of God, and the motherhood of God, and the sonship of God appearing. But the whole thing was to give the true sense of gender, where every idea in God's universe expresses some sense of the fatherhood, motherhood, and sonship of God.

In the sixth day of Truth, you get your Son of God, divine Principle, Life, Truth, Love, – the motherhood including the fatherhood and embracing the son. Both man and woman are

included in that. Now this fourth day in the second record counterfeits this true parent sense. In this fourth day we have the LORD God who believes that sex is essential, and who has formed a male man. And then he hypnotises the man and takes a rib from him, and makes a female woman to be a partner for him, and this female woman partner gets him into a whole lot of trouble. It is all animal magnetism, and has much more to it than just the sex proposition, – the belief that man is a creator, and that woman accepts and brings forth that creation. It is lust, – the lust for power that today is devastating humanity.

So in this fourth day in the false record you have the counterfeit of the true unity and system of the fourth day. In Principle you have oneness, we are all one in Christ. Remember that Paul said, "There is neither male nor female; for we are all one in Christ Jesus" (Galatians 3: 28). In Principle every idea is individualised, classified, and diversified, and every idea reflects God in a different way; and we are all wedded to each other because we are all wedded to Principle. This is the true wedding, described in Revelation.

What Life uncovers in the 5th day of the false record

Now we come to the fifth day in the false record.

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3: 4-5).

"We bow down to matter, and entertain finite thoughts of God like the pagan idolater. Mortals are inclined to fear and to obey what they consider a material body more than they do a spiritual God. All material knowledge, like the original "tree of knowledge," multiplies their pains, for mortal illusions would rob God, slay man, and meanwhile would spread their table with cannibal titbits and give thanks" (S&H 214: 18-25).

"Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man" (S&H 491: 21-26).

The suggestion "Ye shall be as gods" (ibid) counterfeits individuality, because the word "individual" means indivisibility. Remember the fifth day in the true record is the day of soaring aspiration. Mrs Eddy says: "It is well that the upper portions of the brain represent the higher moral sentiments, as if hope were ever prophesying thus: The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being" (S&H 531: 8-14).

Mrs Eddy also says: "Which institutes Life, – matter or Mind? Does Life begin with Mind or with matter? Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit and the corporeal senses can take no cognizance of Spirit. The mythologic theory of material life at no point resembles the scientifically Christian record of man as created by Mind in the image and likeness of God and having dominion over all the earth. Did God at first create one man unaided, – that is, Adam, – but afterwards require the union of the two sexes in order to create the rest of the human family? No! God makes and governs all."

"All human knowledge and material sense must be gained from the five corporeal senses. Is this knowledge safe, when eating its first fruits brought death? 'In the day that thou eatest thereof thou shalt surely die,' was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed; and this indicates that the divine Spirit, or Father, condemns material man and remands him to dust" (S&H 531: 25 - 532: 12).

From everlasting to everlasting there is only one man, but that one man is infinitely individual – One Principle has one infinite idea,

and we are all one in Christ, and Christ is that one man. So Mrs Eddy asks this question: "Did God at first create one man unaided...?" (S&H 532: 1). If we believe there are two substances, Spirit and matter, and that they mingle, we are eating of the tree of the knowledge of good and evil, and shall surely die. And what is the outcome? We begin to believe that we shall be as gods, that the tree is the counterfeit of the birth and substance of Spirit; that we can produce our own image and likeness – that, in fact, man is a creator. Then we arrive at the conclusion that we cannot create alone but must have a girl, and it was at that point that the LORD God hypnotised man and took out a rib and formed a woman to be the man's wife. Mrs Eddy deals with this subject in the question, "Does brain think...?" (S&H 478: 14 ff.).

Now remember, in the true record Soul identified man with the creative faculty of Principle; Principle interprets its idea as perfect and sinless, – as one; and every idea is infinitely wedded to every other idea as Christ, where there is neither male nor female. Life individualises man as metaphysical by reflection; Truth reveals man as the ideal man and ideal woman. Love makes man universal. So in the fifth day of the false record you get the belief of life in matter, of false fatherhood, the dream called sin, disease and death, the opposite of the ascending thought, and the multiplication of the fifth day of Life.

Mrs Eddy does not include Genesis 3 verse 8 in the textbook: "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." In this record you get the story materialising, but every now and then a glimmer of Truth is seen, and you will find, that "walking in the garden in the cool of the day," is meant to give a sense of the activity of Spirit. Just as you get in this record your four rivers which were an indication of the calculus, so they heard the voice of the LORD God in the "cool of the day." They got spiritual sense. The effort of mortal mind is always to hide itself, but the truth of Life is everpresence.

What Truth uncovers in the 6th day of the false record

Now you come to the sixth day, and here you find something that is most interesting. You remember in the true record of creation you get your Word, Christ, Christianity and Science, and the writer who is exposing error is using exactly the same thing here. Remember that your Word is the creative sense, and Science is the interpretation sense; Christ is the manifestation sense and Christianity is the demonstration sense.

"And the LORD God called unto Adam" (Genesis 3: 9).

What depth of meaning lies in those words! Here is a wonderful instance of the way in which the spiritually minded men and women in that great prophetic age, took the symbols that had come down to them in folklore or by word of mouth, and used them, just as they used the days of creation, and the flood, to bring out spiritual facts. As you know, the true record in the Bible begins with the days of creation showing how the truth about God unfolds in an ordered way. So, in this false record, the writer uses the symbol of the mist of ignorance, which claimed to counterfeit the divine order, – the opposite of "*Let there be light.*" And then he uses the symbol which shows how Spirit and matter were supposed to mingle – the opposite of the purity of Spirit. Then the naming of the animals and nature – in opposition to the identity of Soul, and the definiteness of Soul when the dry land appeared. Then he uses the symbol of hypnotism in opposition to the fourth day of creation, when the light of Mind became the metaphysics of Principle, and you had two great lights, Principle and its idea, and the stars, all symbolising the way in which it works; and signs, symbols, seasons, days and years, all symbolising metaphysics. In the false record of the fourth day the whole thing is described as working through hypnotism, the exact opposite of metaphysics. Then in the fifth day, the period of Life, instead of multiplication and ascending thought which symbolises the sense of Life and the individuality of Life in the true creation, Adam and Eve are told "*Ye shall not eat of it.*" In the sixth day you get the Word, Christ, Christianity and Science.

"And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3: 9-10). At this point Adam had glimpsed the truth, and he acknowledged the pathetic conditions of mortality. He says mortality is absolutely naked.

"Knowledge and pleasure, evolved through material sense, produced the immediate fruits of fear and shame. Ashamed before Truth, error shrank abashed from the divine voice calling out to the corporeal senses" (S&H 532: 19-21).

"Fear was the first manifestation of the error of material sense. Thus error began and will end the dream of matter. In the allegory the body had been naked, and Adam knew it not; but now error demands that *mind* shall see and feel through matter, the five senses. The first impression material man had of himself was one of nakedness and shame. Had he lost man's rich inheritance and God's behest, dominion over all the earth? No! This had never been bestowed on Adam" (S&H 532: 26 - 533: 4).

The truth about you and about me is that we never lost anything, you and I are the sons of God, and the only thing that is ever lost is a false sense. We are the sons of God – we shall be the sons of God. Two and two are four, and nothing can change it – you are God's idea from everlasting to everlasting, and nothing can change it. This is the scientific process of the Bible by which great thinkers have shown mankind how to analyse, and when they have analysed, to uncover, and annihilate the claims of animal magnetism. They have shown you what it is that claims to mesmerise, they have shown you its utter nakedness, and how the outcome of it all, symbolised by Cain, went and dwelt in the land of Nod. This is a perfect conclusion to the process of analysis, uncovering and annihilation.

So now you get your calculus:

"And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who

told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3: 9-12).

"The allegory shows that the snake-talker utters the first voluble lie, which beguiles the woman and demoralizes the man. Adam, *alias mortal error*, charges God and woman with his own dereliction, saying, 'The woman, whom Thou gavest me, is responsible.' According to this belief, the rib taken from Adam's side has grown into an evil mind, named *woman*, who aids man to make sinners more rapidly than he can alone. Is this an help meet for man?" (S&H 533: 12-20).

"Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' as much as to say in Meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (S&H 533: 26 – 534: 7).

Animal magnetism takes one of the 24 ribs and calls it woman, and says, that you cannot do without it. It counterfeits God's highest idea, saying that brain thinks and that there is intelligence in matter, and so on. This only shows how Truth can make even error glorify Truth. Animal magnetism hypnotised man and made him believe that man was male and female, and then it said to him, you will have to take the counterfeit of the body of Truth, and out of the belief that brain thinks, and that life and intelligence are in matter, you will have to make a partner for yourself and call it woman. That will be your partner. Then this partner, instead of being a help now proved to be exactly the opposite. But Truth turned that partner, woman, into man's salvation, and whatever error tries to do, if God speaks to us in

"the cool of the day," or if the Truth comes to us in any way, it will turn the lie into a blessing. So woman has become the blessing. Woman was the first to interpret the Scriptures, and she was the last at the Cross, although in the allegory the claim is that woman caused the downfall of Adam, and everything else as well.

So Mrs Eddy says, "Mortals must gravitate Godward, their affections and aims grow spiritual, – they must near the broader interpretations of Being, and gain some proper sense of the infinite, – in order that sin and mortality may be put off" (S&H 265: 4-9).

Woman does not separate God from man. In the fifth thousand year period woman illustrates generic man, she illustrates the coincidence of God and man, and Mrs Eddy says, it is that, that will lead on her movement and reveal that her "successor" "is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 347: 3-5).

When we turn to generic man instead of to 5 human beings to lead on this movement, we will get somewhere.⁴⁵ Paul handles this wonderfully when he says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; [...]" (2 Thess. 2: 3, see also verses 7-9).

Do you suppose that animal magnetism would have uncovered itself? Not a bit of it. This second record in Genesis is marvellous. First, you are given the false sense of God, out of which came Vishnu, etc, etc – it all came out of that false concept, and that concept had to yield to the supreme God – it had to yield to the only God, to Principle. But it is Truth that uncovers this whole thing. So here, in the false record, instead of the ordered revelation of God's nature, that you get in your Word, in the true record, the counterfeit creation said: I am naked, and hid itself away from God. There you

⁴⁵ This refers to the Board of Directors of The First Church of Christ, Scientist, Boston (USA) which comprises five members.

have, in the withdrawal from God, the direct counterfeit of the divine Word, which is the approach to God.

Now we have the Christ, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S&H 583: 10-11).

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3: 14-16).

Handling animal magnetism: a summary

Here is something you must get very clear in your thought. Animal magnetism, when being uncovered, will tell you that it resists this uncovering and fights back; but as it is only the mist, it cannot fight back. As I have told you, Mrs Eddy says the greatest price she ever paid was to learn scientifically how to handle the claims of evil.

Let us go over again the way in which this mist of animal magnetism is handled: – as you begin to understand the nature of God as Mind in the first record, you see that Mind is wisdom, intelligence, law, cause, creator, that all this is Mind – Mind is all. Then, in the second record you are shown the opposite of that fact, and you will begin to handle the opposite with Mind, the one Mind. You know that the one Mind handles animal magnetism; it handles any belief of hypnotism, mesmerism, necromancy, and all false mental claims. Then you begin to understand the nature of God as Spirit, as the only substance, the only reality; as purity, birth, development, order, and you handle the opposite of that – the belief of materiality, of life, substance, and intelligence in matter. You

handle the belief of clairvoyance, and of spiritualism, which is order reversed. Things cannot go back to where they were before.

I once had an interesting experience. For years I have taken the synonymous terms for God every day. First I have taken Mind and I have asked myself what the nature or meaning of that synonymous term is, and I have used that meaning to destroy in the human mind everything that is unlike it – the false sense of creator, government, law, and so on. I have taken each of the synonymous terms in this way, and I have asked myself: what are these things? And I have persistently and consistently used my understanding of these terms to destroy the beliefs of animal magnetism.

"But let your communication be, Yea, yea; Nay, nay" (Matthew 5: 37). In your human mind there is no inertia – there is no belief of life in matter, or minds many, – hypnotism, mesmerism; there is no belief of life, substance, or intelligence in matter, – spiritualism, false order. As day by day you are understanding the nature of the synonymous terms and thinking it out, you are declaring "yea, yea, and nay, nay," and breaking up the claims of error, with the result that when error tries to strike, "the prince of this world cometh, and hath nothing in me" (John 14: 30). I have great joy, day in and day out, in handling animal magnetism persistently and consistently with the synonymous terms, but I never outline anything.

Well, as I said, when I first started I used to handle the claims of evil from the point of view of Mind, Spirit, Soul, Principle, Life, Truth, Love. Then, without any effort on my part, I began to work from the point of view of Love, and I began to say to myself, now what is Love? Love is infinite motherhood, disposal, glory, holiness; Love meets every human need, it is fulfilment, disposal and so on. Then I began to see that it wipes out fear, hate, jealousy, envy, war, false motherhood, false conception, or lack of conception, and I began without any effort on my part, to handle animal magnetism in the reverse order – Love, Truth, Life, Principle, Soul, Spirit, Mind.

Well, I was amazed years after to find this is exactly the way John describes the handling of evil in Revelation. He begins at the point of

Love, and shows you how to handle it through Love. So, you see when you begin in that way you are listening to the voice of divine Principle, Life, Truth, Love, because it is translating its own ideal to you. Then you use what you have heard in Christianity at the point of Love. I believe that the years and years that I have been obedient to Mrs Eddy in handling the claims of animal magnetism with the synonymous terms, have enabled me to see in her writings the Science of Christianity; and let me tell you, the handling of evil is no labour, it is an absolute joy. You do not do it for the purpose of making a reality of evil, you do it in order to disprove evil, and this is what the writer is showing us in Genesis. He has handled evil through the days of creation, and through all the Word, Christ, Christianity and Science, and he has exposed the whole thing.

False sense of Word, Christ, Christianity and Science

He has first of all analysed where the lie came from and found it to be the outcome of the mist. Then he has uncovered it and shown you what it is, and then he has annihilated it, – it has gone out to dwell in the land of Nod. You people must take this lesson to heart, otherwise you will never be meta-physicians, because animal magnetism will always be arguing "I am." You have to prove that Mind is "supreme over all its formations and governing them all," (S&H 209: 5-6) and you must acknowledge Mind "as supreme in the physical realm, so-called, as well as in the spiritual" (S&H 427: 24-25). Mrs Eddy not only gives you the scientific translation of Immortal Mind, but the scientific translation of Mortal Mind, through analysis, uncovering and annihilation, and when you understand this, you find the reality of all things is being brought to light in Spirit.

So you have had the false sense of the Word leading you away from God, and now you get the false sense of the Christ. Instead of your Christ revealing God, as it did in the first record, the process would now claim that you are being blinded to God. In Christianity, where the idea goes back to its Principle, you now get the theory that you are separated from God; and in Science instead of the

understanding that unites you to Principle in one Being, you go out and dwell in the land of Nod.

Now we are considering the sixth day, the day of manhood. We have had the Word, the approach to true manhood through the symbolism of the living creatures, and now in the false record Adam hears the voice of God and says, I am naked, and runs and hides himself. This is the exact opposite of the ordered approach to God. Now you get the opposite of your Christ. The inspired writers were showing how the belief of life, substance, and intelligence in matter arose, and how it claims to counterfeit the days of creation, the Word, Christ, Christianity and Science, and how eventually it goes out into its own nothingness.

So now we have the "divine message from God to man," (S&H 332: 10) – the seed of the woman in the Christ was to bring salvation to mankind. The seed of the serpent, counterfeiting the Christ, is going to bring enmity between them.

"This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit" (S&H 534: 12-17).

"There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, – will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, – yea, the seed of Spirit and the seed of matter, – are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places" (S&H 534: 24 – 535: 5). You people who climb mountains know how important that foothold is, you cannot climb without a foothold.

"When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed 'the way' " (S&H 535: 15-18). Truth is true manhood and true womanhood, and the purpose of the Christ is to reveal God to man. The purpose of the serpent is to hide God from man, and this is the opposite of the Christ.

"When the mist of mortal mind evaporates, the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children.' Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (S&H 557: 16-21).

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst" (John 19: 16-18).

This is the way animal magnetism claims to dethrone the Christ – the offshoot of animal magnetism would obscure God from man. This is the opposite of the mission of the son of the Virgin-mother.

So the mist, the mingling of Spirit and matter, the naming of man from a male point of view, the hypnotising of that male point of view and taking out of it a female point of view, the division between male and female, and the male saying that the female betrayed him, all this is the effort to dethrone the Christ-idea by leading it away from God instead of to God, and is thus an attempt to dethrone the Christ, to crucifying it, so that it cannot be the message from God to man, whereas Christ makes God known to man.

Now we have Christianity. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou

taken: for dust thou art, and unto dust shalt thou return" (Genesis 3: 17-19).

The true man is born of the spiritual idea – "Let the dry land appear." Out of that spiritual idea comes the true man. But Adam comes out of the ground, out of the dust, and returns to the dust. "In St John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away" (S&H 536: 4-8). I never knew a better description of what we call "sex" than this – "tempest-tossed human concepts advancing and receding" (ibid).

This is Mrs Eddy's definition of sex, because there is no sex in divine reality, which is the kingdom of God. You have to work it all out humanly. To some people sex is very real, to other people it means nothing. How can you tell the other fellow what to do? You cannot, it is interference. We can tell the other fellow it is something to be outgrown, but we cannot tell him what to do in his own case. While you are busy with that you may be neglecting something along another line that calls itself a danger to you.

There is a definite truth about everything but you have no right to destroy the human thing, until you understand the divine Truth.

When you do understand it, the divine Truth will destroy whatever is false. In Revelation we read, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb" (Revelation 22: 1). The Revelator goes on to describe how "on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22: 2).

And that is the truth about the sex proposition, and it is demonstration. We do not have to take these human problems, which underlie the whole of human experience, and try to work them out in a day through human will. As we understand the divine fact, Truth will work them out. But you will never begin to work out this sex question until you understand what constitutes the divine marriage, –

the Lamb and the bride. We all have a right to desire the highest, but we will never attain the highest until we work things out spiritually.

Christianity, as you know, is where the individual idea is wedded to its Principle. In the false sense of Christianity, that we get in the second record, Cain slew Abel, which is as unlike Christianity as it can be. Christianity always gives you the wedding of the idea to its Principle; this record gives the false sense of it, which we call sex. So you must work it out spiritually, through your Christianity, where you will find every idea is one with its Principle. There is a great spiritual fact underlying the problem we call sex, and when you know that spiritual fact, you will have found the kingdom of heaven.

So this record is showing you the way to work out the human problem called sex intelligently through the understanding of its falsity.

"If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated" (S&H 536: 11-16).

"Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached" (S&H 536: 26-29). We are not just concerned with the giving up of the mortal, our concern is to understand what constitutes the immortal. As you turn your thought in that direction, the spiritual idea will always be breaking through. So do not give all your time to thinking about some condition that the human in you does not want to give up. Get hold of the true idea, and the sin will pass out of your life.

So in this false record of Christianity we read, "Dust thou art, and unto dust shalt thou return" (ibid). In Christianity, man returns to his Principle, but the claim of animal magnetism is that he returns to the ground, the nothingness of the mortal, the counterfeit sense.

Now you get Genesis 3: 20-21 – "And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." In the sixth day of the true record you had the animals appearing; in the false record, the LORD God made them "coats of skins, and clothed them." Your coats of skins is simply one of the flashes of spiritual sense that we get every now and then in this record. At this point Adam and Eve were clothed with some measure of the true understanding of the sixth day. Mrs Eddy says, these glimpses of Truth go on until the twelfth chapter.

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3: 22-24).

"Sent him forth from the garden." That is the opposite of the true record where the idea goes back to its Principle, – Principle; Mind; Soul; Spirit; Life; Truth; Love; the Christianity order in which Principle says, I am all; every idea is identified with me; I reflect all these ideas, diversified, classified and individualised as Spirit; and the reflection is fulfilled in Life, Truth, Love. Mrs Eddy speaks of Life, Truth, Love, as "the chain of scientific being," (S&H 271: 2) by which every idea goes back to Principle.

Principle says unto its idea, "Come unto me;" the distortion is that "he drove out the man." The LORD God says, "the man is become as one of us," but the truth is, "I and my father are one" (John 10:30), and that sense of oneness enables man to know his Principle. Mrs Eddy says: "The tree is typical of man's divine Principle" (S&H 406:4).

"No one can reasonably doubt that the purpose of this allegory – this second account in Genesis – is to depict the falsity of error and

the effects of error. Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis. Inspired writers interpret the Word spiritually, while the ordinary historian interprets it literally" (S&H 537: 19-26).

"Christians must take up arms against error at home and abroad" (S&H 29: 2).

"The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The 'tree of life' is significant of eternal reality or being. The 'tree of knowledge' typifies unreality" (S&H 538: 11-15).

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD" (Genesis 4:1). "I have gotten a man from the Lord," – that is what the Virgin said when divine Science came to her, but in this record you get the false sense of things: "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground" (Genesis 4: 2).

