

The
works of
JOHN W.
DOORLY

Tracts
at the
Oxford
Summer
School
1948

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The
Works of
JOHN W.
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Talks
at the
Oxford
Summer
School
1948

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TALKS BY JOHN W. DOORLY
AT HIS
OXFORD SUMMER SCHOOL
1948

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.

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

*(Mr. Doorly's first book, in which he outlines the structure
of the system of Christian Science)*

THE PURE SCIENCE OF THE BIBLE

*(A verbatim report of a public lecture given in 1947. Printed
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- Vol. VII Amos, Micah, Isaiah
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Malachi

*(Verbatim reports of weekly talks given in London between
October, 1947 and May, 1950)*

TALKS AT OXFORD SUMMER SCHOOLS:—

- 1948 Vol. I Hosea and Jeremiah
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- 1949 Vol. I Matthew and Mark
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(Verbatim reports of talks given in 1948 and 1949)

CHRISTIAN SCIENCE PRACTICE

(A verbatim report of talks given in London in 1950)

Talks

GIVEN BY JOHN W. DOORLY

AT HIS

OXFORD SUMMER SCHOOL

1948

A verbatim report



VOLUME ONE

HOSEA and JEREMIAH

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The second part of the present work, which contains a verbatim report of the second week's talks of John W. Doorly's Oxford Summer School, 1948, dealing with the Gospel of Matthew and the Book of Revelation, is published in a separate volume.

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

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

JOHN W. DOORLY'S
OXFORD SUMMER SCHOOL
1948

INTRODUCTORY TALK

Now, what is it we are going to do? Remember that there is only one thing ever going on. There is never anything going on but just one thing, and that is God. There isn't anything ever going on but God. Mrs. Eddy asks the question "What is God?" and she answers it in this way: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 9-10). God is infinite, and therefore He can be thought about infinitely, and He *must* be thought about infinitely. So if you think correctly and scientifically about the answer to that question "What is God?" you are thinking about the only thing that is really going on. If you are thinking about anything else, you are thinking about something that *seems* to be going on, but isn't. But if you think in the realm of infinity, and you think spiritually, scientifically, and in an infinite way about the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," then you are thinking about all that is going on.

Our Tools Are Ideas

What we are going to try and do first of all is to show you the tools that we use in order to understand God. In mathematics the tools that you use are the ten digits operating through addition, subtraction, multiplication, and division, and in music your tools are the seven notes operating through tone, rhythm, melody, and harmony. You couldn't possibly understand mathematics or music unless you understood their tools, and in the same way you have to understand the divine tools in order to consider the infinite intelligently.

Now remember, in all we are doing, that there is only one thing going on—and certainly we want to be in and of that one thing—and that one thing is the infinite Mind. Infinite Mind, which is the infinite cause or creator, manifests itself only as infinite thought or divine idea. Infinite Mind is forever manifesting itself as infinite thought or divine idea. If the ideas of Mind weren't intelligent, if they weren't ordered, if they didn't operate according to law and system and method and plan and design, then there would be absolute chaos. What would you think of music or mathematics if the ideas of those subjects just operated haphazardly, so that one person might be able to get hold of them, through a musical flair, or a mathematical flair, but the great majority of people would not be able to? You wouldn't call it science; you wouldn't even call it worth-while. Yet the way that men have tried to approach God has been through vague emotion and disordered sentiment, and the outcome of that thinking is the picture that we see to-day in religious life and the world situation.

We are going to try and see—and we are not only going to try, we are going to *see*—that the ideas of God are ten billion times more definite, more understandable, more provable, and more ordered than the ideas of any other subject in the world. The ideas of God are wholly beyond words though they can be symbolized in words; they operate in a system of divine metaphysics, and they are ever-present and ever available—available to all mankind—through exact and inspired spiritual thought, as we are going to prove.

If Mind is the only creator and Mind only creates thoughts or ideas,—which is all Mind could create,—then everything that we see in human experience must be a dim, distant, human sense of a divine idea. For instance, I don't know a note of music, but when I hear a piece of music, I love it. Something in me responds to it, but I don't understand it. I can't explain it, and so I am of very little use to music. That piece of music to me represents music, it hints music, but all it is to me is only my dim human sense of something in music that is absolutely definite and specific, that is understandable, demonstrable, and vital beyond words to musical consciousness. Well now, everything in human experience which indicates good, and which we know through human education and human thought and through the five physical senses, is but a humanized sense of a divine idea, because there is nothing in the realm of reality but idea, since the only creator is Mind.