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering..." (Genesis 4: 3-4).

"Cain brought of the fruit of the ground" – the mingling of Spirit and matter. Abel, "brought of the firstlings of his flock" – the sixth day – the right idea of man. Cain brought a material offering of the fruit of the ground, the belief of Spirit and matter, good and evil mingling. One offering was the lowest concept of materialism, the other was the true idea of man.

"Eve's declaration, 'I have gotten a man from the Lord,' supposes God to be the author of sin and sins progeny. This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is 'a murderer from the beginning'" (S&H 538: 30-539: 3).

"The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol, the serpent, to grovel beneath all the beasts of the field" (S&H 539: 16-19).

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13: 1-3, 8, 12).

"The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations" (S&H 539: 27 – 540: 1).

Paul saw this thing clearly. That which Paul calls "charity," is the thing that Mrs Eddy was presenting when she said: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S&H 476: 32 – 477: 2). The highest charity is to know man as God knows him. The spiritual sense of the sixth day, and of the sixth day of the Lord's Prayer is: "Love is reflected in love" (S&H 17: 7). This ability to behold the perfect man – the man of God's creating in and of Principle, – this ability to see the idea one with its Principle and demonstrating its Principle; this ability to see the idea as the ideal man and the ideal woman, – this is your true Christianity.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain,

Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Genesis 4: 4-9).

Mortal man who is born of sex corresponds to the man that came from the mist that went up from the earth, and he cannot return to Principle, because he never came from Principle. When we go to God in thought, when we understand God, we do it in Spirit and in Truth, – in the divine calculus, and in Truth, and therefore in the demonstration of that calculus.

Now we come to Science. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him" (Genesis 4: 10-15).

"The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error" (S&H 542: 1-8).

Analyse, uncover and annihilate error in an ordered way

This is what we are doing – analysing, uncovering and annihilating error in an ordered way as the opposite of Principle, the opposite of Mind, the opposite of Spirit, the opposite of Soul, the opposite of Life, the opposite of Truth, the opposite of Love; as the false sense of the Word, Christ, Christianity and Science.

" 'They that take the sword shall perish with the sword.' Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God" (S&H 542: 18-24). In Revelation we read of the mark of the beast, and the mark was sin. Here we read that mark was set upon Cain. Mrs Eddy says: "Justice marks the sinner" (S&H 542: 22). The mark is sin. As we understand Science we see there never was a material manhood, and if we are wise we begin to find our true manhood. Mrs Eddy says that the "tilling of the soil" has nothing to do with reality – nothing will destroy materiality, but Science. Your Word, Christ, Christianity must all lead you to Science, and when you come to Science you see that from everlasting to everlasting there is nothing but the spiritual, nothing but the real. Mrs Eddy goes on and says: "Man, created by God, was given dominion over the whole earth" (S&H 545: 10-11). As Christian Scientists we are not engaged in the propositions of working with Spirit and matter – we are engaged in the thinking out of the oneness, the Science, the Christianity, and the reality of Spirit; and we are using the things of Spirit, in pure spiritual and scientific demonstration, to disprove matter. We are not interested in improving material belief, because you cannot improve the lie that two and two is five, you have got to get rid of it. So we find we have got to get rid of the thing we call materiality. It may be little by little, "precept upon precept," (S&H 465: 1), but we must realise in Science that there is only one factor, and that factor is the spiritual, and it is understandable and demonstrable, so we are not engaged in tilling the soil. The curse that was put on Cain was that when he tilled the ground it would not yield its strength. Because we do not

understand the man of God's creating we sometimes have to till the soil, but the understanding of the man of God's creating in Science frees us from that (see S&H 283: 8-12). The so-called activity of evil, either as sin, disease or death, is made void and unnecessary by the omni-action of divine Principle in Science. Only when you arrive at the point of Principle, the point of Science as Science, do you see that there is no tilling of the soil.

When your Christian Science treatment is complete

Your Christian Science treatment is complete only when you come to the place where you understand that there never was anything but the one Being, operating in its own calculus of ideas. In Science there is no error, and when you know this, it disappears. Mrs Eddy says: "... The six days are to find out the nothingness of matter" (Misc. 279: 18-19). So you have your calculus of the Word, the right approach to God, which is counterfeited here as hiding from God. Then your Christ, your message from God to man, divine translation, which is here obscured. Then your Christianity, which is to show man the way to God, and which here says, he drove him out, and your Science which shows you that from everlasting to everlasting all is infinite Mind and its infinite manifestation, and which here says, you must till the ground. Always remember, we do not try to destroy sin as sin, – we destroy sin as nothing because we know that God is All.

What Love uncovers in the 7th day of the false record

Now we come to the seventh day: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden" (Genesis 4: 16). The land of Nod is the land of sleep and darkness. In the first record of creation man finds that his rest and dwelling place is in Mind, but here Cain goes out from the Lord and dwells in the land of Nod, which is the opposite of the seventh day. So here the writer shows the complete operation of uncovering, analysis and annihilation of the belief of life in and of matter, as

opposed to the fulfilled sense of creation, or the understanding of Life in and of Spirit, which is reality.

Summary of the second chapter of Genesis

Let us just refresh our thought with these seven days in the false record. We have seen in the first day that there went up a mist, the opposite of "Let there be light."

In the second day man was formed of the dust of the ground, and the LORD God breathed into his nostrils the breath of life. This is the mingling sense, the opposite of the firmament of Spirit.

In the third day, Adam was put into the garden of Eden, and Adam gave names to every living thing. This is the opposite of Soul, which is never *in* anything, because it is infinite, and it is also the opposite of Soul which identifies and names all things.

In the fourth day we read of the deep sleep which fell upon Adam and of how woman was made out of Adam's rib, also of the false tree, the opposite of system; the opposite of Principle, which interprets itself. In this fourth day we also get the opposite of true fatherhood and motherhood – the two great lights, which symbolise true manhood and womanhood. In the first record Principle was forever interpreting itself to its own idea, instead of hypnotising it.

In the fifth day the serpent tempts the woman, and she eats of the tree of knowledge of good and evil. Mrs Eddy writes of Life as that which is "in and of Spirit" (Mis. 24: 17), but this is life in and of matter, and it leads to division, which is false individuality.

In the sixth day you get the false concept of manhood and womanhood, as opposed to the ideal. Truth uncovers the belief of mortality and the mesmerism, symbolised by the serpent, is exposed. Adam has glimpsed something of the truth about himself, and becomes conscious of his nakedness. He hears Truth calling, "Where art thou?"

In the opposite of all-inclusive Love, in the seventh day, Cain went out and dwelt in the land of Nod.

This is the most wonderful description of the claims of animal magnetism. I am presenting to you many things you have never before thought of but they are all in the Bible and the Christian Science textbook. When you go back to your Bible and your textbook, and you get down to them and study them, you will see the things I have told you: they will come right back to you – remember you have the Mind of Christ. Mrs Eddy says, "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth" (S&H 463: 10-12), because a spiritual idea has not a single element of error. This thing is not *about* Principle, it *is* Principle, but you have to learn how to use Principle scientifically, and the scientific divine order is analysis, uncovering and annihilation, and "In the third degree mortal mind disappears, and man as God's image appears" (S&H 116: 4). Then you have your spiritual reality and your spiritual understanding.

Climax of 1st 1000 year period: Enoch

Now the climax of this first thousand years of the Bible is Enoch. "And Enoch walked with God: and he was not; for God took him" (Genesis 5: 24). You see how, step by step, the claim of animal magnetism operates, but how, at the same time the light is breaking through. They say that the Bible started in 4004 BC, and that the period of Enoch was 3317 BC. Many writers on the Bible believe Enoch was a symbol of the right idea of man. Whether he existed or not, no one knows. The record that was passed down tells of an Enoch, and that he ascended. Now, if you totted up the ages of the patriarchs, you would find that some of them lived 400 years! This is the sort of thing the writers of that period did: they recorded that there were twelve Assyrian kings, and the length of their combined reigns comes to 3200 years! Now the truth of the matter is that these prophetic writers were not interested in the history of the times. All that they were interested in was the spiritual fact that lay behind it. In the Book of Hebrews it says "By faith Enoch was translated that he

should not see death" (Hebrews 11: 5). Now notice this: In the first thousand years we have Mind as Mind, Mind as Spirit and Mind as Soul. The record says that Enoch was translated, and you know it is Soul that translates, so we get a perfect record in that first thousand years, in spite of Adam. We get Mind as Mind – the nakedness exposed; Mind as Spirit – Cain separating himself and going to Nod; Mind as Soul – the translation of Enoch.

2nd 1000 year period: Noah and three sons

Now we come to the second thousand years in which you get that very interesting story of Noah.

I have a book by a well-known writer in which he says he has himself discovered at least three of four civilisations scattered all over the world, each possessing the flood story as part of its symbolism, illustrating the way in which some great thinker preserved the spiritual idea by separating that which was false from that which is true, and that is establishing a firmament.⁴⁶

Now let us read Mrs Eddy's definitions of "Ark" and "Noah."

"ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The Ark indicates temptation overcome and followed by exaltation" (S&H 581: 8-14).

"NOAH. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual" (S&H 592: 22-24).

⁴⁶ Flood stories are not only found in the Bible but a.o. also in the Babylonian traditions (Epic of Gilgamesh) and also in Egyptian mythology. Flood myths are also found in Greece, China, India, with the native Americans, the aborigines in Australia etc. See www.mythencyclopedia.com and/or Encyclopaedia Britannica Ultimate Reference Suite 2010.

Remember we are in the second thousand year period of the Bible, the period of Spirit. The 10th Sumerian king was the hero of the Sumerian / Babylonian account of the Flood,⁴⁷ but it is only a symbol. This story in the Bible was evidently taken from that flood. It was written about 550 BC, in the Priestly Code, as far as I can discover. Noah was 500 years old when he begat Shem, Ham and Japhet, and 600 years old when he went into the ark. The writer was talking in terms of symbols. Noah was living in the second thousand year period. In that period of Spirit, he had realised something of the fifth period of creation, "Life in and of Spirit" (Misc. 24: 17), and the writer expresses it by saying he was 500 years old. Then he says he had three sons, and Mrs Eddy's definitions of these correspond to analysis (Ham), uncovering (Shem), and annihilation (Japhet). When you arrive at the point of Life, – the focal point where you understand the days of creation – you learn something of analysis, uncovering and annihilation, and then it may be said that you have three sons – but remember, it is not history, it is symbolism. Here is the Glossary description of Noah's sons:

"SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism" (S&H 594: 14-15). This corresponds to the Moral or second degree.

"HAM (Noah's son). Corporeal belief; sensuality; slavery; tyranny" (S&H 587: 21-22). This corresponds to the first degree, the Physical.

"JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care" (S&H 589: 8-11). This corresponds to the third degree, the Spiritual. Remember, mortal mind is annihilated in the third degree, and man as God's image appears. Whether there actually was a Noah or not, I do not know. Personally, I think every civilisation had a flood, and every

⁴⁷ Utnapishtim, also known as Ziusudra (See Encyclopaedia Britannica Ultimate Reference Suite 2010)

civilisation had a horror of the flood. And why – because this story of the flood, which had always existed, is a good symbol, and a symbol that Mrs Eddy uses today in *Science and Health*. Now the idea of "Life in and of Spirit" (ibid), in that age, was called by the Hebrew writers "Noah." They said Noah had three sons, but what he really had, was that conscious spiritual ability to use his understanding of the days of creation in the ordered way, and in that calculus, in other words, to analyse, and uncover and annihilate.

Seth was Adam's third son, and out of the line of Seth, Noah came. That was before the line of Seth began to mingle with the line of Cain.

Now, Noah's inspiration began to show him that materiality was evil – Noah was at the point when he had seen the picture of "Life in and of Spirit" (ibid) and how to analyse, and uncover and annihilate, and now he had arrived at the point where he saw that materiality was just evil.

Remember that this story of Noah comes immediately after the story of the false creation.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6: 13).

"The end of all flesh" (ibid) is the opposite of Spirit, so Noah began to analyse and see the nothingness of all flesh. That is what we all have to see, and we will see it when we awake to the calculus of Spirit.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Genesis 6: 14).

Noah was told to pitch the ark within and without with pitch, and "pitch" is translated as "Atonement" according to Scofield, and atonement means safety – Noah was to make his ark safe.

"Adam's mistiness and Satan's reasoning, ever since the flood, – when specimens of every kind emerged from the ark, – have run through the veins of all human philosophy" (No. 20: 23-26).

The time had come when he saw that nothing would save the situation but the "Ark ... The understanding of Spirit" ... (ibid). What is Noah? Just you – the Noah that is in you. This thing is a symbol. The time comes in your experience when you see that your mortality is just hell which must be got rid of, and the only way to get rid of it is through the calculus of Spirit, through the days of creation that analyse, uncover and annihilate. So Noah is a symbol to show you how to use the day of Spirit. The days of Mind, Spirit, Soul, Principle, Life, Truth, Love, are all going on now, right here, just as 1, 2, 3, 4, 5, 6, 7, 8, 9, are all here now, and are all going on. The story of the flood gives us a marvellous picture. It shows us how the calculus operates to save the divine idea, to make it permanent, and real, and to dissipate the things of matter. And it is not happening 5000 years ago. It is happening now.

The Bible is the story of one Being. Christian Science is the story of one Being, and we are learning about the one Being, in whom we are embedded. We are learning through symbols how to use it today.

It is evident that this story has always existed. It existed centuries before the story of Abraham, but in Abraham's time, in the year 2250 BC, a man that the Bible calls Amraphel – (he is also called Hammurabi,) – recorded on the Hammurabi stone the story of The Commandments,⁴⁸ and there are other Sumerian and Babylonian records of how the flood came, and also a record of the story of the days of creation.⁴⁹ But that stone, containing the story of the flood, existed twelve or thirteen hundred years before the Bible record of the flood was written. The interesting thing is this. The 10th Sumerian king, as we have seen, was also the hero of the Sumerian / Babylonian flood; Noah was the 10th patriarch; and, by some accounts, Hammurabi was the 10th king of Babylon. What does it all mean? Symbolically, it is simply showing that all three had arrived at

⁴⁸ Today the stone is preserved in the Louvre in Paris, France. Further information at www.louvre.fr.

⁴⁹ These are included in the Epic of Gilgamesh, preserved on 12 incomplete clay tablets from the library of the Assyrian king Ashurbanipal (reigned 668-627 BC). See Encyclopaedia Britannica Ultimate Reference Suite 2010.

the state of consciousness which is indicated by the Ten Commandments, the state of consciousness at which one begins to understand the seven days of creation, and to put them into practice in human experience to some extent, through the process of analysis, uncovering and annihilation. The Ten Commandments were the outcome of thought that understood something of the days of creation, and applied it through analysis, uncovering and annihilation to the human problem.

Now Noah had three sons. If you understand something of the days of creation, if you understand the nothingness of material things and the immortality of all that is spiritual, you will be Noah, and you will have three sons, – symbols of your thought as it advances in stages. They are the outcome of your immortality; they symbolise analysis, uncovering and annihilation. So you will be able to have an ark, and it will be for you what it was for Noah, a symbol of safety. There was no such thing as a material ark, or flood. This thing is all symbolism – symbolism that existed before Noah's time and always will exist. Your symbol in mathematics of two and two being four was the symbolism of years ago, and is good today, and will be good millions of years from now.

So let us accept all these stories in the Bible as symbols. Does that take anything away from them? There were many floods, – Euphrates used to flood constantly, and undoubtedly, the Hebrew people lived in its vicinity. It was their great river, and they worshipped it, so what was more natural than that they should base their story on that? In those days when they had a flood, they believed that God wanted to punish somebody for something.

So these old Bible stories are not records of occasional material happenings, they are wonderful symbols of spiritual fact. Surely as we begin to understand the Bible in this way, it does not lose anything, but gains everything. So Noah had three sons, Shem, Ham and Japheth.

Now remember, we are in the second thousand year period, and we are dealing with Spirit, which separates, develops, purifies, and

baptises. When you understand something of the three degrees, and your thought is developing through those degrees, you are leaving the physical, gaining the moral and then moving beyond the moral to the point of spiritual understanding. And as you do that you will be Noah, and will have three sons.

Now, as we have already seen, Noah arrived at the conclusion that materiality had nothing to do with God, and that materiality must inevitably destroy itself.

"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6: 5).

Noah saw that the mingling of Spirit and matter brought desolation, (second day of the false creation), and that the way out was through an understanding of the second day of the true record, the day of Spirit.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6: 13).

If the world of today goes on in the way it is going, the end of all flesh will come, it is bound to come; mortals will destroy themselves. Every thinking man knows that. What is the answer? The calculus, the order, the purity, the baptism, and the substance of Spirit. There is no other answer for mankind. Let me tell you that this whole story really begins at the point of Spirit, and the question is: Are the things of God ordered, or are they not ordered; are the things of God chaotic, or are the things of God according to divine order, with purpose, system and law? That is the struggle in which humanity is engaged. That is why those who refuse to see what is happening are going to throw you out of the synagogue. If you accept the fact that Mrs Eddy's revelation is Science, that it is ordered and scientific, and real, they will throw you out of the synagogue. But what of it? They probably would have thrown Moses and Noah out of the synagogue – they threw all the prophets out. Not one was kept in.

Now, Noah began to analyse the situation, and he saw that this mingling of Spirit and matter was bound to bring desolation, so he built his ark, and pitched it within and without with pitch. And remember, pitch stands for atonement, the safety of Spirit, the protection of Spirit. "Spirit duly feeds and clothes every object, as it appears ..." (S&H 507: 3-4).

"And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits" (Genesis 6: 15).

If you take these measurements and accept them simply as measurements, you will find yourself in the same position as all the writers on the Bible, who say frankly that they do not know what to make of them. Remember, these fellows who wrote about the ark were not interested in how many feet, or how many yards, it was to be – they were only interested in the spiritual fact, and they symbolised that spiritual fact in this way.

"This is the fashion which thou shalt make it of": The sense of Spirit is coming in – Spirit as Mind. The ark was to be made, the ark of Spirit. All through you are getting Spirit as Mind, Spirit as Spirit and Spirit as Soul. "The length of the ark shall be three hundred cubits." You know a multiple of ten always indicated the state of consciousness signified by the Ten Commandments – it might be a hundred, a thousand, or thousands of thousands, but the multiple of ten stands for the perfection of the seven days of creation in human experience, through analysis, uncovering and annihilation. It operates throughout the Scriptures in different degrees. In the time of Jesus, or John, it illustrated the highest point in experience. Mrs Eddy says, "Christian Science relates especially to Science as applied to humanity" (S&H 127: 15-16). It is the sense that you get in The Commandments. So the 300 cubits mentioned in the story of the ark is the line, the length, – the Word, and it was multiplied by the ten. It was to be the line which you get in the Word.

Then you get the breadth which was to be 50 cubits. The breadth is your plane – the Christ at the point of Life. Jesus at the point of

Life demonstrated resurrection; at the point of Truth he demonstrated perfection, – Christ, selfhood. At the point of Love he demonstrated Ascension. Mrs Eddy says: "... for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death" (My. 185: 19-21).

Now you come to your height of 30 cubits, which is your space, – Christianity, – the demonstration through analysis, uncovering and annihilation, and also through Life, Truth, and Love.

So when the old writers tell you of the line of the ark, that is the Word. When they tell you of the breadth of the ark, that is the Christ, and when they tell you of the height of the ark, that is Christianity. They use the numbers that make it perfectly plain.

Now the ark has three tiers, "lower, second, and third stories," – the relative, absolute and divine.

There is nothing vague about these things. This is the Science of the Bible.

There is one language in the world we all speak, mathematics. We all speak in tones of mathematics. Why should not we use that which is accurate, understandable, demonstrable, and ever available to symbolise the things of the divine Mind? And yet the fact that you use mathematics in this way tends to antagonize certain people. Why? Because the tradition says you must approach God vaguely and hypothetically. And so for thousands of years, men have been content to believe in God, but not to understand Him.

It took spiritually minded people like Moses and the prophets of old to tell the story scientifically; it took a Mary Baker Eddy to see that it was a scientific story, and having seen it to reduce it to a Science of divine metaphysics so that all men can learn it. And the answer to the whole thing is, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465: 9-10).

What happens when we understand

As you understand the first day of creation, it will lead you to Mind. As you understand the second day, it will lead you to Spirit. As you understand the third day, it will lead you to Soul, but remember it is all Principle. Principle includes all the synonyms. As you understand the nature of the incorporeal, it will lead you to the Word. As you understand the nature of the divine, it will lead you to the Christ; as you understand the divine and how the divine operates throughout all space, it will lead you to Christianity, and you will find that from everlasting to everlasting you live, move and have your being in God, in Science, the infinite realm of reality.