Mind creates only ideas, and you can never destroy an idea. Every idea is ever-present, ever-available, irresistible, and eternal

in its nature. Take, for instance, in mathematics, the idea that $2+2=4$: it is eternal and irresistible. Of course, if you write it on paper and materialize it, you can tear it up or burn it or make a mistake about it, but the idea of $2+2=4$ in mathematics is ever-present; wherever you are, it is there. It is irresistible; nothing can resist $2+2=4$. Neither $2+2=7$ nor $2+2=9$ can resist it. It is available to everybody; it is everybody's idea, if they understand mathematics. It is demonstrable, and it is universal from everlasting to everlasting.

The Birth of a Divine Idea

Now, if you went to a great musical festival, there would not be indiscriminate music. There would be definite ideas of music presented to you. You would hear either Bach, or Mozart, or Beethoven, or something of the kind, and their compositions would present definite ideas of music. And so the whole festival would be what you might call a compound idea of music. Well, what we are going to consider at this session is more definite than anything in music could ever be. We are going to attend the birth of a divine idea, and that birth is simply the appearing of it to our thought, because that idea is as eternal as God Himself. The truth about this session—and that truth must be idea, it cannot be anything else—is that as an idea it existed "before Abraham was."

Now, what is its nature? It is an idea of *Mind*. It is of the nature of divine thought. It is of the nature of power and presence and law and action and intelligence and wisdom. It has within itself always the command, "Let there be light." That idea is by reflection all that Mind is. Well, Mind is the parent Mind, and so this idea reflects the nature of parenthood; it reflects the nature of the Father-Mother God. Mind is cause, and so the idea in itself is by reflection creative. Mind is power, *all-power*, and so the idea reflects all-power. It is irresistible, as every idea is; it can never be resisted. The idea is of the nature of everything that constitutes Mind.

Now, Mind is *Spirit*, and so this idea must be of the nature of Spirit. It must be real, it must be substantial, it must be infinitely good; it must exist at the point of development and birth; it must always bear fruit, the fruit of the Spirit; it must have the strength and the purity and the grace of Spirit.

We are going to attend the birth of an idea that existed "before Abraham was," an idea that is ever-present, that was always there for men to inherit when thought was at the point where it could inherit it. Everything that is true in the realm of reality exists as

idea and is ever-present, and humanity can always inherit it, whenever it is ready to think on that level. I want you to see the beauty of this idea, the power of it, the grace of it. We have just had two of the most wonderful weeks here that you can imagine, when the presence, the grace, and the being of God were apparent to everybody through spiritual thinking, and there isn't anyone who attended that meeting who didn't go home exalted and inspired and a new man or a new woman. Why? Because they had seen this idea that is God's idea, that is the gift of God. If you had been to that musical festival that we were talking about, you would have come home inspired. Inspired by what? By something that was always in music, but which had appeared because thought could grasp it.

And so this idea you are attaining is the idea of Mind, it has the power of Mind, the healing power of Mind, the omnipotence of Mind, the light and the wisdom of Mind; it has the grace of Spirit, it is the infinite good of Spirit, it has the development, the birth, and the order of Spirit, and it is the reality of Spirit.

But Spirit is *Soul*, and so the idea is identified, because Soul identifies all things. Soul makes everything one with God; it makes everything definite; it makes everything sinless and incorporeal,—quite apart from corporeality. Soul shows that this idea has nothing to do with corporeality, that it exists in thought, just as a musical performance exists in thought. This idea has the joy and the bliss and the freedom of Soul, it is satisfied and sanctified, and it is safe in the rule of infinite Soul.

But Soul is *Principle*, and so this idea is identified with Principle; it lives in the realm of Principle, of the infinite One, where there is no division or separation of any kind. The realm of the infinite One is the realm of perfection, the realm of true basis and true foundation, the realm of infinite interpretation and infinite demonstration. Every idea of Principle is demonstrable; it partakes of the nature of Principle, and so you can demonstrate it.

I want you to see the nature of this idea, because if you do, you at once become the father and the mother to it. As this idea comes to your thought through "Let there be light," you have the creative sense of God or true fatherhood, and as you understand it you have theceptive sense or true motherhood. And so if you see this idea and you love it and you welcome it, you become the father and mother to it immediately.

Because Principle is *Life*, this idea is of the nature of Life; it is as eternal as God Himself; it never began, it is ever-present, it knows nothing of time; it is exalted, it is inspired, it is forever multiplied; it knows nothing at all about death or old age or

anything of the kind. It just is eternal, and it is your idea, and remember that it is of the nature of presence and power, and it is irresistible. Nothing can stand up against it. It is of the nature of infinite Life, it is immortal, and has nothing to do with past, present, or future, but only with the eternal "now."

And then because Life is *Truth*, this idea is of the nature of Truth. All that Truth is, it reflects. It reflects true sonship, it reflects Christ, the great Physician, the great Surgeon, the great Redeemer, the great Restorer; it reflects infinite health,—health in your home, health in your thinking, health in your business, health in nations, health in religion, health everywhere, infinite health,—and health is wholeness. Moreover it is always a conscious idea; it is conscious of God and conscious of every other idea; every one of God's ideas is infinitely conscious of every other idea. It has the form of the Son of God. Moreover, it has the nature of Truth, which "through her eternal laws, unveils error"—forestalls error; "Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542 : 7-9),—the mark of ignorance.

Then, because Truth is *Love*, this idea is of the nature of motherhood. Life fathers the idea, and that fatherhood isn't a sense of beginning, but it is what Mrs. Eddy calls "concrete being" (Mis. 82 : 20); it is the permanence of being, the divine *Esse*. Real fatherhood is being, it is the eternity of being, the exaltation of being, the multiplication of being. And so this idea is of the nature of Life or fatherhood, of the nature of Truth or sonship, and of the nature of Love or motherhood, which is fulfilment, beauty, holiness, protection, perfection, ascension, and casts out anything in the nature of fear, hate, jealousy, envy, criticism, hurt feelings, and so on. Love makes all things new.

The Birth of Your Own True Selfhood

And so the birth of the idea which we are going to attend is nothing to do with me or you as human beings. Unless you can get rid of the sense of being a human being, you can't possibly grasp this idea. You can only grasp it with the Mind of Christ. What is your true selfhood? Your true selfhood is the Mind of Christ; that is your only body, and it is idea, individualized as no other idea ever will be. Every one of God's ideas—and God has infinite ideas—is ever-present, ever-available, universal, individual; it is diversified, classified, and individualized; every idea has a different identity, every idea expresses God in a different way. Mrs. Eddy says that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503 : 15-17).

Now, if we have been gaining a right sense of this idea, then we shall see that we are all part of the appearing of this divine and holy thing, and it is the gift of God to you and to me. You have one part to play in this appearing: I have another. But what is really happening is the birth of a divine idea. It might be termed the descent of the Holy Ghost. It is the birth of a divine idea to inspired thought, to thought that is reaching out, and this birth is irresistible. So remember that you are the father and the mother to this child, and you will find by the time we get through that what is really happening in this activity, as in every true activity, is that your own spiritual selfhood is being born to you. You will never be anything but what God knows about you. You will never be anything but idea, because God knows that you are conscious idea, having infinite identity, infinite individuality, infinite sonship, infinite fatherhood, and infinite motherhood. What God knows about you is what you are eternally, but it will be eternally developing, because God's knowing never stops—it is infinite. And so remember that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5 : 17). You will find by the end of this session that what has really been happening to you is that you have individually been born anew to some realization of what you really are, of what God knows about you.

"Scientific Obstetrics"

Mrs. Eddy, writing about true birth, says: "Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe" (S. & H. 463 : 5-10). Human sense says that this is a material happening, but human sense is a liar. You people are here because God brought you here, because of a spiritual animus. Material sense would have told you that you couldn't come, that this or that would prevent you from coming. And if you regard this as a material happening, it will be subject to misunderstanding, disease, accident, fear, weather conditions, sleepiness, indolence, apathy, and so forth; but if you regard this as the forever activity of a divine idea, which is the presence and power of God,—an idea which is as specific as God Himself, an idea that is irresistible, irrepressible, God-sustained, God-maintained, God-developed, God-empowered, God-enlightened, an idea which is born of Spirit,—if you regard it in that way, you are detaching it from its material conceptions, and then the birth will be natural and safe, because nothing can touch a spiritual idea.