If you understand these things, you have the Key, and you do not have to ask anybody to unlock the Scriptures for you. You can go to your Bible and textbook, and find out for yourself. If someone has had more experience than you have, and they help you to understand, and you find that that understanding is in line with the Bible and your textbook, then gratefully accept it, and thank God for it. You have begun, you have your days of creation, and in those days of creation you have the 1, 3, 4, 7, 10, 12 – the whole system. Moreover you have in the record of the false creation the way to apply this to the human, through analysis, uncovering and annihilation, until thought arrives at the point of the third degree where "mortal mind disappears, and man as God's image appears" (ibid). There is the story. That is the basis of it. There is another angle to the story, to be found in Revelation, but get the story from this angle first, because it is the objective sense, working up to your Principle in Christian Science. Some day, as we understand more, we shall look at the picture from the aspect of divine Science, from the oneness, where we put the stress on the nature of God as Life, Truth, Love, which is the essential nature of God. But even this understanding of Principle and its ideal is brought down to the human, through Soul, Spirit, Mind, and unless you have first learnt the nature of Mind, Spirit, Soul, you cannot use it.

I have recently been studying a great many of the best Bible commentaries written by people from all over the world, who are

fine men and women, cultured, and thoroughly in earnest, but not one of them has the faintest idea of the meaning of the stories in the Bible, and they say so. They admit that when they come to a story like Noah and the ark, they just do not know what it means. Historically it is almost completely untrue, and they say you cannot depend on any of the records. They are sure the Bible has a profound meaning and they are sure it records the development of the Christ-idea, the seed of the woman; they are sure of that, in spite of the fact that modern criticism and scientific historians have shown that 30 to 45 per cent of the Bible is folklore. But that is as far as they can go. They have not seen that it is all symbolism, the most perfect symbolism. But in spite of all that, these people who have conducted historical researches have to admit that the story of the Bible becomes more definite as superstition is gradually being taken away from it.

The Bible is becoming absolutely alive to us, because we know that it illustrates the power of the Christ-idea in its Genesis, and in its Science. It is the most wonderful story in all the world. It is the story that will never stop, because it is Science "vast, the Song of songs" (see My. 354: 21-24). When Mrs Eddy first touched the hem of this thing, she went away for three years to study the Bible, and then she spent the rest of her life studying it, and it was not until forty years later that she saw the complete system. To understand what Mrs Eddy saw demands "absolute consecration of thought, energy and desire" (S&H 3: 16).

But we have been given the Key to the Science of the Bible, and now we have to ask ourselves how we are going to get the story to mankind. After reading these commentaries, I am convinced that if we could present this subject intelligently to thinking men and women, – if we could show them what the days of creation mean; what the Word means, what the Christ means, what Christianity means, and what Science means, they would accept it.

Someday we shall have to go to mankind with the story, and I believe from the bottom of my heart that when we do, they will take it with open arms; I believe that the story of the Bible as Science

reveals it, will go out to the ends of the earth in the most amazing way, as soon as we can tell it clearly and intelligently. And, remember, it has all come to us because Mrs Eddy gave us *Science and Health*. Today we can take the symbols in the Bible and translate them into intelligent, scientific, spiritual symbolism. It is a living thing, it is Immanuel, it is "God with us." It is the symbolism of one only Being, in a Science and calculus of ideas.

We cannot be satisfied to play around with less than one million people, – which is what the Christian Science movement consists of – when we have a world on the verge of combustion. What matter? Let us go to mankind, of whom there are two thousand five hundred million,⁵⁰ and in proportion as we know it, understand it, love it, and demonstrate it, we can give it.

Well now, that is the story of the dimensions of your ark.

"But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee" (Genesis 6: 18).

The Christ to the situation was the ark. At first Noah is told to bring two of every living thing into the ark, and they were to be male and female; later he is told to bring in seven of the clean creatures and two of the unclean. I think this simply means that Noah's understanding was advancing, and that he was seeing now the same wonderful thing that Mrs Eddy saw – that reality did not need any salvation. Salvation was of the human. Noah first saw that budding thought – the thing that believed it was male and female, and had not reached some consciousness of idea – even that must be taken into the ark. Later he called the male and female things unclean, and the things that were sevenfold, he called clean. These things are symbols of your days of creation.

"Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall

⁵⁰ In 1946. Today, world population is more than 7300 million. See www.prb.org – Population Reference Bureau.

come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them" (Genesis 6: 20-21).

Remember in your days of creation that first the earth brought forth grass (the Word), then it brought forth the herb (the Christ), and then the fruit tree (Christianity), and all this was for food. So Noah was to take all manner of food into the ark – the substance of his own thinking in the realm of Spirit. You are Noah, you have an ark, and you will fill it with your own spiritual thoughts. Do not look back 5000 years. See this whole thing as a symbol of what is going on today. "The kingdom of God is at hand" (Mark 1: 15). It has all to do with you. So Noah took his thinking (his sons) into the ark, and that to which he was wedded (his wife). The ark was the Christ to the situation. "Come thou and all thy house (thoughts) into the ark" (Genesis 7: 1), into the understanding of the spiritual reality. First he was to take in two of every kind – the unclean, the mingling of Spirit and matter, the human sense of gender which needed salvation. You have to save mankind through the divine ideal. He was also to take of the clean beast by sevens, and of the fowls of the air by sevens, the perfection of Life, "to keep seed alive" (Genesis 7: 3) – this seed within itself, the eternality of true identity.

Noah waited seven days, and after seven days the flood came on the earth. This symbol of seven was repeated both times the dove came back. Noah waited seven days. This waiting seven days means that he refreshed his thought with the perfection of reality. Mrs Eddy says: "We pause – wait on God. Then we push onward until boundless thought walks enraptured..." (S&H 323: 10-11).

The rain was upon the earth "forty days and forty nights" (Genesis 7: 4). The Companion Bible⁵¹ states that "40 is divine order applied to earthly things" (see Companion Bible, Appendix 10), hence it implies a material or human calculus. Forty is a multiple of ten, and so you get the Word, Christ, Christianity, and Science as

⁵¹ See footnote no.14 (p. 51)

applied to the human – the demonstration of the calculus made flesh. "Every living substance that I have made will I destroy" (Genesis 7: 4). Note the word "made" as opposed to the substance that *exists*. That which is to be destroyed is the substance of things that were supposed to have been "made." It is the human sense of creation that is to go – the substance that exists is spiritual. Paul gives a wonderful sense of this whole thing:

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Hebrews 11: 1-7).

"And Noah did according unto all that the Lord commanded him" (Genesis 7: 5). When a divine message comes to you, either as the Word, Christ, Christianity or Science, do you use it? You know as well as I do, that God is forever declaring I am Mind, I am Spirit, and so on. This is what is going on from everlasting to everlasting, and it comes to you and me, when we listen, as light, development, identity, demonstration, individuality, consciousness, perfection. Then the divine utters itself on a higher scale – it says: I am Principle, I am Life, Truth, Love, that is my ideal. I translate my ideal through Soul, Spirit, Mind. Do you hear that? Do you use it? Do you understand it? Then you are doing what Noah did. Then you arrive at the point where you see that Principle manifests itself as

Mind, and that every individual idea is identified with it, and that this reflection of every idea identified will demonstrate Principle individually. So you will have your Christianity. The Word of God, the Christ, Christianity, Science, is going on all the time, and when you hear it and use it, then you are like Noah. "And Noah did according unto all that the LORD commanded him" (ibid). That simply means he was obedient to Principle.

First we had Spirit as Mind, when Noah was wise enough to see the need for an ark. Now we come to Spirit as Spirit. Up to this point in the story, Noah was 500 years old. We were talking in the realm of Spirit as Life, which was your Word, the days of creation. Remember Mrs Eddy discovered Christian Science at the point of "Life in and of Spirit" (ibid). Mrs Eddy first saw that the days of creation had an order. If you learn mathematics, you all see the same thing, but some see more clearly than others. What Mrs Eddy saw was "Life in and of Spirit" (ibid), and Spirit is the ordered sense. Mrs Eddy saw the Word of God at the point of Life. When we first hear of Noah, he was 500 years old, which simply means that he was at the point of Life in his understanding. Now it says, "Noah was 600 years old when the flood of waters was upon the earth" (Genesis 7: 6). Do you believe that Noah was 500 years old, when the story begins and that when the flood came he was 600 years old? Of course not. It would be ridiculous, it would be nonsense. And that is why all the writers on the Bible do not know what to make of it. The dates all contradict themselves; they have no historical value; what the whole thing is really telling us is that at the point when Noah was said to be five hundred he had seen there was order – the Word of God at the point of Life; the Word as the Word, as the Christ, as Christianity and as Science, that is all. Then the time came when Noah saw that there was a Christ, and when he saw the Christ or Truth, he was said to be 600 years old.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (Genesis 7: 11).

"In the second month" – here you have everything in "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" – the deep ignorance of the human mind with all its beliefs of the flesh began to be broken up in the order of Spirit, and consciousness of the days of creation as indicated in the Ten Commandments began to be applied to the human problem. Mrs Eddy says: "The windows of heaven are sending forth their days of reality" (My. 269: 21-22). Every thinker must find safety in the ark of the Christ-idea, – the seven days of creation and the three degrees. "Knowledge [...] of the immortality of all that is spiritual" (Noah) (S&H 592: 22-24) must be demonstrated through the scientific sense of the three degrees: Ham, Shem, Japheth.

Entering into the ark

If you enter into the ark, – into the order of Spirit at the point of Life – it will lift you up and you will be led, as Mrs Eddy was led, into the same order at the point of Truth, and then into the same order at the point of Love, and then into the same order in Science. It will lead you every step of the way, and you, too, like Noah, will have a covenant with God. Like Noah you will first wait until you understand your numerals, – your seven days, – and then you will be able to break up the beliefs of the flesh through analysis, uncovering, and annihilation, and the windows of heaven will be opened for you. I know it is true, because I have experienced it. Whenever one sees that a step is to be taken, all that is needed for that step immediately comes to you, – the answer is there and you see that it is of God. It may be money, it may be an office, it may be inspiration, but the minute your thought is receptive it comes to you, the windows of heaven are opened. And what happens after the windows of heaven are opened? Because we are in the divine order, that divine order of Spirit says, "Let there be Life," and Life demonstrates it; "Let there be Truth," and Truth demonstrates it; "Let there be Love," and Love demonstrates it.

Remember, my friends, we are not seeking something that we have to make an application for. "Behold, I stand at the door and

knock" (Revelation 3: 20). All you have to do, is to be honest, earnest seekers. Can't we be just as much in earnest about the things of Spirit as we are about our business? If only we can get men and women to put the sincerity, and earnestness into the things of Spirit that they put into their business, what a world we would have! When you welcome the Word of God, when you welcome the Christ, when you welcome Christianity, when you welcome Science, they operate for you, every one of them. You do not have to strain and strive and till the ground, and bring forth in sorrow. You have that spontaneity and naturalness that belongs to the great musician when music comes to him in all its beauty, and its loveliness, and its harmony.

Showing the Science in the Bible and the Textbook

What I am doing is to show you Science in the Bible and the textbook. It is the only real Science, and what we call "science" in the physical realm is but a faint echo of it. The natural sciences but foreshadow "what is next to appear as its divine origin" (Mis. 232: 13-14), and the next to appear is the Word of God, Christ, Christianity and Science. So it is a wonderful thing we have got. It is our child, and we must be a mother to it. We must feed it, nourish it, comfort it, and help it, because it is precious to us, and dear to us beyond words. It is evident to us, because it has order, – because it appears in beauty, grandeur, order. If there was no divine order, you would have no order in human experience, and there would be chaos. We seem to have chaos in the world because men do not understand the divine order. Mrs Eddy says that Jesus was always leading them into the divine order (see Ret. 91: 19), Mind, Spirit, Soul, Principle, Life, Truth, Love, the order of the Word, Christ, Christianity and Science. The order of this leads you into the order of absolute Christian Science, and then into the order of divine Science, just as in mathematics you get into the order of arithmetic, algebra, trigonometry; it all is based on the same sense of order.

But to get back to the story of the ark. "Rain was upon the earth forty days and forty nights" (Genesis 7: 12). This is a counterfeit of the calculus of reality – it is a calculus of human thought. All

material things are in that so-called calculus and because it has no system, no order, it cannot be true calculus, so it counterfeits the Word.

"And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth" (Genesis 7: 12-17).

As we have seen, Noah took with him into the ark his ability to analyse, uncover, and annihilate – his three sons, – and he took his wife, – that to which he was wedded. This symbolism runs all through the Scriptures. We are told that Israel was wedded to God, but we frequently read of "widow women," which simply means that Israel had no husband, – she had left God. Widow women pertain to the story of Israel at the time when she had lost her understanding of God. So Noah took his three degrees – his sons' thoughts – into the ark; in fact he took into the ark all that was worth taking in. And the ark was lifted up. If you are in earnest, the very waters, the very floods, that come because of your consciousness of the Christ-idea, will lift you up. "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard" (Is. 59:19). If you go into the ark – the ordered sense, the consecration, the purity, the substance of Spirit, – and you take your thoughts in with you, and your ability to analyse, uncover, and annihilate, then your ark (understanding) will be lifted up. When we begin to apply our understanding to the human, it will stir up some things, and there will be "floods" for forty days, but what does it matter, it will lift up your ark. Just enter into your ark – your place of safety, – and stay there

until the flood subsides, – and it will subside. Mrs Eddy says we can "never lack God's outstretched arm" (Mess. '01: 1: 5). You can be in no condition where divine Love has not been before you, and His tender lesson is awaiting you (see My. 150: 1). So enter your ark and go on the face of the waters of mortal mind, and let all that happens outside lift you up.

"And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered" (Genesis 7: 18-19).

First the waters in the story seem to overflow mortal mind's good beliefs of faith and belief, "Fifteen cubits upward did the waters prevail; and the mountains were covered" (Genesis 7: 20). Even mortal mind's best beliefs are covered by the waters of mortal mind. Unless faith and belief, good human beliefs, – the moral – become spiritual, they break down, and the morality of the belief becomes the mortality of it, and the vagueness of it becomes the hate of tomorrow, and then the mountains will be covered by the waters of mortal mind. You can see how little all this had to do with actual mountains. "15 cubits upward" does not amount to much, a couple of dozen feet or so, yet it covered the mountains. What does it mean? It means that mortal mind counterfeits true identity which is 3. Also that mortal mind counterfeits true individuality which is 5, and 3 multiplied by 5 equals 15. The high hills and the mountains were mortal mind's best beliefs.

Mrs Eddy writes: "The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says: ... The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire" (S&H 252: 15-17, 24-30).

And Isaiah says: "For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isaiah 2: 12). Ignorance, pride, hate, jealousy will lift themselves up in order to destroy the best human beliefs, but because God is Spirit, there is divine order, there is a divine infinite calculus, and eventually they are brought low; and because there are Noahs who have arks, and who understand how to use those arks, they disappear. Remember we are thinking from the point of Spirit, and a calculus of Spirit. So we read, "and all flesh died" (Genesis 7: 21). Mrs Eddy says: "Vertebrata [backbone], articulata [type of worm], mollusca [type of oyster], and radiata [type of star fish] are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away" (S&H 556: 3-9). Mrs Eddy says that these are the four human classifications. Now, because God is, because God forever declares Himself through the Word, as Mind, Spirit, Soul, Principle, Life, Truth, Love; because God forever translates His nature through Christ; because Principle is forever interpreting its own Science, mortality must destroy itself. All that is flesh must inevitably disappear.

I do not know if any of you will have read "A Short History of the World"⁵² by H.G. Wells. In his book he writes about the way the material world started, or is supposed to have started, about one thousand five hundred million years ago.⁵³ He says that according to the physicists it started in mist, – gas, – and this became slime, and then mud, and then the mud became earth and rocks, and then little creepy crawly things appeared, and they became fish, and after a time things developed for themselves arms and legs to get around

⁵² H.G. Wells: *A Short History of the World* (1922) - H. G. Wells was a very well known English novelist, journalist, sociologist, and historian with a writing career spanning more than half a century (Encyclopaedia Britannica Ultimate Reference Suite2010).

⁵³ In 1946. Today, the age of the earth is considered to be 4,600 million years (see Encyclopaedia Britannica Ultimate Reference Suite2010).

with, and eventually became what we are today, – all based on vertebrata, articulata, mollusca, and radiata. How did it all happen? How has that picture of mist and gas and slime and mud given place to the civilisation which we have today, which could be perfectly lovely if only there was a little of the divine Spirit in it? Earth could become beautiful, if only there was Spirit in it. How has that picture that H.G.Wells gives us changed? Because from everlasting to everlasting the Word is always translating itself through Christianity, and is always interpreting itself through Science. And that process is going on, and on, and on, and on, and nothing can stop it.

So, eventually, mortality must disappear; but there will be no vacuum, because "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S&H 503: 15-17). In place of mortality there will be just the fruit of Spirit, the joy of Soul, the oneness of Principle, the eternality of Life; so we do not have to worry. All truth shall make you free. How are we going to know it? By thinking, and that thinking is being, and that thinking is power, and that thinking is you, and me; it is Immanuel – it is "God with us."

Mrs Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01. 20: 8-9). God is man's only relative on earth and in heaven. Your unity is always unity with Principle. Your unity comes from the fact that I am one with Principle and you are one with Principle. We are all wedded to each other because we are all wedded to Principle. The material universe may fail, but "Though empires fall, 'the Lord shall reign forever' "(S&H vii: 20-21).

So we see that so long as false identity and false individuality is uppermost in our thinking, the waters will prevail, because what we are fighting against is the false individuality and the false identity which calls itself corporeality and mortal man.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged" (Genesis 8: 1). God always

knows us; He did not forget and then remember man. But when we find God, it seems as if God remembers us. First you had Spirit as Mind, when Noah saw that the ark was needed; then Spirit as Spirit, when Noah made an ark and went into it; now you get Spirit as Soul, when God *remembered* Noah, Noah now becomes conscious of the actual meaning of the ark and all that is in it.

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made" (Genesis 8: 4-6).

Ararat means the consciousness of "new heavens and new earth, wherein dwelleth righteousness" (II Peter 3:13). At first Noah tried to break through the waters of mortal mind with the physical, and it did not work – he sent out the raven and it did not come back. Then he tried the dove which first came back, without any message that the flood was decreasing. So he waited seven days. We try sometimes to meet error with the spiritual and are not successful, because we are not sure. So Noah waited seven days – he exhorted his consciousness in Mind, Spirit, Soul, Principle, Life, Truth, Love. Then he sent out the dove again and the dove came back with the olive branch, which is a promise of peace and fulfilment. Then he waited another seven days and sent out the dove once more, and this time it did not return, so he knew that the waters were assuaged. Noah had to wait three times, but each time he lifted up his thought to understand the sevenfold nature of God, and eventually he had his demonstration. Mrs Eddy says: "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (S&H 454: 22-23). Mrs Eddy was thinking of this story of Noah when she wrote that all through her books we find that her thought was on the word of the Bible, and that she was using her own language, in order to bring it into the symbolism of today.

So the dove was sent out three times by Noah, symbolising the three degrees. At the third time the symbol disappeared – the dove returned no more, – but the symbol had enabled him to do the work.

"And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry" (Genesis 8: 13).

"One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity" (S&H 598: 23-24).

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27: 51).

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isaiah 25: 7).

"Noah removed the covering of the ark" (ibid). During these talks the veil has been lifted to a great extent. Do not make any mistake about it, you and I will never be the same again because of these talks. The veil of the Temple has been rent, and the covering of the ark has been removed, – you have seen it removed. The mysticism and superstition, the waters of mortal belief, have been assuaged. This is the vital, living, scientific sense of the Scriptures.

"And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee" (Genesis 8: 14-16).

"Go forth of the ark" – we must be willing to use our Christ in demonstration as Christianity. When Noah came out of the ark he sacrificed his highest human concepts – that which the human mind called "clean." He sacrificed even that. Human good is a very relative proposition, it so easily becomes human evil, so he sacrificed it for the spiritual.

"And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done" (Genesis 8: 21).

Noah saw that the things of Spirit were eternal; he saw what Moses saw at the burning bush, that the bush was not consumed. He saw that all the things that are ever destroyed are only sin, disease, and death. Reality is never touched. Noah had arrived at the third degree where he became conscious of the "nothingness of material things and of the immortality of all that is spiritual" (S&H 592:22-24).

Now, remember, the ark had three stages. The first stage was when Noah saw that all materiality was wickedness. This corresponds to the first time the dove was sent out and materiality – the waters – was still there. The second stage was when he saw that an ark was still a protection to him. This corresponds to the second time the dove was sent out when she returned with an olive branch – the fruit of the Spirit – the moral, a promise of peace. The third stage was when Noah saw that he did not need an ark to save him any longer – materiality had disappeared, the waters were gone. This corresponds to the third time the dove was sent out and did not return to Noah – he no longer needed the symbol.

Now we come to the place in the story where Noah identified the days of creation, and so began to gain the true sense of the calculus of reality – the day of Spirit. When thought grasps this there can be no more flood. As you know, the covenant was made with Noah, and its token was a rainbow. And there you get in the seven colours of the rainbow the symbol of the sevenfold nature of God. Mrs Eddy says: "It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology had hidden. The lens of Science magnifies the divine power to human sight, and we then see the supremacy of Spirit and the nothingness of matter" (Mis. 194: 13-18). You get the same symbol appearing again in Revelation where in the 10th chapter the angel

has a rainbow round his head. Noah did not lose his sons, he kept them, because your analysis, and uncovering, and annihilation, operate in the Word, Christ, and Christianity, so Noah retained his sons on a higher basis. Noah understood and could use the three degrees, which "overspread" the whole earth (see Genesis 9: 19), or which are applicable to every condition. After this, you remember, Noah began to drink – his inspiration failed and became instead the wine of temptation and error. Then Ham (the physical) laughed at his father – he alone accepted what he saw as real. Shem and Japheth beheld the perfect man. Scofield⁵⁴ says: "A prophetic declaration is made that from Ham will descend an inferior and servile posterity. A prophetic declaration is made that Shem will have a peculiar relation to Jehovah. All divine revelation is through Semitic men, and Christ, after the flesh, descended from Shem. A prophetic declaration is made that from Japheth will descend the enlarged races. Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfilment of these declarations [...]"

According to the biblical records, Jesus came from Shem.

"And Noah lived after the flood three hundred and fifty years" (Genesis 9: 28).

Advancing beyond the 3 1/2 days in your understanding

Noah lived 350 years after the flood – 3 1/2 days. He understood Mind, Spirit, Soul, and a little of Principle, – but he never went any further, that is why he began to drink. After all these experiences, Noah, – that symbol called Noah, – is just in the position referred to by Paul when he said: "[...] lest when I have preached to others, I myself would become a castaway" (I Cor. 9: 27). If your

⁵⁴ The Scofield Reference Bible is a widely circulated study Bible edited and annotated by the American Bible student Cyrus I. Scofield. Now published by Oxford University Press in a slightly modernized version of the traditional King James Version of the Bible, it first appeared in 1909 and was revised by the author in 1917. (See http://en.wikipedia.org/wiki/Scofield_Reference_Bible)

understanding stops at the 3 1/2, if it is content with just a little understanding of the nature of Principle, your inspiration will become the drunkenness of mortal mind, and you will have that state of thought, that is constantly being symbolised throughout the Bible as 3 1/2 days, 3 1/2 weeks, 1/2 a week, and so on, because you have not advanced further than belief and faith. It may be good faith, but it is not enough. God is divine Principle, Life, Truth, Love; you do not get any demonstration until you begin to *understand* divine Principle, Life, Truth and Love. What we at this time are trying to do is to demonstrate God as divine Life, Truth, Love. My advice to you is, do not ever be satisfied with what you have got. Go on and on, and on, seeking, finding, using, being. Go on, and as you go on, this thing will become more interesting, more lovely, and it will be comforting beyond words. It is the one thing that is really worth living for. "The highest and sweetest rest, [...] is in holy work" (S&H 519: 28- 520: 2).

In this second thousand year period of the Bible, the building of the ark by Noah, which symbolised separation from matter, and the building of the tower of Babel, symbolising confusion, the opposite of the onliness of Spirit, are the two outstanding points.

3rd 1000 year period: Abraham, Jacob, Moses

Now we come to the third thousand year period of the Bible, in which we have Abraham, Jacob, Moses. It is the period of Soul, – the journey from sense to Soul, – that wonderful third period of definition and identification, when the people began to call God Yahweh, and when Moses called Him "I AM." Abraham called God "Yahweh," but up to the time of Moses the people called Him by various names, and worshipped many gods. But Yahweh was the great God. Moses showed them that Yahweh was the only God, but as Mrs Eddy says their concept of God in that age was pretty crude, – Yahweh was just their concept of God.

Abraham illustrates the family; Jacob illustrates the tribe; Moses illustrates the nation. The family worships the family God, the tribe worships the tribal God, the nation worships the national God.

No final revelation of God's nature

When Hilkiyah, the priest wrote the law which had been found in the temple at the time of Josiah, it had been hidden for sixty years. It was written in the reign of Manessah, and he was a king who assassinated everyone who displeased him, so I imagine the fellow who wrote the Deuteronomic Code did not feel like being assassinated, so he hid it in the temple.

But Josiah, who was only 19 years old when he became king, called the people together and had it read to them, and all the people declared that nothing should ever be added to it, and nothing should ever be altered in it.

Every religious body has done the same thing. Every religious body possesses a book that is never going to be altered or added to, and there are Christian Scientists, who will tell you that Mrs Eddy says that her revelation is a final revelation. She does not say anything of the kind.

She says that the final revelation of the Science of Mind-healing came to her in a certain way – that is what she says. But the Science of Mind-healing is not divine Science. Anybody who says that anything is final has just finished with God who is infinite. The Bible is not final, and Mrs Eddy says, "she made no effort to embellish, elaborate, or treat in full detail so infinite a theme" – the text of Truth (S&H x: 13-15).

Nowhere in Mrs Eddy's writings can you find any statement that what she has given is the final revelation of God's nature. She says it was the final revelation to her of the Science of Mind-healing. You can never come to the end of infinity. Everyone is expressing God in a way that no one else can. No one on earth appreciates what Mrs Eddy has done more than I do. When I read the Bible and realise

how she has told the story, I say to myself, "Just see what this woman has done!"

It will be centuries before her revelation is fully understood, but to believe that the end of infinity is revealed through any one person is absurd. Jesus, in his humility, said: "The works that I do shall ye do also, and greater works than these, shall ye do" (John 14: 12). Also, "[...] he shall give you another Comforter" (John 14: 16), the Comforter of divine Life, Truth and Love. Do you suppose Mrs Eddy would have had the arrogance to think the infinite development of Life, Truth and Love was confined to her? There never lived a human being who was meeker than Mary Baker Eddy. It is her ignorant followers who have put all these things upon her.

Why the world is not interested in Christian Science

That is why the world is not interested in Christian Science. Talk to the man in the street about it and what does he do? He turns away, because he thinks we are an ignorant collection of little religionists, who imagine we are the only people that matter, and who do not know what is going on in the world – and a great deal of this is true. When we have the humility and the vision of Moses, of Jesus, of Mary Baker Eddy, then we will be able to give the message to the world.

Remember, the salvation of humanity lies in the Bible and *Science and Health*, and I am sure that the message of the Bible and *Science and Health* will be elucidated and embellished as time goes on, by you, and by me, and by all mankind, in a dignified and individual way, and that it will give more and more credit to Mrs Eddy.

I know infinity is not confined to any one person. So let us be big, let us be universalists. I remember that the great thinker, Mr Bicknell Young, once said, "If you meet a fellow, and he is going that way and you are going this way, and if you just meet and pass, you do not contact him; but if you meet him and say, 'brother, I will walk a little way with you', – you can tell him something."

If we see the Science of this thing we will have no competition, we shall not be religionists, we shall be Scientists. The word "Science" is very much bigger than "religion." Religion is only one aspect, it means "bound back." We are Scientists, and on that basis we have no competition whatever. This is a unique message, and it is the message of the Bible, and of Mary Baker Eddy.

Mrs Eddy says: "Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof" (S&H 380: 22-28). And so it will in human thought. Mrs Eddy knew that.

She had seen the Science of the Christ; she was the first human being after Jesus to see it, and nothing can ever deprive her of it. She gave to the world the Science of the Bible, and this Science will expand; it will be symbolised in ways you and I have not yet thought of and do not yet understand. So do not let us be afraid of going forward.

Abraham

Now let us consider Abraham; he was supposed to have lived in about 1996 BC, and the name means: "Father is a lofty one," or "Exalted Father" (Funk and Wagnall's Dictionary). Sarai means "Princess" (ibid). Mrs Eddy describes Abraham: "Abraham. Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (S&H 579: 10-14). We must remember we are now in the third thousand year period of the Bible, the period of Soul, spiritual understanding, the journey from sense to Soul. So Abraham, (or Abram), hears the voice of God that says to him "Get thee out of thy country" (Genesis 12: 1). This is the separation that is identification, Spirit as Soul, the beginning of the journey. Paul says, "Wherefore come out from

among them, and be ye separate ..." (II Cor. 6: 17-18). All that the historians know about this journey comes from a record in Chaldee telling, that at one time a large Semitic tribe went out, but how big an exodus it was, nobody knows. Mary Baker Eddy says: "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life" (S&H 451:2-7).

The Covenant that God made with Abraham is in seven distinct forms:

(1)	"I will make of thee a great nation"	–	Mind creates.
(2)	"I will bless thee"	–	Spirit blesses.
(3)	"And make thy name great"	–	Soul names.
(4)	"And thou shalt be a blessing"	–	Oneness of Principle and idea, demonstration. See also the fourth Beatitude.
(5)	"I will bless them that bless thee"	–	Life – fifth Beatitude, the merciful.
(6)	"And curse him that curseth thee"	–	"And Love is reflected in love" – Truth .
(7)	"In thee shall all families of the earth be blessed"	–	Love – fulfilment.

Now this Abrahamic Covenant was the keyboard⁵⁵ of the Hebrew people, it was the days of creation of the Hebrew people. So Abraham went out of Ur and went down into Egypt (darkness) through fear, and immediately this same fear handled him and he was led into the sin of deception, and called his wife his sister (false identification). But Abraham and Jacob recognised Yahweh as the great God, though only as one of many gods. Moses recognised that God is One, so Moses was able to bring the children of Israel out of Egypt. Abraham and Jacob both went down into Egypt in time of famine, but Moses brought the Israelites out and fed them in the wilderness for forty years, – some difference!

"Sometimes the human mind uses one error to medicine another. Driven to choose between two difficulties, the human mind takes the lesser to relieve the greater. On this basis it saves from starvation by theft, and quiets pain with anodynes [...] You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind" (S&H 143: 13-17, 21-23).

Jacob's descendants all became followers of the Egyptian gods; and they were eaten up with disease; and they became slaves, – all this because Jacob went down into Egypt through fear. And then Moses had to bring Jacob's descendants up out of Egypt. Now Jacob is just a symbol. Sometimes we let fear take us down into Egypt, and we try to meet the troubles that follow on a human basis, and it does not work. So the fact that Jacob went down in to Egypt made history. Then that great mental giant, Moses, came along. He had been tending sheep in the desert and came to Mount Horeb, and while he was on this mountain he realised that there was a calculus of reality, and he said to himself, I must bring these people out of darkness, out of Egypt. And he took them into the wilderness and brought them to Mount Sinai. He kept them alive in the wilderness for forty years, –

⁵⁵ The use of this word is unusual but the definition of "keyboard " may help: "a bank of keys on a musical instrument (as a piano) that usu. consists of seven white ... keys to the octave" [Merriam-Webster's Dictionary in Encyclopaedia Britannica Ultimate Reference Suite 2010]. So this means the Hebrew people used this sevenfold Covenant as their days of creation - they played on the seven keys.

but that was just a symbol. He kept them there until the disease had gone, and until he was able to educate them in the worship of the one God whom he had seen, and the outcome of that whole experience is what men call "The Commandments."

Abraham and Lot

Well, after Abraham had returned to Bethel (house of God), he had that very interesting experience when he separated himself from Lot.

"The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, 'Canst thou by searching find out God?' " (S&H 322: 26-31). Lot evidently stood for a type of materiality; he had children by his daughters. He typifies the sex belief; and that to which he had wedded himself (his wife) was turned into a pillar of salt – sex turned into dead sea salt.

Now Abraham and Lot were travelling in different directions (see Genesis 13: 2-8), the journey of one was Soul, the journey of the other was sex. Then you get the story about Sodom, and Mrs Eddy says: "If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit" (S&H 21: 9-12).

Abraham was reaching out for spiritual things, but Lot just wanted sex; Abraham was demonstrating strength in a physical world, so their journeys were different. Lot, like Cain, went eastward, against the line of light, but Abraham remained in Canaan, and looked northward, southward, eastward and westward, – he glimpsed the infinite calculus of reality.

Accepting an advanced sense of the Christ

Remember, we are in this third period of Soul and in the period of developing thought which made it possible for Abraham to get some consciousness of the fatherhood of God, and God promised that this thing he had seen (conceived), would bring forth fruit or seed. So Abraham conceived that the identity of God, as fatherhood, would eternally bring forth seed, and that this seed would spread and spread, until it covered the earth.

But Abraham's sense of this was that it would come through his family. Jacob later saw this in a higher sense; he thought it would come through his twelve sons, but that the sons would be the twelve tribes of Israel. Then Moses conceived of the fact that God is the only God, and gave The Commandments. After this the prophets came, and they broke the barriers right down, and said that God is the God of all mankind, and that "His name shall be called Wonderful, Counsellor, the Mighty God" (Isaiah 9: 6).

But the Jewish people, who were steeped in the law, would not have that. They would not accept the fact that Principle interprets itself through its idea, that Principle always has a Christ, and history has repeated itself time and time again. The conservatism, and ritual, and apathy, and stagnation in the human mind refuses to accept an advanced sense of the Christ, whenever it comes.

Today the Christ appears as Christ Science, and again it is being refused. It is still true that the harvest is great and the labourers are few; you still find that the majority of people just want the Christ for what it will do for them, but they will never get very far that way.

Mrs Eddy says of Jesus: "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (S&H 26: 16-18). When the time comes in our experience that we get men and women fired with a desire to tell mankind of this wonderful Christ Science, fired with a desire to prove it to mankind, and to show mankind that it is Science, instead of being merely interested in what Christian Science will bring to them, then we shall get somewhere.

Christian Science will bring you the only thing in all the world that matters – the consciousness of God's idea, the only real substance. Already men and women are arising, fired with this desire, and never let it be said that this desire is only to be found in the younger generation. Never let it be said that the younger people are willing to press forward, but that the older people are static. That is not true, and should not be true. Experience should always be the victor, and never the vanquished; and maturity of thought should not mean stagnation.

Now what have we seen so far in this story of Abraham? He had a vision to get out of this country. The period before had been the period of Spirit, where separation was going on; now it is the period of journey, and it begins with a sense of wilderness, just as it does today when the Christ comes to us as Science. In that third period of the Bible, human thought had reached the consciousness of God that we describe by the symbol Soul. And remember what I have already told you, Mrs Eddy uses Spirit to separate the wheat from the tares, but Soul destroys the tares and gathers the wheat into the barn. This was the divine impartation that came to Abraham. First there was Mind, and because there was Mind, there had to be Spirit, and because there was Spirit, there had to be Soul. So this Soul sense said to Abraham "Get thee out of thy country." Soul was destroying the tares, and Abraham heard when Soul said to him, "Get thee out of thy country," and he obeyed. We do not want the Abraham of four thousand years ago; we want the Abraham of today. We have got to come out of the lust of the flesh, and I do not believe this lust is confined to what we call sex. The churches in bygone days said, "We will make one sin and we will call it sex, because eventually we will get everybody that way. Everybody will fall victim to sex, and then we will get them all." So, in religion, whenever they have talked of sin, it has meant sex. But today it is not sex so much that is destroying the world as lust – lust for power, and lust for money.

Well, after Abraham returned to Bethel and separated himself from Lot, he had a battle in his own thinking between the calculus of reality which he had identified (the four of the Word, the Christ,

Christianity and Science), and the five physical senses, and it is described as the battle between the four kings and the five kings. After this Abraham's sense of the divine calculus led him to some understanding of the Christ, which he described as Melchizedek, "without father, without mother" (Hebrews 7: 3). The whole thing is the most marvellous sequence. He came out of Egypt and returned to Bethel and remained in Canaan. Then he is separated from Lot, and immediately after comes this battle between the five kings and the four kings (the warfare between the Spirit and the flesh). Then Abraham is told to go out and to save even Lot. The five kings (five physical senses) had taken Lot, but Abraham went out and saved him. It was on his way back that he met Melchizedek – the vision that he had of the Christ at that time. What did he do? He rendered to him a tithe of his substance, and that tithe was a tenth of his substance, and this is what Moses later saw as the Ten Commandments.

Bible teaches by symbols

So you see what you are dealing with in the Bible – "Spiritual teaching must always be by symbols" (S&H 575: 14). There is no historical value in the Bible; it was all written hundreds of years after the events were supposed to have taken place, and everything had first to be handed down by word of mouth. Well now, we have seen what was developing in Abraham's consciousness. To me it is a symbol showing you the operation of the Christ, which can be used today. It applies to you and to me and to all mankind, and to the development of the Christ-idea as it always has, and always will develop. It all applies to the unfolding of the Christ-idea in your experience, and in the experience of humanity. It was written for our inspiration – it is not history. Later on in the Bible you do get history, but it is still symbolism. The greatest symbol that humanity has ever known is Jesus of Nazareth. Jesus was a name, a symbol. That which appeared to mortals on earth as Jesus of Nazareth was a symbol. A symbol is something that represents something else. Jesus represented, or re-presented God, and so was a symbol, and if you

read the Bible with spiritual sense, you will see the whole story is just symbolism. Notice once again how the idea developed with Abraham. First he got some sense of the calculus, and as soon as he had that, the warfare took place between the four and the five kings; then he went out and saved even Lot, and as he was returning in thought from saving Lot, he met Melchizedek in thought – his best sense of the Christ-idea, – and he rendered to him a tithe of his substance, which later Moses called the Ten Commandments.

Now the same thing will happen to you and to me as we open our thought. We begin to see a little of Christian Science, a little of Truth, and we begin to get a dim sense of action, as the first day, the creative sense, the "Let there be light." That creative period is going to start in your thinking, and then that sense of "Let there be light," will bring you to the point where you see that light separates good and evil. Then you will come to the point where Soul destroys your sense of evil, and begins to identify good in your thinking, because you have arrived at the third period, where Abraham was. This thing is just as alive today as it ever was: the Scriptures live now. The story is the spiritual scientific story of the forever appearing of the divine idea. Remember, Mrs Eddy says: "Christ's Christianity is the chain of scientific being, reappearing in all ages ..." (S&H 271: 2-3). There is never anything going on but God, so there is no more of God going on today than there was four thousand years ago. Everybody goes through the Abraham, Jacob, Moses, sense of things. It is all symbolism.

Now we come to the place where Abraham is promised a son; when he sees Melchizedek, Abraham says: Yes, that is alright, but I have not got a son. I have no heir. So he has the promise of a son. Now, God did not promise Abraham a son, but Abraham perceived that what he saw of divine reality – Melchizedek, – would be the Christ to him, and remember "Christ, Truth, gives mortals temporary food and clothing" (S&H 442: 22-23), temporary sonship, temporary everything. So Abraham began to realise he would have a son, and that his seed would be as the "sand which is upon the sea shore" (Genesis 22: 17). Sarah was barren, and she was not willing to wait

until the divine idea asserted itself, so she gave her handmaid, Hagar, to Abraham in order that he might have a son, and the outcome was Ishmael. When Ishmael was born, the Scriptures say that Sarah was jealous, and that she implored Abraham to send Hagar and her son away. What does that tell us? The failure to appreciate the individual realisation and demonstration of that which is true always leads to the adoption of material ways and means. That great thinker, Paul of Tarsus, evidently saw that this story was only symbolism. He talks of these things and puts them into the realm of metaphysics, and he says, "It is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman... which things are an allegory..." (see Galatians 4: 21-31). He says that the child of the bondwoman symbolised the law that Moses gave the people on Mount Sinai – it was the law, "and the letter [of the Mosaic law] killeth" (2 Corinthians 3: 6). So Hagar and her son Ishmael were an allegory of the law. But Isaac, Sarah's son, was by promise, and was an allegory of the Christ-idea.

So it is all symbolism of the coming of the Christ-idea. The Israelites chose to have the bondwoman, the law.⁵⁶ This is most significant. They chose the law and they lost the Christ, they would not have it. And so it is today. You may want to take the Christ-idea, but if you are unwilling to go forward with this idea, if you take it back to the theological, emotional God of Pharisaism, and tie it up with that, you will lose it. On the other hand, if you are going to take the son of the free-woman, which today is Science, and if you're going to understand it, and love it, and live it, and prove it, you will be free yourself, – and you will be the son of the free-woman. So none of this is new. Nothing under the sun is new. Remember, all this was written for our instruction and inspiration, and it was all written in the great spiritual era of the Hebrew people by the prophets. But the Hebrew people disowned it. They would not listen. They said, we have the law, and the law can never be changed.

⁵⁶ What is meant is the Mosaic law.

So you see the development of the whole thing. Abraham had seen the Christ-idea, – the promise had come to him of a son, the Son of God, the seed within itself which you get in your third period of Soul; when you understand the nature of God as Soul, you begin to see what it means, you begin to see that you are identified with Principle, that if you will wait on Soul and let it do its work and identify you with Principle, if you will come out of material sense into spiritual sense, you, too, will have the son of the free-woman; but if, like Sarah, you get restless, and you have no vision, then you are asking for the son of the bondwoman, and it becomes your persecutor, as it did with Sarah.

The story goes on, that later three men appeared at the door of Abraham's tent. Who do you suppose those three men were? Life, Truth, Love; the Word of Life, the Christ of Truth, and the Christianity of Love, in some measure. This is what appeared to Abraham's consciousness, and they told him he would have a son, and Sarah laughed. Well, bless her heart, she may have laughed for joy, because there is no doubt that Sarah was a great character, and her name means "Princess."