"Though gathering new energy, this idea cannot injure its

useful surroundings in the travail of spiritual birth" (S. & H. 463 : 10-12). Whatever in your thought is lovely (even if it doesn't conform to the highest standard of the idea), whatever is good, whatever is pure, whatever tends towards the spiritual, won't be hurt, but will be strengthened and brought into conformity with the idea. Nothing that is worth-while will be hurt, though the idea will be gathering new energy.

Now, don't strain and push and stress. You don't enter the kingdom of heaven that way. Mrs. Eddy says that man is the "humble servant of the restful Mind" (S. & H. 119 : 32). You can't invade the kingdom of God: you enter it through spiritual sense. So don't try to push or pull mentally. Let this idea come to you naturally. Don't try to remember too many of the details. The details are only given to make a mental and spiritual impression on your thought. Try to get the tone of the thing, try to feel it; let these tones of the synonymous terms and the numerals become so familiar to you that they are natural and spontaneous to you. So don't push and pull. Don't feel that you've got to push and pull. You don't get it that way. You couldn't get God excited. You couldn't make God push or pull. Well then, if you push or pull, you aren't being like God. That kind of thing has nothing to do with spirituality. Spirituality is absolutely calm because it knows, and it knows that it knows. A man who knows is never afraid; he doesn't push and pull, because he knows that he knows, and nothing can disturb that. So let this session be harmonious, let it be balanced, let it have the joy and the freedom of Soul, let it be calm and exalted.

"A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (S. & H. 463 : 12-13). As you realize that this idea that is appearing to you is one idea,—a compound idea, the right idea of God, man, and the universe, of health, happiness, unity, and everything that you can think of,—and as you see that this idea is born of God, that it is an idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love, then this will remove properly whatever is offensive,—pushing, pulling, fear, and anything else that may try to impede the appearing of the divine idea to your thought.

"The new idea, conceived and born of Truth and Love,"—Christ, Truth, mothered by Love,—"is clad in white garments"—it is pure and selfless. "Its beginning will be meek,"—it will be absolutely impersonal. Oh, the hell of personal sense and the heaven of impersonality! "Its beginning will be meek, its growth sturdy,"—as this idea develops in your thought, that is the growth of it to you,—"and its maturity undecaying" (S. & H. 463 : 14-16).

If you are really a parent to this idea, if you reflect the nature of the parent Mind to this idea of Life or fatherhood, Truth or sonship, and Love or motherhood, then this idea will never cease to develop in your thought. It is as eternal as God Himself. Throughout your existence, throughout eternity, here and hereafter, this idea will develop in your thought; and what this idea is going to do, as all ideas do, is to reveal something of what God knows about you, about your true selfhood, and thus you become man,—the man of power, the man of intelligence, the man of Spirit, the man of exaltation, the man of multiplication, the man of being, the man of reality. You become *man*.

Mrs. Eddy continues: "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering"—your mother sense, yourceptive sense, won't suffer. The idea won't be too much for it or too little for it. It will be just right. "By this we know that Truth is here and has fulfilled its perfect work" (S. & H. 463: 16-20)—from everlasting to everlasting.

The Birth Must Be Holy

Now, you can never know, understand, or be anything that is not eternal. You can never touch anything in reality that is not eternal, and you can never be anything but what God knows about you from eternity to eternity. So everything that comes to you must come by way of idea, and the consciousness of those ideas we call the Mind of Christ,—the Mind which stilled the tempest, fed the multitude, and raised the dead. The only body you have in reality is the Mind of Christ, and there is nothing vague about the Mind of Christ. The Mind of Christ is always specific idea. The Mind of Christ as Jesus presented it, was a specific idea of the individualized Christ, and the Mind of Christ in each one of us is infinitely individualized.