So Abraham began to see the Person of God. Soul always identifies God, and it begins by identifying it as Father. Then Abraham began to see the Person of God, "the triply divine Principle" (S&H 331: 27), Life, Truth, Love. His vision of the Person of God then enabled him to see the sin of Sodom, and to heal the situation for Lot. We have seen what Lot symbolised. He is just the "old boy Lot," in you and me, and sometimes there is a lot of it! This Lot was not a fellow who lived thousands of years ago, he operates in you today and the thing that will save you from it, is the vision of Abraham, which is Soul sense. The "old boy Lot" needs to be dealt with, he is always in trouble, and he cannot help himself, because he has to be put out of consciousness. Remember, Lot was in Sodom, and Abraham started out to save him, and first he said, if there are fifty righteous men in Sodom, would God save it? And God said "Yes." Then Abraham said, would God save it if there were forty, then thirty, then twenty, and then ten righteous men found there. And

God said "Yes." Abraham realised that if a man had any conception of the true nature of Life, Principle, Soul, Spirit, Mind – even looked at from the viewpoint of the Ten Commandments, – it would deliver him. Mrs Eddy says: "A grain of Christian Science does wonders for mortals, so omnipotent is Truth..." (S&H 449: 3-5). What Abraham first saw, was what we all now see to demonstrate the fatherhood of God, Life. He identified the seven days of creation, and, remember, the focal point of the days of creation is Life. Abraham demonstrated this in the human, – the multiplication of ten.

The story of Lot and Abraham, especially in connection with Sodom and Gomorrah, illustrates the operation of the Christ-idea, – symbolised by Abraham, and the operation of mere belief in Truth, – symbolised by Lot. Mrs Eddy has written of this latter process as follows: "Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward" (S&H 21: 25-27). Also, "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God" (S&H 23: 16-20). Luke writes about the same thing in his Gospel, and about Lot's wife being turned into a pillar of salt. The thinking to which Lot was wedded, sex, was just dead.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife" (Luke 17: 28-32).

Jesus used the story to show the hopelessness of thought that vibrates between the desire for spiritual things and worldliness. Even in the last extreme Lot refused at first to escape to the mountains; he would not give up his mere belief, but preferred Zoar, – a little spiritual progress. "And it came to pass, when God destroyed the

cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt" (Genesis 19: 29).

The whole account of Abraham and Lot is simply a story of spiritual understanding on the one hand, and of mere belief in religion on the other. Abraham saw that his seed had nothing to do with sex, but was wholly dependent on divine Principle, Life, Truth, Love, and the Christ-idea. Lot, on the other hand, regarded existence as material, although at times based on good beliefs. But good beliefs cannot save.

Isaac

Now we come to the story of Isaac, and Isaac was brought forth through promise. Abraham demonstrated the divine calculus which had been constantly appearing to him. His first glimpse of it came when he got the true sense of fatherhood (the Word of Life), the second when he perceived the true idea of sonship (Christ, Truth), the third when he demonstrated that sonship (Christianity, Love); Sarah, no longer a wife, but a God-endowed mother, representing the nature of Love, perceived the necessity of preserving our God-given child in place of the humanly born child. Abraham acceded to this and through his action in dismissing him preserved even Ishmael, even as he had formerly preserved Lot.

Had Mrs Eddy not been waiting and been willing to give up the material organisation of her Church, – the child of the bondwoman, – she would not have been able to perceive the "structure of Truth and Love" (S&H 583: 12) – the child of the free-woman.

It is essential that Christian Scientists should go and do likewise. Thus they will preserve whatever deserves to be preserved, even in the child of the bondwoman. If Abraham had not acceded to Sarah's demand that the child of the bondwoman should not be heir with the child of the free-woman, the whole thing that was developing in his consciousness would have been destroyed; and in like manner, Mrs Eddy, at the age of 68, after having laboured for 23 years to build up

a church, and after having had the church for ten years, closed it down when she saw it would not do the job, but would destroy the idea instead.

You remember, by reading her books, you will see this for yourselves. Today the time has come when a Mother Church cannot live without a mother, and unless we see that, we will be trying to make the child of the bondwoman heir with the child of the free-woman, with the result that we will lose the whole thing, – even Ishmael will go.

Mrs Eddy says: "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections and need no organisation to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance" (Mis. 144: 32 - 145:7).

"God hath heard the voice of the lad where he is" (Genesis 21: 17).

If those in authority in the movement will see that with Mrs Eddy's going there could no longer be a Mother Church, but a Church of Christ, Scientist, in Boston, Massachusetts, and if they will take the bonds of the branch churches, and let them be free and individual, they will serve a useful purpose.

But today the branches are in bondage to the mother that is not a mother, and with which Mrs Eddy herself has nothing to do. She refused to alter the 29 bylaws in her Manual, which gave her complete control, six months before she left us. They sent four lawyers to her, to ask her to alter the bylaws that demand Mrs Eddy's consent, and she absolutely refused to alter them. How can you have a Mother Church without a mother? Mrs Eddy calls the Manual "laws of limitation" (My 229: 26).

You can do things for your babies that you cannot do when they are grown up, so we have to face the fact that we must give up the

bondwoman and her child and accept the free-woman and her child, – the "structure of Truth and Love" (ibid), – or we will lose them both.

Mrs Eddy's church is the child of the free-woman. That which would control, is the child of the bondwoman – lust for power, and so on, – and it would destroy itself and the child of the free-woman as well. Take it or leave it, this is the fact.

Now, put yourself in Abraham's place. Sarah had given her handmaid Hagar to Abraham, and she had brought forth Ishmael; and then Sarah had a child by promise when she saw that she was humanly far too old to have a child. Then Sarah, with great spiritual sense, saw that the child of the bondwoman and the child of the free-woman could not grow together, that in fact they would destroy each other, as Paul points out. So Sarah demanded that Abraham (that state of consciousness that we call Abraham, the Soul sense that was able to identify between right and wrong) should send the child of the bondwoman away, and Abraham acceded. Soul sent the child of the bondwoman away. Soul sense said, "Yes, nothing is true but that which is identified with Principle," and those that save the child of the free-woman can also save the child of the bondwoman. So we must have that state of consciousness that Abraham had, that wisdom that will allow the bondwoman and her child to go. The bondwoman symbolises the church that ceases to be a mother.

The struggle between understanding and mere belief

Now it takes spiritual sense to see these things. This story of the Bible is not a far-off story, it is something that is going on today. The "Abraham" and the "Lot" is the struggle in your own thought between understanding and mere belief, and so the story of the bondwoman and the free-woman is the story we see being worked out in our own church government today. We need not worry about it; it is bound to come out.

History is teaching many lessons, and this history of the appearing of the spiritual idea is absolutely essential to every one of

us. Mrs Eddy says church organisation becomes a danger, and it does. The only thing that is never a danger is spiritual sense. When individuality has gone, vision has gone.

We need not worry about it, our job is to see the Christ-idea, not fight with something or somebody. Seeing the Christ-idea and understanding it, that is what will meet the whole thing. All we have to do is to watch the birth of the "Church Universal and Triumphant" (Man. 19: 6), which is going to give Science, not a religion, to mankind, and it will give it individually and collectively. Today, we are watching the greatest thing that ever happened, and history will prove it.

Now, in this story of Abraham, we come to the place where he prepares to offer up his son Isaac as a sacrifice, although he had been promised that his seed would be in his son. Very often the temptation comes to offer up something that is very dear to us, very real, very worthwhile, in human relationship, or something of that kind, and it is wisdom to hold our hand and ask ourselves first if the thing we are proposing to do is from God. Abraham was wise. The thing he sacrificed was the "ram caught in a thicket by his horns" (Genesis 22: 13) – the symbol of false theology, the belief that man is both spiritual and material. What happened to Abraham was that his Soul sense destroyed his theological sense, which theological sense involved in that day the sacrifice of his first born. You see how Abraham's sense had been mounting up, mounting up, and when he saw the reality of the spiritual idea, he was tempted to sacrifice even the human impression of it, and God did not let him. If you do things humanly you make mistakes, but if you do things divinely, you cannot make mistakes. Abraham acted divinely, so he was not able to make a mistake. That which needs to succeed, will be successful, and that which needs to be safe, will be saved. You see how these things have to do with us today; they are not history, but the activity of the Christ-idea.

Some of the students once said to Mrs Eddy that they thought Rebecca was a bad character because she assisted Jacob in depriving Esau of his birthright; but Mrs Eddy replied that Rebecca was

spiritually minded, and that she saw that unless the birthright came to Jacob, it was going to be lost; so what she really did, was to save the birthright. Jacob, from his birth, exhibited a persistence and a determination to go forward, which eventually won through in spite of his deceit and fear. His merely human character waged continual warfare with this spiritual animus. Fear causes deceit. Mrs Eddy says: "The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed" (S&H 62: 27-28).

All the way through history you see that "woman must give it birth" (Ret. 26: 23). Rebecca loved Jacob, and she saved the birthright – the Christ-idea in that age. Do you realise that in the line of descent which the Bible gives of Jesus of Nazareth, four women are mentioned? And three of them had their children in very questionable circumstances – but, they were spiritually minded women which shows that, although the record was a purely genealogical one, the writer realised that "the seed within itself" would bring forth the Christ-idea. If you examine the record you see that one of the women was a harlot, another was called Ruth, and another was the woman who sat at the wayside as a harlot because Isaac would not give her his second son. Well, the Magdalene too, was a spiritually minded woman, she had been a harlot but she was one of the most spiritually minded women in the world. Thus we see that "woman must give it birth" (ibid).

Isaac loved Esau because Esau brought him venison to eat, but Rebecca loved Jacob because her spiritual sense realised that he would fulfil the spiritual idea. Rebecca saw that Jacob would be greater than Esau even when the children were in her womb. Esau despised his birthright. Isaac did not see, – he never saw, he was always blind to spiritual things. Abraham made all the demonstrations for him, and even had to find him a wife. Mrs Eddy does not even describe him in the Glossary. The only intelligent thing he did was not to go down into Egypt when there was a famine. The real character was Rebecca, she was a real girl, and in that age, woman certainly did "give it birth."

Jacob

Jacob in his life struggle, exchanged "the objects of sense for the ideas of Soul" (S&H 269: 15-16), and so found his true identity as Israel, "ruling with God" (Young's Bible Dictionary). Do you see the danger threatening your "Jacob"? Are you all the "woman"? Rebecca saw the danger, and just as the Virgin took the Saviour and hid him, so Rebecca sent Jacob away into safety. Do you have that woman sense that will give birth to the Christ-idea? Do you see the danger that threatens your "Jacob"? And what is the danger? Materiality, personal things, that is the danger. Remember all these stories were written for our instruction, Mrs Eddy knew everything backwards. She knew what these things meant. That was why, when a crisis arose, she knew how to deal with it. Because of her cultured sense of the Scriptures, and of the developing spiritual idea, and how it will always develop, because the whole story was so clear to her, she knew how to take care of every situation.

And as the history of the spiritual idea and its development becomes clear to you, when an issue arises in your personal experience, in your health, your happiness, your home, your business, your church, or anything else, these symbols of the advancing spiritual idea in the Bible will come back to you and they will inspire you.

All these stories of Abraham, Jacob, Joseph, Moses, symbolise the journey from sense to Soul, the third period of the Scriptures and show mankind the nature of God as Soul and how it operates. Rebecca's vision of the safety and importance of the spiritual idea eventually caused Isaac to bless Jacob on a higher basis. Jacob, fleeing from Esau's wrath, spent the night at Bethel, where he rested on a stone – the divine infinite calculus – and saw that his understanding of this calculus would "spread abroad to the west, and to the east, and to the north, and to the south" (Genesis 28: 14). It was "the seed within itself," the perpetuation of that understanding of reality, which Abraham had gained, and which Isaac had inherited, and which Jacob now perceived for himself in his time of fear – his

besetting sin. He built the future of his mission on this stone, the calculus of Spirit, identified in Soul.

You can always rest on the calculus

You can always rest on the calculus. If you understand the Word, Christ, Christianity and Science, you can always rest.

Through the understanding of the Word, you will hear God forever saying, I am Mind, I am intelligence; I am Spirit, I am substance; I am Soul, I am identified; I am Principle, I am one, I am demonstrating; I am Life, I am individuality, fatherhood; I am Truth, I am consciousness; I am Love, I am fulfilment.

And you will know that that statement is manifesting itself as the Christ-idea where Principle says, I am Life, I am Truth, I am Love, that is my ideal; my ideal is of the nature of fatherhood, sonship, and motherhood, therefore I translate myself; I translate my ideal through Soul, Spirit, Mind, to the point of manifestation.

Then Principle as Christianity says, All ideas are my ideas; every idea is identified with me through Soul, every idea is diversified, classified, and individualised through Spirit; and all these combined ideas of generic man are reflected as Life, Truth, Love.

Then divine Principle says, I am Life, I am Truth, I am Love, I am Soul, I am Spirit, I am Mind, – and there is your Science.

We know that process is going on, and if we are seeking, we hear the Word, if we hear the Word, we find the Christ, but we have to listen. As we find the Christ, and as we use the Christ, we have Christianity; and then we arrive at the point of Being which Jacob rested on – a stone: Science.

This was Jacob's vision, he rested on a stone; the stone that later Daniel said was "cut out without hands" (Daniel 2: 45) and eventually grew and filled the earth; it is the calculus of reality that in our day Mrs Eddy has revealed as a divine system, and which, as the Science of Christianity, will fill the earth, and nothing can stop it.

But it will never grow except on a spiritual basis, that is the only thing that will make it grow. There are millions "athirst in the desert ... give them a cup of cold water in Christ's name and never fear the consequences" (S&H 570: 15-18).

And that is the command to you individually, and to me individually, and to every human being. And Mrs Eddy does not say that somebody will tell you what kind of a cup it is to be or how you shall give it; she says: "Give them a cup of cold water in Christ's name and never fear the consequences" (ibid).

So then, Jacob rested on a stone. If you want to rest, take my advice and rest on your calculus. "The numerals of infinity, called seven days, can never be reckoned according to the calendar of time" (S&H 520: 10-11). All you have to do is to get down to your Bible and your textbook, and learn your days of creation, which lead you up to an understanding of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. Then as you begin to grasp the spiritual meaning of these things you will have numerals of consciousness become clear in thought, they will begin to speak to you, – they are the Word of God. They say, Let there be light, intelligence, law; let there be development, reality; let there be identity, safety, sinlessness; let there be one, demonstration, Science; let there be Life, individuality, multiplication; let there be Truth, consciousness, Christhood, sonship, manhood; let there be Love, fulfilment, motherhood, glory, beauty and holiness.

As you begin to hear that, you begin to understand your synonyms, and this leads you to the understanding of the four orders in which Mrs Eddy placed them as the Word (Mind, Spirit, Soul, Principle, Life, Truth, Love), as the Christ (Principle, Life, Truth, Love, Soul, Spirit, Mind), as Christianity (Principle, Mind, Soul, Spirit, Life, Truth, Love), and as Science (Principle in the middle with Soul and Life, Truth and Spirit, and Love and Mind on either side).

This understanding will enable you to rest on your stone, your rock, and if you build your house on it, the floods will come, and the

wind will blow, but it will stand. You will be in the divine order, where corruption has no place at all.

So we come to Jacob's vision. It was the "seed within itself," the appearance of the understanding of reality which Abraham had, and which Isaac inherited, and which Jacob perceived for himself. It was this that transformed his nature so that he became Israel, a "Prince."

As you understand the nature of Soul, and you see that Soul destroys the tares, – the false calculus of mortality, – and you see it identify the calculus of reality, you too, will be changed, and you will be "a prince of God, or a soldier of God," who has fought a good fight (see S&H 309: 10-13). You too will come into your right inheritance.

So Jacob is not something long ago, Jacob is in you and in me. The whole thing we are reading about is going on within you and within me, and within every human being, and it is the "chain of scientific being reappearing in all ages [...]" (ibid).

This is the most wonderful story in the world; it is so coherent, so intelligent, so lovely, it is so Godlike, and it is so spiritual and scientific. Mary Baker Eddy has given it to us; and we are just at the beginning of it. Mrs Eddy says, it must be conscientiously introduced. She says, "Give to it the place in our institutions of learning now occupied by scholastic theology and physiology ..." (S&H 141: 30-32).

All these things are going to come to pass, every one of them, they are irresistible. This is the church of the future, it is not some place to which you go on a Sunday, and on a Wednesday, it is consciousness, it is Immanuel, it is "God with us." A place to which you can go on a Sunday or a Wednesday may be necessary at present, if it does not do more harm than good, but if it does more harm than good, it will pass away.

One thing is certain, if we are willing to follow the spiritual as Abraham was, and let the child of the bondwoman go, the son of the bondwoman will be preserved. I believe that if I did not give my

understanding of this to the world, I would be a traitor to God, and to my best sense of Mary Baker Eddy's lifework. I know this thing is true; but you cannot get Science merely by playing with it, and "how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10: 14-15).

I do not believe that Mrs Eddy ever meant anybody to tell the other fellow how he should accept, or how he should give, Christian Science. If she had done this, she would have defeated her own purpose. She said: "Let the Word have free course and be glorified" (No. 45: 24), and it is going to have free course. The joy of being able to prove God through Science, the joy of understanding God through Science, is unbounded. What it means to you, in the way it opens up the Bible is beyond words; it makes you "a new creature" in Christ (II Cor. 5: 17); you have a certainty, you have a strength, you have a satisfaction, you have a peace that is indescribable.

Now Mrs Eddy saw this whole thing in the Bible, and she saw the story of how it developed, and she took it out of the Bible. You know, when Mrs Eddy lost Dr Eddy, she was very much overwhelmed by it, and she went away, and her sorrow was very great, and for days she seemed as though she could not pull herself together. Up to that time "*Science and Health*" had only contained the 12th chapter of the Apocalypse, the story of the God-crowned woman (see Revelation 12:1). Then, one day, her friends went to her, and her face was radiant with joy, and she said, "I have found my husband," and she had found it in the 21st chapter of Revelation, the marriage of the bride and the Lamb. Then she included that chapter in the Apocalypse. So you see how these things develop with her; she got her story from the Bible, – the Bible was her only textbook.

You and I have two textbooks, "*Science and Health*" and the Bible. The Christian Science textbook is that which opens the Bible, and the Bible is that which inspired and confirms the textbook. The Bible really stands for the fatherhood and the manhood sense; and *Science and Health* for the motherhood and the womanhood; and you cannot do without that. With these two books, scientifically understood, the world will have its church.

It is absurd to believe that the millions of people in the world are going to leave their religious organisations and come and join ours – not on your life. There is no indication that anything like that is happening. But if we understand Science so that we can explain the Bible to mankind in a way that no one else can explain it; if we can present this message to mankind intelligently, so that it can be demonstrated, so that it lives, then mankind will listen to us, and Mrs Eddy's lifework will not have been in vain.

But if we are going to turn her mission into a small religious organisation, dominated and controlled in every way, shape, and form, we shall be bringing up the son of the bondwoman together with the son of the free-woman, and we shall defeat the whole issue. But we need not worry, Science is going to the world, as "Science vast, ... the song of songs" (My. 354: 22), and it is going to be free, and individual. Being is individual and each of us has to have Christian Science in our own individual way. It is this that will lead on the movement, – generic man, – the advancing consciousness of the Christ-idea.

Moses

Now I want to show you what the story of the plagues symbolises. It is a story that has confused a great many people. If an Almighty God had sent all those horrible plagues on the Egyptians, as He is supposed to have done, He would have been a monster and not an Almighty God at all. Now remember, the Israelites were down in Egypt, they had forgotten what they had learned about the God of Abraham, and Jacob, – they talked about Him but He did not mean a thing to them. Instead they worshipped all the Egyptian gods, and, if I know the Israelites, they sometimes did it to keep sweet with the Egyptians, because that was what they had always done, they had always accepted the false gods of the countries in which they happened to be. Now Moses had gone out of Egypt in thought. He had seen the condition into which the Israelites had got and how they had lost the God of Abraham and Jacob. Moses was a thinker, a great thinker, and he realised that if the people were to be saved, they must

be brought back to God as the only God. So he went back to Egypt, and began to break up their belief in the false gods. Remember that all the experiences that Moses went through, and what he did with the two rods, was just an old story that had been handed down through numberless civilisations. If you read history and see how difficult it was to get into Pharaoh's court, you will realise that the way Moses went in and out of the court is a far-fetched story but at that time Egypt was going through a bad patch. So the plagues were attributed to Jehovah. Ten plagues are recorded but actually there were only seven, as three of them are repetitions.

The plagues that Moses destroyed were the beliefs, – the false worship, – in the thoughts of the Hebrews; that is what Moses destroyed. Humanity's hope was the God of Israel, and the Israelites were down in Egypt, and the God of Israel was being dropped, so Moses destroyed the belief and worship of the false gods of Egypt which the Israelites had accepted. That which is called Pharaoh was the Egyptian state of consciousness in their own thinking.

Read the whole story in Exodus 7: 14 - 12: 20. This is a perfectly logical thinking, or explanation of the plagues. Moses destroyed these false gods in the thoughts of the Israelites, and he destroyed these false gods in the only possible way, through Mind, Spirit, Soul, Principle, Life, Truth, Love. He destroyed them through analysis, uncovering and annihilation, and saved the spiritual idea, and was then able to take the Israelites through the Red Sea and into the Promised Land. It was all made possible because he was able to use metaphysically his translation of immortal Mind to accomplish the translation of mortal mind.

Now you can see that wonderful picture of spiritual analysis, uncovering and annihilation, – mental salvation, the revelation of the Christ-idea – which destroyed the false gods in the thoughts of the Hebrews, and you can compare this with the fantastic belief that God Almighty slew all the first-born in Egypt. This story is perfectly logical, and it shows you the working of the spiritual idea. There is no book in the world that has the wealth of the Bible, and the Key to the Bible lies in the Christian Science textbook. If you see once the

Science of these things, you find it is amazing. It is this Science that will constitute the education of the future.

Now, are we going to be big enough, great enough, Christ-like enough to put what we have into it? That is the question. You can see this picture everywhere. Take the first line of Mrs Eddy's hymn "Feed my sheep, Shepherd show me how to go." There is your Word, it is the seeking. Then her Communion Hymn, "Saw ye my Saviour? Heard ye the glad sound?" This illustrated the Christ. Now remember what your Christianity is, and take her hymn, "Christ my refuge, O'er waiting harp strings of the mind there sweeps a strain low, sad, and sweet, whose measures bind the power of pain." There is your demonstration. Then take her hymn "Christmas Morn," and you will see Science. This pattern just permeates the whole thing.

4th 1000 year period: Kingdom Period

Well now, let us quickly glance at the fourth thousand year period of the Bible, which is called the "Kingdom Period." It is the time when the people demanded a king, and when, in 1000 BC, Saul was crowned king of Israel. This is the period when men began to understand the nature of God as divine Principle, and the minute you touch Principle, you see the idea, because Principle is always that which has an idea, and is understood through its idea. From Principle comes the sense of government and demonstration, so men in that age began to feel the impulsion of the idea of Principle, and this resulted in their demand for a king. If they had known more, they would have demanded the Christ-idea. Well, God commanded Samuel to give them the symbol they desired, and Samuel warned them of the price they would have to pay; he told them that a king would take away their rights, and so on.

Mrs Eddy warned us of the price we would have to pay for demanding a church organisation. Mrs Eddy never wanted an organisation, but she did many things she did not want to do. Do you suppose Jesus wanted to be crucified? Of course not. He allowed

himself to be crucified because he had to prove the Christ, and this was the only way he could prove it.

When "Miscellaneous Writings" by Mary Baker Eddy was first published, Mrs Eddy told the teachers in the movement to stop teaching for three years, and to let the pupils study "Miscellaneous Writings," but there was such an uproar from the teachers, that Mrs Eddy had to withdraw her order. I believe if they had obeyed her at that time, she would have stopped the teaching, and turned everybody to the books. One of the last things she said about the movement was three days before she left us when she was out, driving, with one of the members of her home. She said, "If they had obeyed me, I might have done it."

Now, Mrs Eddy says that "Class teaching will not be abolished until it has accomplished that for which it was established" (My. 241: 2-4). This indicates that it will be abolished; and she goes on to say that the time for this will be when we get "the elucidation of the higher meaning of the Scriptures" (ibid). I believe that the elucidation of the higher meaning of the Scriptures has started, and that men and women, like you people, can begin now to understand "the higher meaning of the Scriptures;" and once you have begun to put time and thought into it, you will not go back to class teaching, because it will have done its work. In Mrs Eddy's time, class teaching was perfectly safe, because she controlled the whole activity, but it has fulfilled its job, like all those things.

So in this story Samuel warned the people about having a king. "As we rise the symbols disappear" (Hymn 108: 3), and when seekers turn unreservedly to the Bible and the Christian Science textbook for instruction, "for all shall know me, from the least to the greatest," (Hebrew 8: 11) and "laws of limitation" (My. 229: 26) will disappear, as Mrs Eddy meant them to disappear. So Mrs Eddy said "class teaching would not be abolished until it had accomplished that for which it was established, namely the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures" (ibid) and that is what is taking place in the world today, – it has started, and it will go on.

Even in Hebrew history, when the consciousness of the Christ came to the people, the ark of the Covenant that Moses had built in the wilderness disappeared. So, "as we rise the symbols disappear." Eventually the idea of a king was made manifest in the fifth thousand year period of Bible history through Jesus of Nazareth as the King of Kings. So when we call for a king, let us have the King of kings, let that king be the Christ-idea, – universal, impersonal Truth.

Let that fourth period of history, the Kingdom Period, teach us something. The attempt to substitute personal government for Principle must always be temporary, or it will be a failure, and even the temporary stage must be in subordination to Principle. The human mind ever calls for a king, for someone to show it the way, someone to bear its burdens, someone to tell it what to do. Until we learn that in Principle alone, and the demonstration of Principle, lies man's salvation, we are never safe. All that is not of Principle, Principle will disown.

David

Now I want to take with you the story of David and Goliath. You know the theory is that David wrote the Psalms. Historians, however, say he never wrote a single Psalm, and I do not see how he could have written one, because the people belonging to his period did not write; but he might have repeated them. The prophets who gave these wonderful Psalms of praise to God could not get them over unless they attached them to somebody well-known, somebody like David, so they said David wrote them.⁵⁷ Sometimes a period of three or four hundred years went by before what they prophesied could be uttered, because it was considered sacrilegious to say anything at that time that had not already appeared in the Law – and so it is today.

⁵⁷ The dating of individual psalms is extremely difficult, just as the question of their authorship. They were evidently written over a number of centuries, from the early monarchy to post-Exilic times. See Encyclopedia Britannica Ultimate Reference Suite 2010.

The story of David and Goliath is questionable from a historic point of view. Historians⁵⁸ say it is impossible and never happened. From a spiritual point of view it is both understandable and scientific. It comes to us in the fourth thousand year period of the Bible, the Kingdom Period, when the nature of Principle's idea was being grasped and understood. It was during this period that men began to say, "his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6). Goliath was a type of personal sense in its highest attenuation of organisation, so-called strength, and authority. David, in his desire to demonstrate spiritual power, Principle, chose for himself five smooth stones from the brook.

He evidently had grasped something of the fact of Life in and of Spirit, the ordered sense of reality that could be demonstrated individually through an understanding of divine Principle. David saw that nothing but complete reliance on the spiritual, and what one has proved of the spiritual, is of any avail.

His victory over Goliath is one of the outstanding stories of the Bible, symbolising the superiority of spiritual power over so-called material power and organisation. You see how thought was associating the idea with Principle at that time, – "The everlasting Father, The Prince of Peace" (ibid). The five smooth stones symbolise what Mrs Eddy saw, "Life in and of Spirit" (Mis. 24: 17). Mrs Eddy, referring to this story, says, "Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath" (S&H 268: 9-13). The whole thing is mental. David relied on an understanding of "Life in and of Spirit" (ibid), – that is, the fatherhood of God, the individuality of man, the eternity of man, the sense of divine metaphysics, and of ascending thought. He relied on an ordered way, and he relied on nothing else, and he used that understanding to destroy the power of material organisation.

⁵⁸ In 1946

"The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death" (S&H 288: 20-26).

"Of the lineage of David, like him he went forth, simple as the shepherd boy, to disarm the Goliath. Panoplied in the strength of an exalted hope, faith, and understanding, he sought to conquer the three-in-one of error: the world, the flesh, and the devil" (Mis. 162: 30 - 163: 2). So the understanding of "Life in and of Spirit" (ibid), was just dawning upon men at that time, and the Virgin caught it soon after. David was getting the sense of the Word as the Christ, and with it he destroyed material organisation, which in that age was called "Goliath." It is just a wonderful symbol, for you and me to use in our own experience.

The two kingdoms of Israel and Judah, the Northern Kingdom and the Southern Kingdom, were united for the first time in David's reign, – he had found some sense of the Word as the Christ, Soul uniting the Word with Principle and individualising it in Life. So David's understanding of God as Principle united the nation and established Jerusalem as the symbol of the true idea. David saw some measure of the Christ – that Mind, Spirit, Soul must be identified with Principle, and that when it is identified with Principle, it would operate as "Life in and of Spirit" (ibid), and this was symbolised for him by the five smooth stones. And then he was able to unite the two kingdoms in one.

After the time of David they were not able to hold together for long, and the Jewish people have never been able to hold together since, because they do not accept the Christ-idea. So David's understanding of the nature of God as Principle united Israel and Judah as one nation. It was the lack of this understanding that distracted them and split them apart. From that time on, the Jews as a nation seemed incapable of inheriting the promises made to Abraham, Jacob, Joseph, and Moses, but the truth is that all men

have inherited these promises in proportion as they have been willing and able to accept the Christ-idea as demonstrated by Jesus. The kingdom will be reunited when the Jew accepts the Christ, and is thus united with the whole of mankind. The Jew, like many believers, is willing to accept God as Mind, Spirit, and Soul, and as some measure of Principle, – that is, as creator, as good, as that which can be identified, and as the one power. This is the 3 1/2 days, so often used as a symbol in Revelation; but like many believers he is not prepared to go further and demonstrate God as divine Principle, Life, Truth, and Love. Undoubtedly David had a glimpse of this further revelation of God. Thus he was able not only to unite Israel, but his seed – or understanding, – enabled those who came after him to bring forth the Christ as the man, Christ Jesus. So Jesus may quite rightly be said to have been of the seed of David, the seed of the woman, through which alone the Christ can come.

So, remember, David saw the Word as the Christ, "Life in and of Spirit" (ibid), and this united the nation as one; and as David saw the Christ-idea, it was the seed within itself, the seed that eventually brought forth the Christ-idea. So this story is much bigger, and finer, and holier, than a mere personal encounter between a shepherd boy and a giant. It is one of the living vital symbols that takes place in your life, and in my life. We have to use the stones which show us that Life is not limited, that Spirit is not matter, – the five "chief stones in the temple of Christian Science" (S&H 288: 20) – and as we do this we will be David to the situation, and we will slay the Goliath of material organisation, each and every one of us.

The reason these Bible stories have lasted and will continue to last, is that they are wonderful, vital, living things. They are all built on the one, three, four, seven, ten and twelve, – the divine symbols that run through the Bible.

Elijah

Now we come back to the book of Kings, and let us take a few instances from the life of Elijah. It is said that Elijah was the greatest of all prophets. He appears on the scene suddenly and dramatically in the reign of Ahab. He was a man of the wilderness. The breach between the Northern Kingdom of Israel and the Southern Kingdom of Judah had never been completely healed. It seemed that the story of Solomon and the two women with their children was never fulfilled according to his judgment.

You remember the story of Solomon and the two women, who each had a child. One woman lay on her child and killed it, then she exchanged her child with the other woman's child. The story is, the two women went before Solomon, and he said, we will cut the live child in two and give the women half each. The mother of the child cried out that they were not to do that. The other woman said that they should cut it in half. This was considered great wisdom on Solomon's part.⁵⁹ Solomon was talking about the two kingdoms, and the child was the Christ-idea. Now we have got to learn to read the Bible in this way. These incidents are not mere personal happenings, they are great spiritual symbols, and they pervade the Bible. The prophets took these incidents and made them great symbols to teach Israel, and mankind, their lessons.

So we must be a true mother, and not overlay our child. Mrs Eddy says: "Teacher and student should also be familiar with the obstetrics taught by this Science" (S&H 463: 5-6). Our desire for all human things, which includes organisation, would tie up our child so that we would overlay it; and then we would want to steal somebody else's child, so that somebody else's child is destroyed. All this is spiritual symbolism, and it is for our instruction. So it seemed that the sword divided the kingdom because Judah, as the mother of the child, had not enough motherhood to give it birth. Until we regard the Christ-

⁵⁹ In this way the real mother of the child was discovered, trying to protect it to the last, even if this meant she would have to give it up herself. (See 1 Kings 3 16-28)

idea as born solely of Principle, and therefore as being wholly impersonal, we will overlay it in a false sense of motherhood; and then we will try in vain to rob the true mother of the idea, which is impossible, and never succeeds, and could not succeed. So the Northern and Southern Kingdoms lasted under Solomon, but no longer. Under Solomon they disrupted, and when Solomon's son came to the throne, they broke up and the Northern Kingdom disappeared, because the Assyrians came and took the people away into captivity.

Now, Elijah on Mount Carmel proved the very presence and power of God, that could destroy the prophets of Baal. It was not a physical happening but symbolised Elijah's lifework, and if you study the story closely you will see this is undoubtedly true. When Elijah came, Jezebel was at the height of her power, she had married Ahab, who was king of Israel, and she was a princess of Syria, which was immersed in the worship of Baal. So this was the battle Elijah had to fight, and it took years to do it. The story of the happening on Mount Carmel is just a symbol of the whole thing.

Elijah founded the great prophetic movement, and he came into the picture about 820 BC. He had told Ahab there would not be rain in Israel, until he, Elijah, said so. Elijah knew that nothing affected the Israelites more than the lack of rain, and he knew what Mrs Eddy so often tried to impress upon her followers, that weather conditions were always the outcome of thought. He also knew that the Israelites' worship of Jehovah partook in a great measure of burnt sacrifices, that is, sacrifice by fire, indicating the complete destruction of the material. He therefore prepared himself to demonstrate along these two lines.

In the whole story we see clearly the operation of the Word and the Christ, translating, through the three degrees of the "Physical," the "Moral," and the "Spiritual," the reality and supremacy of spiritual things, and the nothingness of material things. It is interesting to note that at the beginning of this whole experience, Elijah was told, "Turn thee eastward" (1 Kings 17: 3), that is, to the Christ, for it was in this age, the Kingdom Period, four thousand

years from Adam, that inspired thought was beginning to feel the first impulse of the coming of the Christ, the true idea of Principle.

Elijah saw that the worship of God on which the future of Israel was dependent, was in danger, through intermingling the worship of Jehovah with the worship of Baal. It seemed that the worship of Jehovah was about to be submerged completely in the worship of Baal. Elijah knew that the dew and the rain were but symbols of reality, and especially so to the Hebrew people. In some measure he knew that Christian Science "resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S&H 269: 14-16), and that the understanding of God, as divine Principle, would enable one to demonstrate these facts. Elijah understood something about translation, because he knew the Word as the Christ. You remember the ravens were the birds of prey in the ark. They stand for depravity. But Elijah translated this sense out of the physical, he exchanged "the objects of sense for the ideas of Soul" (ibid), and the ideas fed him. Then he had to go forward into the second degree, the "Moral," where the widow woman fed him with bread and with oil – symbols of Truth and Love, which naturally sustained both herself and her son. This widow woman was gathering two sticks, symbolising the Word and the Christ, both of which had been demonstrated in some measure in the experience of Israel, and which she was now attempting to identify. The widow woman symbolised Elijah's own thinking that was trying to gather them into the focus of spiritual ideas. You remember the story of the widow woman's son, and how Elijah revived him for her. He stretched himself three times on the child. So, first of all in Elijah's experience, you get the ravens and the brook that dried up, – he had to translate the lowest type out of the "Physical" into thinking, and the brook dried up, because it was only belief. Then he had to raise the "Moral" symbolised by the gathering of two sticks, – the Word and the Christ-idea. At this time Jezebel was setting up the altars of Baal everywhere, and Israel was being starved of the child, – the Christ-idea. So, in the story of the widow woman and her son, Elijah demonstrated the oil and the wine in the "Moral" for himself and his "child"; but it seemed even then that his child would die, and he had to resurrect it. If you read these

experiences carefully, you will find that Elijah would make the most wonderful demonstration, and then would be cast down and have to resurrect his thought. Did this widow woman symbolise to Elijah that measure of spirituality in the Hebrew people that he realised to be there, in spite of the Baal worship? Did she symbolise then their ability to conceive the divine idea of God? The belief was that she was a widow, that the Lord Jehovah was no longer her husband. This story symbolises the state of thought in Israel, for the true idea had been conceived there, but was dwindling rapidly, and there was no fresh conception taking place – no new vision. Then Elijah came on the scene, and revived the idea which was symbolised in this story as the son of the widow woman, "and she, and he, and her house did eat many days" (I Kings 17: 15).

Having demonstrated the second degree, the "Moral," which so often accomplishes healing, Elijah had the moral courage to face Ahab, and to command him to gather together all Israel and the false prophets. Elijah now demonstrated the third degree, the "Spiritual," when the altar, and the stones, and the water, and the bullocks, all symbols of material sacrifice, were consumed in what Mrs Eddy describes as "the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error" (S&H 558: 17-19). Mrs Eddy also writes "in the third degree mortal mind disappears and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, (the last shall be first, and the first last), so that God and His idea may be to us what divinity really is and must of necessity be, – all-inclusive" (S&H 116: 4-10).

Much healing has been done on the basis of the second degree – the "Moral" – but morality alone will not do it today. When Christian Science was first discovered, healing was often done on the basis of "Thy faith hath made thee whole" (Luke 17:19), but it will not do it today. Jesus is crucified in the human mind today, and you will have to demonstrate with Science. Mrs Eddy tells you this very plainly. So in the story Elijah was now ready to demonstrate the third degree, the "Spiritual." He first let error analyse and uncover itself and its

nothingness, and then he proceeded to demonstrate the annihilation of error and the reality of the one all-inclusive God, good. So he took twelve stones, just as Joshua did, – symbols of true demonstration, of "the stars in the crown of rejoicing" (S&H 562:16), the Tribes of Israel, and the twelve Apostles. With these stones he built an altar unto the one God. He put the wood in order, and cut the bullock in pieces, and laid him on the wood. Then he said, "Fill four barrels with water" (I Kings 18: 33), and pour it on the sacrifice three times. This symbolises the Word, the Christ, Christianity and Science at the point of Life (the water of Life), operating through some sense of the Word, the Christ, and Christianity.

Whether this thing actually occurred as a physical happening on Mount Carmel, nobody knows, but it certainly was a symbol. Elijah let Baal's prophets do all they could. Jesus said: Try and crucify me, and still I will prove the Christ to you. So Elijah let Baal's prophets do all they could, and then he had four barrels of water poured on the sacrifice three times, symbolising the twelve of demonstration. This is the application to the human, the point where Mrs Eddy discovered Christian Science. Science is Science itself, which operates when applied to the human, as Christian Science.

It is evident that Elijah demanded a clean-cut demonstration of the destruction of material belief, and the proof of the reality of Spirit. He had originally said: "And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken" (I Kings 18: 24). Elijah well knew that in the first degree of the "Physical," or the second degree of the "Moral," artifice and delusion could claim to imitate the demonstration of Principle, but that in the third degree of the "Spiritual," – "Understanding," – there could be no mistake. He knew that the result would be final, as it always is in the third degree.

The climax of the story is wonderfully told: "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I

am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there" (I Kings 18: 36-40). Elijah saw that although the fire had consumed the sacrifice, the demonstration was not yet complete, and to convince Ahab he said: "Get thee up, eat and drink; for there is a sound of abundance of rain" (I Kings 18: 41). You remember that Jesus commanded them to give food to the maiden after he had raised her from the dead (see Luke 8: 55). This was to establish his demonstration.

Then Elijah went to the top of Carmel and bowed himself upon the earth, and told his servant to go up and look toward the sea seven times. He was bringing his demonstration to them through the days of creation. When we have objectively attained to reality, we must subjectively establish reality in the human. Thus the Christ becomes "The divine manifestation of God which comes to the flesh to destroy incarnate error" (S&H 583: 10-11). At the seventh time the servant beheld a little cloud arising out of the sea, "like a man's hand" (I Kings 18: 44). Power was being manifested. And the story concludes "And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain" (I Kings 18: 45).

Whether all this occurred in history or not, matters very little, although it constitutes a good proof; but the symbol that has described this wonderful thing for humanity throughout the ages, is another proposition altogether. The completeness of this symbolism describing Elijah's lifework reminds one of the case on trial in *Science and Health*, and its completeness, symbolising the practice of Christian Science.

At this point in Elijah's story, malicious animal magnetism, operating through Jezebel, – typifying harlot and Babylon, – claimed to be able to reverse and destroy Elijah's demonstration. So he arose and went to Beersheba in Judah, – it was from Judah that the "seed of the woman" which brought forth the Christ-idea, came. There he left his servant, while he himself went a day's journey into the wilderness. Elijah's struggle now was to meet the argument that he had been using the old methods of his father's, – the second degree, – in slaying Baal's prophets. He declared, "I am not better than my fathers" (I Kings 19: 4). The belief was that the destruction of error by a process such as he had needed, inevitably brought death to all concerned. But an angel, one of God's ideas, touched his thought, and there at hand was food and drink, both spiritual and material, enabling him to go forward to Horeb, the mount of God. He had been back in the second degree, but he could see that divine Love had prepared all that was necessary for his demonstration. Mrs Eddy writes at the end of the case on trial which symbolises Christian Science Practice: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (S&H 442: 22-25).