We are going to attend the birth of this wonderful idea, this holy idea, and so let's see that our thought is right above the mortal, and wholly free from fear, or pressure, or personal sense. Let's attend it in a holy way, and I mean holy; there must be nothing in the back of your thought that is not holy, nothing that is to do with self, nothing that is unlike Christ. If you attend it in that way, you will be a "new creature." If a body of people like this, who have thought and thought and prayed for years and years and have lifted up spiritual things in their mentality, come together for two weeks to consecrate their thinking to the birth of a new idea of God, then that birth is bound to take place.

Nothing ever comes to mankind about God but idea. If you understand music, it is through idea; you don't understand a yard or a bucketful of Beethoven, but an idea of Beethoven. If you understand mathematics, it is through idea; you don't understand two pounds of addition or four pounds of subtraction. Every idea of God is ever-present. Charity begins at home, and the first thing to do, if you want to go anywhere, is to know yourself as God knows you. You know God and you know God's idea in a way that no other idea ever will, and so as you lift up thought to the ideas of God in an individual way, then your own true selfhood is born to you. The Psalmist says, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17: 15).

A Personal Record

Now the question is: How is it going to be born? Well, as I look back on my life, I believe that this idea of Science has been born to me in some measure,—I say "in some measure" quite humbly,—and therefore the best thing I can do is to tell you how it was born to me. I became a Christian Scientist in 1902, forty-six years ago, which is quite a while, and during that time I have awakened to some understanding of the truth about God and about man. I have awakened to a sense of what constitutes health, happiness, holiness, to a sense of what constitutes manhood, Christhood, and reality, and to-day I know that those ideas constitute my body. There is nothing in reality but idea, and those ideas that I have seen are ordered ideas, and I feel to-day that those are the things which constitute me. The other things are of no moment; I know that they pass away. As I look back at my life, and remember the things which I once thought were important, I realize that they just didn't amount to anything. I look back sometimes and I think of certain incidents and how I was so hurt by them at the time. Perhaps it seemed as though somebody had behaved badly to me, but now I look back and think how childish it all was, and I can just laugh at it. I can look back at experiences of hate, jealousy, disease, dishonesty, and the like, and think how ridiculous, how foolish! Those things pass away, but I know that the things in my life that have to do with God, with divine idea, just go on growing and growing; they comfort and strengthen and exalt one, and bring one into a sense of true manhood. And so after forty-six years I am convinced that nothing else matters but the Science of divine idea, and I want to tell you how it appeared to me.

When I became a Christian Scientist, I had been a pretty bad lad—I drank a lot. It was in my family, and when I was twenty-two I was as near killing myself with drink as could be, and then Christian Science came into my life and it passed away. At that

point I realized that there was something to do in life. I began to see that God is ever-present divine Mind. If God is ever-present He must be Mind, and if he is Mind He must be ever-present. Only Mind can be ever-present; with your mind you can be here, or in Calcutta, or Bombay, or New York, but not with personality or physique. When I saw that God is Mind, at that moment I saw the purpose and the power of Godlike thought. I thought, "Why, if God is Mind, then thought that is of the nature of God is omnipotent, omniscient, omnipresent, and omniactive." And so I made up my mind that I was going to begin to think that way. I concluded that thinking that way would do something for me, and the first thing it did was to take that desire for drink right out of my life in a very short while. The whole claim of heredity and weakness vanished.

The Synonymous Terms and the Days of Creation

Then I began to study Mrs. Eddy's book, "Science and Health," and I was attracted most of all by the synonymous terms she gave for God. At the time I began to study "Science and Health," the synonymous terms were not given in the order that they are to-day. Mrs. Eddy changed the sequence of those synonymous terms several times, until the present sequence was revealed to her in 1907, and after that she never changed them again, and moreover, she never copyrighted "Science and Health" after that date. When that sequence came to her, she realized its finality.

I began to study those synonymous terms, and in 1916 I wrote a lecture on the synonymous terms, showing how they present different aspects of God. Take an analogy: my name is John Williams Doorly, but John and Williams and Doorly represent different aspects of one person. John is the brother and the friend; Doorly is the citizen; Williams doesn't mean anything—my father and mother knew some people called Williams, who had a lot of money, so they called me after them, but I never got any of the money!