At this point of the mountain, Elijah heard the "still, small voice" (I Kings 19: 12), and realised that God was not in the wind, nor in the earthquake, nor in the fire, but in ever-present Truth, the Christ-idea, "the divine message from God to man" (S&H 332: 10). His new vision inspired him even to the point of seeing what Elisha would do for him, as was proved in later days. He saw also that there were seven thousand faithful men in Israel, – the sevenfold nature of God, infinitely manifested and fulfilled.

There is no doubt that this story of Elijah's lifework and experience was written by some spiritually minded persons who gathered together the record of Elijah's life and symbolised it in one of the most accurate, scientific, descriptive, and satisfying stories of the Bible. The detail of this story is wonderful beyond words.

We are now beginning to see the Christ-idea demonstrated through Principle in the prophetic garment, and some measure of the

beauty of holiness which eventually manifested itself in the birth of Jesus. The mixed theology of Abraham, Isaac, and Jacob, in which God was the supreme Deity, but in which there were also many gods; and the theology of Moses in which Jehovah was the Jewish tribal deity, the God of War, and in which the Israelites alone were his "chosen people," is developing into the prophetic age where "material sense" disappears "before the conscious facts of spiritual Truth" (S&H 593: 5). Elijah, in his lifework, truly introduced and in some measure established this new era, the prophetic age of the universal God and the divine Christ.

Elisha

Now Elijah saw he had to go "beyond Jordan." Elijah had entreated Elisha to remain in Jericho, probably to try his faith, but Elisha refused. When they reached Jordan, Elijah took his mantle, – his consciousness of the power of Mind, (that with which he was clothed) – and wrapped it together, – brought it into the metaphysics of Mind – and smote the waters with the power of Truth, and "they were divided hither and thither" (II Kings 2: 8) (Spirit), "so that they two went over on dry ground" (Soul). Was the double portion that Elisha demanded of Elijah, the ability not only to know God as Mind, Spirit, Soul, Principle, but as Principle, Life, Truth, Love? Had Elijah at this period foreseen and demonstrated the fulfilment of the seven days of creation for himself, that demonstration which Jesus later fulfilled for all mankind? Elijah's answer to Elisha indicated that this understanding was available to all who could perceive it. Elisha not only understood and perceived Elijah's understanding and demonstration of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love, but he saw that it was essential for him to re-cross Jordan with this impersonal sense of Principle, (for even the person of Elijah had now disappeared), and to bring a prophetic view, a foretaste of what Jesus later fully revealed and demonstrated, to the children of Israel. Jordan symbolised the boundary, and Elijah had gone "beyond" it. He had seen that the message was for all mankind, so he crossed Jordan with

his vision, his consciousness of Truth. Then, when Elijah had gone, Elisha saw that he would have to take Elijah's message back to Israel. So he smote the boundary again and went back with it.

I think that story of Elijah, symbolising his lifework, is the most wonderful thing. Remember that this was all written by the prophets between 900 BC and 300 BC, from the standpoint of their spiritual sense. They were symbolising the birth of the Christ-idea, and they did not care a rap about the history of the thing.

I expect you are all familiar with the story of the Shunammite woman (see II Kings 4: 8 ff.). She glimpsed the spiritual fact and was faithful to it. Did she symbolise to Elisha his own conduct with regard to the spiritual idea and the Hebrew people? Was his own spiritual consciousness of the Christ-idea the mother that would not admit the death of the child under any circumstances? Did it symbolise to him Israel's barren motherhood, and prophesy the birth of the idea as Jesus, the idea which was eventually resurrected through an exact spiritual understanding of God? Whether the incident of the Shunammite woman is historical or symbolical, is of little moment.

If only I had time, I would like to take Isaiah, Jeremiah, Ezekiel, Hosia, Amos, and Malachi with you, for they are all telling the same story with the same symbolism. When you have been through the Bible, the whole thing opens up with such accuracy and certainty, such spiritual sense, that you can no longer doubt it. Remember that Mrs Eddy says, "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began" (S&H 534: 24-26).

We must remember there is only one side to every question, and that is the Christ side. I very much like the story of the three young Hebrew men and the fiery furnace (see Daniel 3: 1 ff). Apparently this story was the work of one of the prophets and was written only 150 years before Jesus. When these young Hebrew men had come through the furnace, there was not even the smell of fire on their garments. You know, we have the "pearl of great price" (Matthew

13: 46), Christian Science in its Science, and I am going to sell all that I have and buy it. If you have the one thing that matters, why, then, you have everything.

Layout of Science and Health

Now I want to tell you this: in Mrs Eddy's textbook there are 16 chapters⁶⁰ (apart from the Glossary which contains definitions, and the chapter entitled Fruitage). There are 16 chapters on the pure metaphysics of Christian Science. The first four chapters contain the Word as the Word, the Word as the Christ, the Word as Christianity and the Word as Science. The second four chapters contain the Christ as the Word, the Christ as the Christ, and so on, throughout the 16.

5th 1000 year period: Layout of the Gospels

You find the same thing in the four Gospels, and all the writers on the Scriptures confirm this. They do not know what lies behind it, but they say that Matthew's Gospel is the record, the genesis, and that it was written many years after the Gospel of Mark. Matthew gives the creator sense, and Mark tells the story of the Christ. Mark's gospel is called the story of the ideal, the faithful servant.

So the divine Spirit put Matthew's Gospel first, although it was not written first, just in the same way as the first chapter of Genesis was put first, although it was written many years after the second chapter.

Luke tells the story of the man, it is the story of Christianity; and John's Gospel tells the story of God, it is the story of Science.

⁶⁰ Mrs Eddy concludes the 16th chapter of the Textbook as follows: "The writer's present feeble sense of Christian Science closes with St. John's Revelation" (S&H 577: 28-29) – a clear indication that the 16th chapter completes the Textbook.

Matthew

Matthew was a tax-gatherer, of all men the most hated and despised by the Jews. As a publican he paid the Romans a lump sum, and then collected the taxes for whatever he could get, – and the more the better. It is evident that in Capernaum he had heard Jesus speak, and was troubled in his mind. Despised by the Jews, and scorned by the Romans, although wealthy, his lot was not an easy one. Matthew, and his amazing career, are outstanding in the annals of the early Christian history. This hated tax-gatherer was a real fellow, and as he sat at the receipt of customs and heard Jesus talk, his spirit was moved, and all his greed, his brutality, melted; so when Jesus said, "Follow me," Matthew left all and immediately followed him. It was Matthew who gave a great supper, and invited his friends, his fellow-gatherers, and Jesus addressed them all. Matthew was not afraid to tell "the other fellow" what he was, and when he heard the Christ, he told all the people to come along because he had found the real thing. Jesus' courage and wisdom in selecting a publican to be one of his disciples is amazing, but Matthew proved to be a wonderful disciple.

It is thought that most of Matthew's Gospel is based on Mark's writing. It was probably written about 70 AD. His death is not recorded, but he laboured valiantly after Jesus' ascension in many parts of the world to spread the gospel.

According to the record in the Gospels, Jesus fed the multitude on two occasions. On one occasion he fed five thousand, – the point of Life, or the Word. On the second occasion he fed four thousand, – a higher sense of the synonymous terms.

There is no question whatever that the story of the feeding of the five thousand is told through symbols, and is to illustrate Jesus' feeding of the multitude with the bread of Life, "Life in and of Spirit" (Mis. 24: 17), – the Word. It is recorded that Jesus "took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude" (Matthew 14: 19). Surely as Jesus instructed the

disciples, so they in turn instructed the multitude. To Jesus' inspired state of consciousness, things and thoughts were one and the same thing, but he was a great deal more interested in giving spiritual thought to the multitude than in multiplying the phenomena of bread and fish. Later he accused the multitude for coming only for the loaves and fishes.

The so-called miracle always has, as its basis, spiritual thought and demonstration, and this is the important part about it. "... and they took up of the fragments that remained twelve baskets full" (Matthew 14: 20). Here was the symbol of authority and demonstration. "And they that had eaten were about five thousand men, beside women and children" (Matthew 14: 21), the five symbolising the period of Life, wherein the Word is fulfilled as the Word of Life.

It is evident, that after this feeding of the multitude, Jesus felt the need to go up into the mountains to pray and to be alone, and then in the fourth watch of the night he came to them, walking upon the sea. Had his prayer been a full realisation of the Word, the Christ, Christianity and Science? Peter's impetuosity to walk on the water, and to go to Jesus, was more than he could demonstrate, but the Christ was always there to save, and to rebuke the lack of faith and understanding. Jesus could annul the human law of gravity, not only for himself but for others, he was working in the realm of divine Science, and could demonstrate complete authority, not only for himself but for all men. To multiply bread and fish, to disprove the law of gravity, and to still the wind, were all natural demonstrations of divine power, demonstrations of the divine, infinite calculus. He was indeed the "Master Metaphysician" (My. 222: 8).

Then, you remember, in Matthew 15: Jesus fed the multitude for the second time. On the first occasion he fed them on the bread of Life multiplied, now he fed them on the seven days, fulfilled in Life, Truth, and Love, – the tri-une nature of God, the Father-Mother God, the Holy Ghost, or divine Science. He fed four thousand symbolising the fourfold calculus of infinity and reality, and "they took up of the broken meat that was left seven baskets full" (Matthew 15: 37),

symbolising the completeness of that which remained in their thoughts to perpetuate itself.

Before Jesus fed the multitude, he had healed them. This healing had prepared their thought for the spiritual teaching he was about to give them. When the disciples indicated that it was a desert place, did it mean that the multitude were ready to leave the material and to grasp the spiritual? If Moses had fed two million in the wilderness for forty years, Jesus' feeding of the multitude with bread would have been a very immature demonstration in comparison. But if he fed them with Science, and Truth, in a way that Moses had never known, then his demonstration was vastly progressive.

This story illustrates Jesus' demand and desire that the feeding of that multitude, and the multiplication of bread and fish, should be regarded from the spiritual standpoint of feeding thought with spiritual fact, rather than from the standpoint of material food. Evidently there was a danger of their misunderstanding what had happened, and the significance of it, and Matthew records how Jesus forestalled that danger. All demonstration in the physical is but the "outward and visible sign of an inward and spiritual grace."⁶¹

So, Jesus said: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16: 3). Immediately following this warning, he tested his disciples by asking them, "Whom do men say that I the Son of man am?" (Matthew 16: 13). When Peter declared that he was "the Christ, the Son of the living God" (Matthew 16: 16), Jesus assured him that "flesh and blood" had not revealed it to him. Nothing material had convinced Peter, – neither the feeding of the multitude, nor the healing of the sick, but "my Father which is in heaven" (see Matthew 16: 16-17). Demonstration is necessary but secondary. Inspiration is primary and essential. Having this inspiration, Peter had the key to the kingdom of heaven, and it is upon such understanding that the Church of Christ is built. No mortal man can grasp this fact, but only the

⁶¹ See footnote no.33 (p. 79)

spiritual man. Then Jesus charged his disciples "that they should write and tell no man that he was Jesus the Christ" (Matthew 16: 20). Mrs Eddy writes: "It was now evident to Peter that divine Life, Truth and Love, and not a human personality, was the healer of the sick, and a rock, a firm foundation in the realm of harmony" (S&H 138: 6-9).

As we grow in grace and spirituality, we are going to interpret the Bible, and this will be the "new tongue" (see Mark 16: 17). This is how Mrs Eddy did it, she resolved "things into thoughts," and "exchanged the objects of sense for the ideas of Soul" (ibid); you cannot take a single case of healing that Jesus did, and examine it carefully, without seeing a perfect lesson in it. I have gone through every case that Jesus healed, and each has a perfect lesson in it, showing how Jesus "exchanged the objects of sense for the ideas of Soul" (ibid).

You remember in the case of the epileptic boy (see Matthew 17: 15 ff. and Mark 9: 17 ff.) that Jesus first dealt with the multitude. He said: "O faithless generation, how long shall I be with you? how long shall I suffer you?" He rebuked the thought of the multitude. Then he addressed the father's thought distinctly three times. At first the father's thought was turbulent; then the father said, "but if thou canst do any thing, have compassion on us, and help us" (Mark 9: 22). Lastly, the father said: "help thou mine unbelief" (Mark 9: 24). Jesus then turned to the case, – but not before, – and rebuked the foul spirit, and it threw the child down, and they all thought he was dead, but Jesus lifted the boy up above the error and the boy was healed.

Mark

Let us briefly consider Mark's Gospel. Mark was a Jew, and he wrote in Aramaic. He was an interpreter for Peter, and obtained all his information from Peter, so it is hardly surprising that Mark should write from the point of view of the Christ. The record is that he never heard Jesus speak. He was the cousin of Barnabas, and lived with his mother in Jerusalem, where Peter was a constant visitor.

Later he had a quarrel with Paul, and for a time Paul condemned him severely, but eventually Mark and Paul became friends, and he went to Rome to help Paul. There is no record of his death.

Mark's Gospel is said to have been published in 63 AD. It was the first Gospel to be written, and both Matthew and Luke are said to have obtained much information from it.

Now let us see the way we have come:

There is one infinite Being, divine Principle, or divine Principle, Love, to give it its full name, and Love gives the clearest idea of the infinite. That one divine Principle, Love, is infinite, and cannot be understood as a whole, therefore as Mrs Eddy says, "Spiritual teaching must always be by symbols" (S&H 575: 13-14). To symbolise that one divine Principle, Love, you start with a threefold aspect, giving the threefold essential nature of Principle, – Life, Truth, Love. As you look at this from the aspect of pure Science, divine Science, or absolute Christian Science, you will begin to see that the nature of God as Life, Truth, Love, operates. First you get your city foursquare, symbolising the oneness of infinity. At the North you have the Word of God, one Life, one Being. At the East you have one Christ, one Son of God, one consciousness (Truth). On the South you have one infinite All, divine Love, one divine Mother. On the West you have divine Science, infinite Principle, Love, the infinite One. That is your symbol; first oneness, then a sense of the oneness of Being in four aspects of the Word, Christ, Christianity, divine Science. That is your city foursquare (see S&H 575: 18). As you look out from God, from the infinite One, you symbolise it still further, because you want to use it in demonstration; so you begin to use your four aspects in the only way you can use them, through Life, Truth, Love, operating as the Word, Christ, Christianity and Science. So you have three things operating in four ways and that gives you the twelve "gates" (see Revelation 21). These gates lead you to the city of our God, and there you will find what Mrs Eddy calls "absolute Christian Science" (S&H 465: 4-5), the combination of Life, Truth, Love, as the Word; Truth, Life, Love, as the Christ; Life and Love, as Christianity, and Truth and Love, as Science.

Then you want to apply this sense of absolute Christian Science to the human, and you begin to use the nature of God as Soul, Spirit, Mind. At this point you come to the coincidence of Christian Science and absolute Christian Science. But remember, you began with your sense of One, – you began by thinking subjectively. When you begin to learn mathematics, you use your numerals to learn about mathematics, but when you understand mathematics, you look out from the principle of mathematics, you use your numerals to demonstrate it. So in Science, as we have seen, you use your symbols to learn about the infinite, but when you reach the understanding, that Being is One, that there is only one consciousness, then you look out from God, and that is because you are included in God – because you come from God and return to God. Then you begin to think subjectively; you see that the infinite One must be symbolised first by four aspects of oneness, and as you blend these with your symbols, you get twelve gates, – Life, Truth, Love, operating as the Word, Christ, Christianity and Science. Then you come to the city of our God, and you begin to understand and use the creative nature of God as Soul, Spirit, Mind, where Soul translates, and Spirit diversifies, classifies and individualises every idea of Mind.

Now, there is the picture. I do not think I have told you anything extraordinary, – as far as I know, I have told you what is in the Bible and *Science and Health*, and as I have said, you people, who have listened to these talks will never be the same again. Remember, when something comes to us that is of God, it lives, and it becomes both individual and universal. The manna of yesterday goes bad on you, but the Christ-idea comes to you today as Science, even in small measure, and as you use it, it multiplies beyond words. So get this thing for yourselves, and having got it, go out into the highways and byways, as God tells you to do, and give it to your fellow man, because we are living in a world that needs it woefully badly, and it is up to each and every one of us to see that mankind is given the Science of Christianity.

We have been thinking together of the things of God, – we have reasoned together of the things of God, – and whenever you do that,

the "dayspring from on high" (Luke 1: 78) comes down to you; you are listening, and the Christ comes, with healing and redemption and salvation. And let me say this to you, the answer to it all is in the two textbooks, the Bible, and *Science and Health*, – stick to them!

End of Talks on the Science of Christian Science by John W. Dooley, given in Zürich, Switzerland, from 21 – 29 September 1946

Annex I a – Overview 1000 Year Periods and 7 days of creation

Although John W. Doorly certainly would have loved to take this fifth thousand year period of the Bible record with everyone in full detail – from the Gospels through to Revelation – his seminal 1946 Talks in Zürich, Switzerland, had to come to a conclusion at the above point.

So as to leave interested readers at least with a full but brief complementary, overview of the Biblical Record (*Thousand Year Periods, seven days of creation* ,and the *four Gospels*), the following extract from "**The True Church – The Structure of Truth and Love**" by Peggy M. Brook (pp. 7 - 9) is provided in this Annex:

"As many students of the Scriptures know, the Bible can be seen to unfold in distinct periods of one thousand years (from 4004 BC - 65AD), each thousand-year period embracing a definite phase of Hebrew history. There is a spiritual plan to be discerned here and it is indicated in Peter's words, "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3: 8). Mrs Eddy quotes this interpretation of Biblical history in her exegesis of the first day of creation in ***Science and Health*** (see 504: 16-26). Spiritually interpreted, therefore, the Book of Life takes the seven days of creation recorded in the opening chapters of Genesis, as symbolizing specific aspects of God's nature (later identified by Mary Baker Eddy as Mind, Spirit, Soul, Principle, Life, Truth, Love), and then step by step illustrates the working out in human experience of each of these aspects through a thousand-year period of "history." This accounts for the fact that Bible history is unreliable, and this should not surprise us, since its function is mainly symbolic. The historicity of the Bible is being increasingly questioned, but far from lessening the spiritual value of this great book, its deeper import is heightened.

Regarded in this symbolic way, the first day presents the light of Mind and the first thousand-year period relates the creation story of Adam and Eve with its few positive symbols piercing the darkness, illustrating that there is a way out of limited mortal belief, the so-

called basis of material existence, and that this takes place through accepting the divine Mind as the one origin of all. The second day, with its firmament of the understanding of Spirit which divides the waters below from the waters above, works itself out in human experience through saving men from being overwhelmed by the floods of materialism. This is illustrated in the second thousand-year period through the story of Noah and his ark. The third day of Soul, presenting the dry land called "earth" of changeless spiritual identity, which is fruitful and brings forth grass, herb, and fruit tree, is shown as working itself out in human experience through the symbol of journeying to the "promised land" of God-given identity. In this third thousand-year period Abraham journeys to find "a city which hath foundations, whose builder and maker is God" (Hebrews 11: 10). Jacob journeys, Joseph journeys, Moses takes the children of Israel through the wilderness to the promised land - each journeys in his different way to find divine identity as symbolized by the "promised land." The fourth day of Principle, illustrated by the two great lights that rule over the day and over the night, is symbolized in the fourth thousand year period by what is termed the kingdom period or the prophetic age. The children of Israel were now in the promised land and what faced them was the question of government: what should govern them - kingship or prophetic vision? We also are always being faced with this question. Do we allow personal sense to govern, or divine Principle? The whole of this period is dynamic in what it teaches us about true government. Then the fifth day of Life with the creation of abundant life in the seas and in the air is clearly symbolized in the fifth thousand-year period, bringing us into the New Testament with the mission of Jesus, who declared, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). This he substantiated by healing all manner of sin and disease and overcoming death.

Historically, the Bible concludes with the opening of the fifth thousand-year period, wherein any sense of a "time" symbolization is seen as null and void in the light of Jesus' own words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35). Mary Baker Eddy wrote of her own period - six thousand years since Adam - that "material history is drawing to a close" (No. 45: 27). Therefore the sixth day of Truth with

the creation of man is not so much illustrated by human history as by the Science of man, that is, Christian Science, discovered in the sixth thousand-year period. The outcome of the seventh day of Love, the day of rest, is best described in Mrs Eddy's words, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S&H 292: 4-6).

With this brief outline of the Bible's thousand-year periods and beyond, it is significant to note that in each period a specific symbol of spiritual structure arises. In the first thousand-year period there is **the tree of life** in the midst of the garden; in the second, Noah's **ark**; in the third, **the tabernacle** in the wilderness; in the fourth, Solomon's **temple**; in the fifth, **Christ Jesus** and the **Christian church**; in the sixth, **the Christian Science textbook**; and in the seventh, **the universal consciousness of Truth and Love**, loved and lived as the only being.

Following the appearance of each of these positive symbols of structure, there emerges each time a specific counterfeit structure, but always the true structure precedes and disproves its counterfeit."