And so I began to study these synonymous terms for God, and they showed me the nature of God in a very definite way, and in a vast way. And then one day I began to see that in these synonymous terms there were very much the same tones as in the days of creation which begin the Bible. I saw that Mind was intelligence, and that that was symbolized in the days of creation by "Let there be light;" I saw that Spirit was order and purity, and that that was symbolized by the firmament to divide the waters above from the waters beneath; that Soul was identity and definiteness, and was symbolized by "Let the dry land appear;" that Principle was system and Science, and was symbolized by the

sun, the moon, and the stars ruling over the day and over the night; that Life was inspiration and exaltation and multiplication, and was symbolized by the fish of the sea and the fowl of the air; that Truth was manhood, God's highest idea, that it was form and consciousness, and was symbolized in the days of creation by "Let us make man in our image, after our likeness;" and I saw that Love was fulfilment and was symbolized by the seventh day when "God saw everything that he had made, and, behold, it was very good."

The Order of the Days of Creation

And so I began to see that there was a very definite order in the days of creation. And that was where the trouble began! I presented the proposition to my fellow-religionists, but they would not accept the idea; they had no use for it whatever. But by this time I was so convinced of it that no matter what you had done to me I wouldn't have turned back. When you see a thing, you see it, and that's that!

And so for years I studied the days of creation very carefully with some of my friends, and we began to see that the days of creation had a very definite order,—an order which exists in everything. Take the approach to any subject—it doesn't matter what the subject is: the first thing that happens is that you get a little light on the subject, and then that light separates that which is true on the subject from that which is false. The third stage is that definite ideas come to you; this leads you to see that they are associated with some system. And then you begin to see that as you understand that system, it will exalt the sense of the ideas which have come to you, and multiply them. Then you see those ideas taking form, and finally you have a sense of their fulfilment. So whatever you are thinking about, you are thinking about it according to the order of the days of creation.

And so we went on studying, and we became more and more convinced that there was order in the story of the days of creation, and that as there was order it belongs to everybody. The minute you order a thing, it becomes available to everybody. Before it is ordered, one person may have a flair and understand it, but the other ninety-nine people may not have a flair and so they don't understand it, but the minute it is ordered and dependent on patient persistent thinking,—and as Mrs. Eddy says, "The time for thinkers has come" (S. & H. vii : 13),—it becomes universal. Moreover, it becomes irresistible.

We saw that the order of the days of creation presented definite values, just as the notes of music or the numbers in mathematics do. So then we began to study the synonymous terms for God

exhaustively and very carefully. We gave a great deal of time to it, and we found that Mrs. Eddy in her textbook had given very definite tones to each of them.

The Root-Notions of Reality

Now, I have told you before about Leibniz's vision, but some of you are beginners and so I am going to tell you again. One of the world's greatest thinkers was a man called Leibniz, a German, who discovered the differential calculus. The thing which Leibniz envisaged is quoted by almost every great physical scientist to-day—as you know if you read Eddington or Jeans or Bertrand Russell. What Leibniz was most profoundly interested in was not the differential calculus, but in the possibility of finding a calculus for the ideas of reality, and he spent 50 years trying to find a few fundamental "root-notions." He knew that if he could decide on certain definite root-notions of reality, he could easily symbolize them, just as the root-notions of music have been symbolized by the seven notes and the root-notions of mathematics by the ten digits. Then he could put them into an intelligent calculus through which all men could learn and use them. But he failed because he couldn't decide on those root-notions of reality. Now, those root-notions of reality are contained in the days of creation, which begin the Bible, and Mrs. Eddy put them into the idiom of to-day when she gave the answer to the question "What is God?"

Don't the notes of music create music for you? Without the notes of music, you wouldn't have any music. They create music for you. And so the seven days of creation are the days of *creation* because they create in your thought in an intelligent and ordered way the things of reality.

Bible history is supposed to have started in 4004 B.C., but those days of creation which begin the Bible were written by the Hebrew prophets in captivity in about 550 B.C., and they were put at the beginning of the Bible because they are the "seed-plot" of the Bible, and the design they present permeates the Bible. Everything in the Bible is built upon those days of creation which are found at the beginning. The first chapter of Genesis gives you more than just seven tones, because it shows the way in which those seven tones work and how you can understand and use them.

The Age-old System

The system presented in the days of creation had existed in thought before the time of the Hebrews. That system had in a great measure been used by the Chaldeans, although not on a basis of monotheism, as the Hebrews were to use it. The Chaldeans

realized that the things in the material universe were very indefinite and uncertain, and so they looked for a sense of certainty and definiteness to the system of the heavens,—the sun, moon, and stars. They began to symbolize the things of the heavenly system mathematically, because history shows that the Chaldeans were very active in astrology and mathematics.

Sir Charles Marston is one of the world's great archæological authorities, and he says that the more discoveries they make the more they find that mankind was always monotheistic, and that polytheism was merely a lapse; there was always a return to monotheism. Now, the Chaldeans had the symbol "*one*," as the Israelites had. We talk about the one Principle: the Hebrews said, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6: 4). I began this meeting by telling you that there is nothing going on but the infinite One, and the symbol "*one*" was used to indicate that infinite One. The symbol "*three*" was used to indicate the threefold essential nature of the infinite One; Christianity has used it as the Trinity of Father, Son, and Holy Ghost.

The symbol "*four*" was used to indicate the north, east, south, and west, the four points of the compass; the compass of divine thought has the four points of the Word, the Christ, Christianity, and Science. And then there was the symbol "*seven*," which was one of their most important numerical symbols, and it permeates the Bible from cover to cover; as a symbol of the perfection of spiritual things it was derived from the seven great planets known at that time.

The number "*ten*" was used to symbolize the application to the human of anything abstract; as a symbol it was derived from the ten fingers, which touch and handle things. Well, to-day our sense of the "*ten*" is the application of truth through our seven numerals of thought, the days of creation, and through the threefold process of analysis, uncovering, and annihilation. Finally, the symbol "*twelve*," indicating government, was derived from the twelve signs of the Zodiac; to-day we see the "*twelve*" as the proof of the threefold nature of God, Life, Truth, and Love, operating through the Word, the Christ, Christianity, and Science; the "*three*" multiplied by the "*four*" makes the "*twelve*."

The Hebrew prophets knew this system of the Chaldeans; remember that Abraham came out of Ur of the *Chaldees*. And so what the Hebrews began to do, as monotheism grew in their thought and they began to understand God, was to lift these symbols out of the realm of astrology and out of mysticism and paganism, and use them to symbolize the things of God. They were very intelligent and broad-minded men to do that; they saw that here was

a system of symbolizing ideas and that everybody accepted it, and so they said to themselves, "Let's use this system. Why go to work and invent another system? Let's use this and exalt it."

In about 550 B.C., when the Hebrews were in captivity in Babylon, they came into contact with Chaldean thought, and they adopted their system of symbolizing essential realities. This system had been indicated all the way through the earlier Scriptural writings, but had not been specifically presented. Now they took that system, and they formed it into a perfect system of symbolizing the working of the divine idea. Then they put it at the beginning of the writings which we call the Bible. Why did they put the days of creation at the beginning of the Bible? Because they are the basis, the "seed-plot," of the whole Bible.

The Numerals of Infinity

Let me go on telling you how Science developed to us as we studied it. We began to see that the days of creation were ordered, and therefore that you could learn their definite values. If five sometimes came before four and sometimes after, you couldn't learn its definite value, but you can learn it, because it has a definite place and value in mathematical order. And so we began to learn the days of creation, and through that the synonymous terms for God swelled in our thought and we saw more of what they meant. We found that the days of creation were no longer just an order of the first day, the second day, the third day, the fourth day, the fifth day, the sixth day, and the seventh day, but presented numerals of infinite consciousness—not just seven, but infinite numerals. We began to see that Mind is infinite, and that therefore it is more than just the beginning of the process of revelation. Mind expresses the nature of Spirit, Spirit expresses the nature of Soul, and so on. All the synonymous terms express the nature of all the others. We began to see that all the synonymous terms are infinite, and we no longer thought about God's nature almost in terms of water-tight compartments.

Let me take an illustration from mathematics: the small boy learns 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and how proud he is when he can say them in that order! But very soon they become more than just an order to him, because he sees that they are values.