(End of quotation)

Annex I b - Overview Matthew, Mark, Luke and John

Extract from **"From The Promised Land to The City Foursquare"** by Peggy M. Brook (pp. 40 - 45):

"Jesus' life is portrayed through four Gospels illustrative of *the Word* (Matthew), *the Christ* (Mark), *Christianity* (Luke) and *Science* (John). Jesus was the supreme example of the fulfilment of the Word, irresistibly translating itself through the Christ, demonstrating its allness in Christianity, because to him the Science of being was the one and only interpretation of Life. Life lived him in its eternal and powerful rhythm. It is the same for us if we let the way of Life continually use us.

Now let us briefly consider the four Gospels. As is known, the first two were not written in the order in which they are placed in the

New Testament. The Gospel of Mark was the first Gospel to appear. It was written in a time of great persecution to encourage and strengthen the Christians with a dynamic declaration of *the Christ* power. Matthew's Gospel was written next to show that Jesus came as the fulfilment of Jewish prophecy - the fulfilment of the *Word*. Matthew set out in clearly defined sections the unfoldment of Jesus' life and teaching. Luke wrote his Gospel for the Gentiles and its message is for all humanity; it shows the Christ in its Christianity, embracing all mankind. Finally, John's Gospel portrays Jesus as one with God; it illustrates that the divine Principle and its idea is one in Science.

As we go on to interpret these four Gospels through the key to the Scriptures – the sevenfold nature of the infinite operating in an eternal fourfold calculus - we can see that the ordered development of *Matthew's* story illustrates the *Word* of God as symbolized in the unfoldment of the days of creation as Mind, Spirit, Soul, Principle, Life, Truth and Love. The "light" of the creative Mind brings to birth (Jesus is born), the purity of Spirit's "firmament" cleanses (Jesus is baptized), the fruitful "dry land" of Soul defines true identity (Jesus' divine purpose identified in the wilderness temptations), the "lights" of the divine Principle interpret its fundamental teaching (the Sermon on the Mount). This continues with the waters bringing forth abundant life (the abundant demonstration of Life in Jesus' healing and teaching is then recorded), followed by the conscious dominion of man in God's image - the man of Truth (Jesus manifests his dominion over all mortal existence and speaks for the first time of his forthcoming dominion over death). This leads on to the final "rest" of the seventh day of Love (Jesus fulfils his mission through his crucifixion, resurrection and ascension). [...]

Mark tells the same story, but from another standpoint - that of the Christ, operating through divine Principle, Life, Truth, Love, Soul, Spirit, Mind. He starts out from the divine Principle of being with no birth of Jesus recorded, but with the dynamic power of the Principle immediately in operation. It demonstrates itself "straightway" at the outset of the Gospel as spontaneous and limitless Life (Jesus regenerates and heals by cutting through all limitation), irresistible Truth (the truth Jesus taught reaches all levels of thought and every type of consciousness), and universal Love (Jesus proves Love's universality and impartiality to all). Mark concludes by showing how

this translated itself in Jesus' mission through Soul, Spirit and Mind in the final events of his career - his crucifixion, resurrection and ascension. It is the shortest and most direct of the four Gospels. [...]

Luke's Gospel with its far-ranging import emphasizes that reversal aspect of Christianity which traces all phenomena in their purity back to Principle through Science, Christianity, Christ and the Word. The Science of Christianity discerns the ideal of Life, Truth, and Love everywhere in the universe; Christianity in its universal reflection accepts the ideal in its purity; it identifies the specific Christ operation that is at work; and traces the idea back to its inspired Word as interpreted through its Principle. In this vast Gospel (the longest of them all) we can see at the outset that Life, Truth, and Love, the fatherhood, sonship, and motherhood of the divine Principle in its Science, is always expressing itself in human experience as a "John the Baptist" and a "Christ Jesus" - as a forerunner of the light, and the light itself. Luke gives much prominence to these two appearances at the beginning of his Gospel. He then records how all types of thought, through the operation of true Christianity, welcome or take note of the Christ-appearing - the shepherds, Simeon, Anna, the doctors and lawyers. Then the Gospel goes on to show how Jesus is later identified and accepted as the Christ by many. Finally Luke introduces the last part of his story by saying that "whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (12: 3) - the Christ-ideal will no longer remain hidden but, through its pure Word, will be openly proclaimed and interpreted far and wide. [...]

The last Gospel of *John* is unique and has always been regarded as very different from the other three; yet its substance informs them all. The commentaries say that in this Gospel Jesus is seen as God. What it is basically emphasizing is that "Principle and its idea is one" (S. & H. 465: 17). Like Mark, it records no birth of Jesus, but starts with "In the beginning was the Word, and the Word was with God, and the Word was God." Fourfold in its structure it illustrates the now familiar fourfold operation of Science. At the outset this Gospel declares in Chapter 1 that Jesus was "the Word made flesh" - his Christ identity in Soul was the Word of Life in operation. The purifying water was here changed into the wine of inspiration at the wedding in Cana. The cleansing of thought in order

to understand God becomes subjective inspiration in Science. The money changers were turned out of the temple. The house of God, the consciousness of the Word of Life in Science, is not to be used merely for enriching mortal existence. Next, in Chapter 3, the Gospel moves on to emphasize the Christ in Science. Nicodemus came to Jesus and was told by the Master that a man must be born again "of water and of the Spirit" in order to see the kingdom of God. The woman at the well in Samaria was virtually told the same thing, and that the water Jesus was giving would prevent a man from thirsting again, and would be in him "a well of water springing up into everlasting life." These five chapters here emphasize man's spiritual, whole Christ selfhood, unlimited and free. Calculating from the finite basis of matter is superseded by calculating from the infinite basis of Spirit and Truth. Following on from this in Chapter 8, comes Christianity in its scientific operation.

Three healings are now related - the woman taken in adultery, the man born blind, and the raising of Lazarus. There are only five healings recorded in John and they are unique to this Gospel; two of them come in the opening chapters, and the remaining three here. Each of these three is preceded by a statement of truth by Jesus, which is afterwards immediately proved in the specific healing. Statement and proof are seen to be one in the demonstration of scientific Christianity. In the last two healings, in particular the man born blind and the raising of Lazarus - man, as idea of the one parent Mind, is demonstrated to exist for the glory of God in Love's plan. And this fact of the eternal glory of the Christ man is iterated and reiterated in Jesus' great discourse at the Last Supper, given in detail in John's Gospel. From Chapter 18 to the end of this Gospel, the final trial, crucifixion, resurrection, morning breakfast and teaching on the shore of Galilee give an ever-continuous sense of the divine Principle in operation in its eternal Science, interpreting what has been, is, and is to come. [...]

This fourfold rhythm of the one Life forever motivating us as Mind's idea characterizes the four Gospels themselves. The fundamentals of the Word of Life unfold eternally as the basic factors that constitute our life (Matthew); at the same time the dynamic power of the Christ nature is always present with its irresistible translating effect in our human experience (Mark); we relate to our whole world through true Christianity by witnessing the Christ leaven

at work all around us (Luke); and all this because there is one Science in operation, wherein Principle and its infinite idea is one (John).

So we see that these Gospels are not merely about Christ Jesus and his words and works, but they illustrate an ever-operative and ever-present Christ activity, continually fulfilling the living Word. Mary Baker Eddy wrote of the Christ (in paragraphs IX-XVI of the "Platform" of her teaching) saying on this point, "the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come with some measure of power and grace to all prepared to receive Christ, Truth" (S. & H. 333: 17-23)."

(End of quotation)

Annex II: Principle and Practice

This article was written in 1910, and only published in The Christian Science Sentinel in 1917. John W. Doorly considered it so vitally important that he referred to this article time and again in his talks and meetings, and had it read out regularly at his Association Meetings.

Principle and Practice

by
Mary Baker Eddy

The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them — which heals only as a drug would heal, through belief — or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their saviour, but they have not understood this Principle sufficiently well to fulfil the Scriptural command, "Go ye into all the world, and preach the gospel." "Heal the sick." It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice. Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

Annex III: The 1000-year periods in the Bible

Period	Bible Record	Theme
1st thousand years	True and False Records of Creation	Creation - Mind
2nd thousand years	From Noah to Babel	Separation - Spirit
3rd thousand years	Abraham, Isaac, Jacob, Joseph, Moses, Joshua and Judges, Ruth	Identification - Soul
4th thousand years	Samuel, Kings, 16 prophetic books (major and minor prophets of Israel)	Government - Principle
5th thousand years	4 Gospels, Acts of the Apostles, Epistles, Revelation	Regeneration, Newness, Healing - Life
6th & 7th thousand years	Foreshadowed in the concluding chapters of Revelation	Eternal realization of man's estate in Truth , forever fulfilled in Love

See: Peggy M. Brook: John W. Doorly and the scientific evolution of Christian Science, pp. 76-81

Annex IV: The symbols of the Chart and the Matrix

The Chart shown below illustrates how the infinite One can be symbolized when spiritual thinking proceeds from the standpoint or the level of Science itself, divine Science, absolute Christian Science, or Christian Science. From each of these standpoints the infinite One being All-in-all also encompasses the fourfold operation of the one Principle through the Word, Christ, Christianity, and Science represented respectively by the one Life, the one Truth, the one Love, the one divine Principle, Love, the blendings of Life, Truth, and Love and the four fundamental orders of the seven synonymous terms for God.

This Chart reflects the explanation given by John W. Doorly earlier in his description of the Matrix where he states that "we have been seeing everything as symbols and how these symbols help us to understand and demonstrate the infinite ideas of the infinite One, in a calculus of reality." It also corresponds to the "Matrix" chart published by The Foundational Book Company for The John W. Doorly Trust.

However, the Chart printed here does not reflect fully John W. Doorly's advanced understanding of this symbol, as presented at his weekly Talks on the Science of the Bible in London (Vol. VII - Amos, Micah, Isaiah) given in the Spring of 1949, and his Oxford Summer School 1949 (Vol. II - Luke and John) (*maroon edition*⁶²), and as pointed out in Science

⁶² The bold highlighting in the following quotations has been added by the editors to highlight John W. Doorly's advanced understanding and vision of the level of Science itself.

Vast, November 1996, Issue 1, pp. 10-15 in an article ascribed to Peggy M Brook.

During these aforementioned Talks John W. Doorly explained this symbol even more comprehensively as follows:

Oxford Summer School 1949, Vol. II (Luke and John) 180:20-24: "Thank God we now have the symbols which enable us to accept that divine infinite calculus -the symbols of the days of creation, the Word, the Christ, Christianity, and Science, the numerals of consciousness, the synonymous terms, Christian Science, absolute Christian Science, divine Science, and **Science itself**."

Oxford Summer School 1949, Vol. II (Luke and John) 181:20-22,25-29:

"Next year [1950] I hope to be able to present the aspect of **Science itself**, because that will give the complete picture [...] Let's realize that until we understand the Word, the Christ, Christianity, and Science, we can't demonstrate **Science itself**, because we haven't that subjective understanding which Science gives - we are really only feeling our way for it."

Talks on the Science of the Bible VII (Amos, Micah, Isaiah) 48:12-23: "Remember, though, that this development through Christian Science, absolute Christian Science, divine Science, to **Science itself** isn't a matter of time at all. It has nothing whatever to do with time. When an idea, any idea that is true, comes to you, you first begin to see that idea in Christian Science, and you recognize that it will improve the human.

Then you begin to see that idea in a very much clearer way, you begin to see its absolute nature, and at that point you touch absolute Christian Science. Next, you see that that idea is forever included in God, which is when you touch divine Science. Finally you realize that from everlasting to everlasting there is never anything but **the divine One** which includes all, and in that realization you touch **Science itself**."

Oxford Summer School 1949, Vol. II (Luke and John)
270:15-26: "Then we began to study Revelation, with its picture of the city foursquare, and this brought us our first real sense of oneness, - not of the One, but of oneness. The city foursquare illustrated this sense of oneness as the operation in divine Science of the Word as one Life, of the Christ as one Truth, of Christianity as one Love, and of divine Science as one divine Principle, Love. Quite recently our thought has risen even higher than this, and we have seen that above even oneness there is the fact of One, and that the only thing which can interpret that One is Science, - "Science vast, to which belongs the tongue of angels and the song of songs" (My. 354:22-24). The summit of spiritual vision is **Science itself**, which includes all aspects of the system of divine metaphysics."

Let us consider in this regard also that the Bible always needs to be understood in conjunction with *Science and Health with Key to the Scriptures*, and that the Bible states that there is one "LORD God of heaven, and the God of the earth" (Genesis 24: 3), "Thou shalt have no other gods before me" (Exodus 20: 3); Isaiah refers consistently to the "Holy One of Israel," Ezekiel states that "[...] shall know that I am the LORD, the Holy One in Israel" (Ezekiel 39: 7). Paul states: "One LORD, one faith, one baptism, One God and Father of

all, who is above all, and through all, and in you all" (Ephesians 4: 5-6).

Then ponder the following statement by Mrs Eddy in *Science and Health with Key to the Scriptures*: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration..." (S&H 112: 16-19). Furthermore, "God is One, [...] but one alone and without an equal" (S&H 117: 3-5); and "Adorable One" (S&H 16: 29).

The Bible teaches that there is "One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4: 5-6) and *Science and Health* then elucidates this "infinite One" from which "comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration" (ibid). The infinite One interprets itself through one Principle and its infinite idea, thereby reducing divine metaphysics "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 - 147: 5).

It is for these reasons that, in our understanding, the well-known Chart needs to be expanded by the aspect of Science itself so as to include "the summit of spiritual vision" (ibid), namely the infinite One symbolized by "Science itself," that is,

the one infinite Principle of Being, including within itself all aspects of the system of divine metaphysics.⁶³

⁶³ See also John W. Doorly: Talks at the Oxford Summer School 1949, Vol. II, p. 251

This chart illustrates how various combinations of the synonymous terms for God are accented when spiritual thinking is operating from the standpoint of Divine Science, absolute Christian Science or Christian Science, the three metaphysical standpoints of the one all-inclusive Science. (*John W. Dooley*)

The Chart

	THE WORD	CHRIST	CHRISTIANITY	SCIENCE
DIVINE SCIENCE See S. & H. 575: 7-21, 298: 2-3,	LIFE	TRUTH	LOVE	DIVINE PRINCIPLE, LOVE
	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
ABSOLUTE CHRISTIAN SCIENCE See S. & H. 577: 12-27, 573: 23-28,	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE See S.&H. 127: 14-16, 123, 16-18,	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	PRINCIPLE SOUL SPIRIT MIND LOVE TRUTH LOVE PRINCIPLE

This matrix is based on the fundamental orders of the synonymous terms for God as given in the Christian Science textbook *Science and Health with Key to the Scriptures* by Mary Baker Eddy. It illustrates the scientific way in which each divine order reflects the other. The ordered statements of the synonymous terms occur on the following pages of the textbook: 465:10; 115:13-14; 587:6-7. (*John W. Doorly*)

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE	
	Order	Manifestation	Reflection	Numerals of Infinity	
THE WORD	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL LIFE	
	Identity	Translation	Reality	Infinite Calculus	
THE CHRIST	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT TRUTH	
	Line	Plane	Space	Fourth Dimension	
CHRISTIANITY	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND LOVE	
	Omnipotence	Omniscience	Omnipresence	Omni-action	
SCIENCE	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE	

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

*(Mr. Doorly's first book, in which he outlines the structure
of the Science of Christian Science)*

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| Vol. VII | Amos, Micah, Isaiah |
| Vol. VIII | Ezekiel |
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- (Verbatim reports of weekly talks given in London
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|------|--------------------------------|
| 1948 | Vol. I Hosea and Jeremiah |
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| 1949 | Vol. I Matthew and Mark |
| | Vol. II Luke and John |
- (Verbatim reports of talks given in 1948 and 1949)*

CHRISTIAN SCIENCE PRACTICE

(A verbatim report of talks given in London in 1950)

Further literature on this subject

Peggy M. Brook

- God's Nature as Love (No. 1)
- God's Nature as Truth (No. 2)
- God's Nature as Life (No. 3)
- God's Nature Principle (No. 4)
- God's Nature Soul (No. 5)
- God's Nature as Spirit (No. 6)
- God's Nature as Mind (No. 7)
- John W. Doorly and the Scientific Evolution of Christian Science
- A Study of the Fundamentals of Christian Science
- The Divine Infinite Calculus
- Scientific Healing Today
- The Threefold Essential Nature of God
- The Bible as our Life - Book I
- The Bible as our Life - Book II
- The True Church - The Structure of Truth and Love
- From the Garden of Eden to the Promised Land
- From the Promised Land to the City Foursquare
- Talks on the Acts of the Apostles
- Job - an Interpretation

The publications by John W. Doorly and Peggy M. Brook are all available from the website of The John W. Doorly Trust www.johndoorlytrust.org.uk to which readers are referred for full details and further information. In addition there are also recordings of Peggy M. Brook's Talks and Summer Schools.

Some publications by John W. Doorly and Peggy M. Brook are also available in the German language. Please contact The John W. Doorly Trust via its website www.johndoorlytrust.org.uk for further information. Or, alternatively, contact directly our agent in Germany: Stiftung Kappeler Institut für die Wissenschaft des Seins (Germany & Switzerland), Grainauer Str. 19, D-10777 Berlin, Germany. Email: KappelerID@aol.com

Further literature on this subject

Max Kappeler

Books

- A Study Aid for the Science of Christian Science
- Animal Magnetism — Unmasked
- Christian Government — Its Scientific Evolution
- Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook
- Introduction to the Science of Christian Science
- Compendium for the Study of Christian Science (incl. all references)
- The Bible in the Light of Christian Science, Vol. I: Genesis
- The Bible in the Light of Christian Science, Vol. II: Exodus
- The Bible in the Light of Christian Science, Vol. III: Joshua, Judges
- The Bible in the Light of Christian Science, Vol. IV: I & II Samuel
- The Epistles in the Light of Christian Science
- The Four Levels of Spiritual Consciousness
- The Law of the Self-evolution of Scientific Spiritual Understanding
- The Minor Prophets in the Light of Christian Science
- The Science of the Oneness of Being in the Christian Science Textbook
- The Seven Synonyms for God
- The Structure of the Christian Science Textbook — Our Way of Life, Vol. I, Revelation of the Structure

Further literature on this subject

Booklets

- Christian Science in the World of Today and Tomorrow
- Evolution—Material or Spiritual?
- "He Shall Never See Death" (St. John 8:51)
- Logical Reasoning in Christian Science
- Man: The Thinker—or the Thought?
- Metaphysics and Science in Christian Science
- Notes on Handling Evil with References from the Works of Mary Baker Eddy
- Only Science Reveals
- "*Quo vadis?*" Where are you going, Christian Scientist?
- "Scientific Obstetrics" (S&H 463)
- "Stately Science Pauses Not" (S&H 566:9)
- Taking Responsibility for the Idea
- The Christian Science Textbook: *Science and Health with Key to the Scriptures* by Mary Baker Eddy — Our way of life and our teacher
- The Christ-idea
- The Development of the Christian Science Idea and Practice
- The Dissolving of Duality as Presented in the 16th Chapter of the Christian Science Textbook ("The Apocalypse")
- The Necessary Change of Standpoint
- The One Man
- The Ordered Approach to the One Being
- The Pioneer of Truth is Blessed
- The Psychology of Spirit
- The Science of Prayer
- The Spiritual Breakthrough to the Next Millennium
- Truth and Scientific Truth
- What is the Science of Being?
- When I Think of John W. Doorly.I: "Scientific Obstetrics"
- When I Think of John W. Doorly.II:
Introduction to the Matrix Consciousness
- Why Study Christian Science as a Science?

Publications by Max Kappeler in the English language are available from the Kappeler Institute USA on www.kappelerinstitute.org. In addition there are numerous recordings of Max Kappeler's Talks and Summer Schools. Readers are referred to the aforementioned website for further details.

Publications by Max Kappeler are also available in the German language and are available from the Stiftung Kappeler Institut für die Wissenschaft des Seins (Germany & Switzerland), Grainauer Str. 19, D-10777 Berlin, Germany. Email: KappelerID@aol.com

TALKS ON THE SCIENCE OF CHRISTIAN SCIENCE

These Talks on the Science of Christian Science, with particular focus on the Science of the Bible, were given by John W. Doorly, CSB, from 21 September to 29 September 1946 in Zürich, Switzerland, and are presented here for the first time on the basis of an original manuscript preserved in the archives of The John W. Doorly Trust as well as the Kappeler Institute for the Science of Being (Zürich and Berlin). John W. Doorly here presents a vast and inspiring overview of the Science of Christian Science based on the Bible and Science and Health with Key to the Scriptures by Mary Baker Eddy, thus helping readers to acquaint themselves in some measure with all the fundamental elements and categories of this Science. The presentation given here is an excellent overall introduction to John W. Doorly's research findings and was an immediate precursor to the very comprehensive and detailed weekly Talks on the Science of the Bible in London, which followed between October 1947 and May 1950, and the equally comprehensive and detailed Summer Schools at Oxford University in 1947, 1948 and 1949.