And so we began to see that all these ideas which symbolize to us Mind, Spirit, Soul, Principle, Life, Truth, and Love are the infinite ideas of God, forever reflecting each other, and then we saw that the number "seven" was used in the Scriptures not only as a symbol of the objective way, the learning way, through seven stages of inspired thought, but also as a symbol of the subjective way,

the way of power, and as such the number "seven" was used to symbolize perfection and completeness.

So we began to study the synonymous terms for God in Mrs. Eddy's writings and in the Bible, and we found that the term Mind represents cause, origin, beginning, power, law, action, intelligence, "Let there be light," healing power, the medicine of Mind; it is all-seeing, all-hearing, and all-acting; it is the infinite All, it knows nothing about nothingness; it is adhesion, cohesion, attraction, and so on.

Then we saw that Spirit is the infinite substance, the infinite good, divine order; it is that which gives infinite birth, infinite development; it is grace and baptism and strength, and so forth.

Then we began to see that Soul is the infinite identity, that Soul identifies everything with God, that Soul means salvation and satisfaction; it means safety because it identifies everything with God; it is joy and bliss and freedom; it is sinlessness, and therefore obliterates all sense of sin; Soul means incorporeality, it is always outside of corporeality.

We began to see that Principle means basis, foundation, the infinite One, infinite Science, infinite system, infinite interpretation, infinite proof, infinite demonstration. Whatever is in Principle you can prove; whatever is in Mind, or Spirit, or Soul, you can understand, and then in Principle you can prove what you understand, as eternal Life, conscious Truth, and divine Love.

Then we saw that Life is infinite fatherhood, eternity, infinite exaltation, infinite multiplication, infinite inspiration, immortality, the infinite Being, the esse of all things, infinite individuality.

Then we saw that Truth is the Son of God, the form of the Son of God, the infinite consciousness, that which is called the Mind of Christ; we saw that Truth is Christ, the great Physician, the great Surgeon, the great Redeemer, the great Restorer; we saw that Truth operates infinitely, and is a two-edged sword which analyzes, uncovers, and destroys error, and establishes truth; we saw that Truth is true manhood, God's highest idea.

And then we saw that Love means beauty and holiness, perfection, infinite fulfilment, infinite ascension, all glory, infinite disposal, everything that is lovely.

And so we had a sense of what these synonymous terms really mean, and as we understood them, they became power,—the power of God, the omnipotence of Truth. As you understand mathematics, the ideas of mathematics become power to correct mistakes; as you understand music, the ideas of music become power to correct inharmonies. Our understanding of the synonymous terms for God became power. We saw that they operated as law, order,

rule, system, method, form, and plan or design. And so we were getting somewhere.

Then we went on studying, and we were very happy over these tones of divinity which were revealing God to us. We saw that they all reflect each other. Mind is law, but there is not only the law of Mind, but also the law of Spirit (which is order), the law of Soul (which is rule), the law of Principle (which is government), the law of Life (which is method), and so on. And so we began to see that all these terms reflect each other, because there is only the One. They are all reflections of each other, and of the infinite One.

The Christ Order

For quite a while we were quite happy with this order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. And then we went a step further—principally because our critics began to say: “But there is more than one order in ‘Science and Health.’” We began to think, “Well, what do the other orders mean?” So we began to search, and we found on page 115 of “Science and Health,” where Mrs. Eddy gives the translation of immortal Mind, that there is this sequence: divine Principle, Life, Truth, Love, Soul, Spirit, Mind. By this time we knew the tones of the synonymous terms, and we knew that Principle is that which interprets itself, it is basis and foundation, and we knew that Life is fatherhood, Truth sonship, and Love motherhood, and so we saw that here was a sequence in which divine Principle was interpreting itself as Life or infinite fatherhood, as Truth or infinite sonship, and as Love or infinite motherhood. God in Himself must be Father, Son, and Mother. If God was Father and Mother, and man was just son, then man would have an original office, and would not be the full reflection of God. God in Himself is Father, Son, and Mother, and so man reflects fatherhood, sonship, and motherhood.

We began to see that this sequence brings out how divine Principle is forever interpreting itself to itself as the infinite Life (infinite fatherhood), as the infinite Truth (infinite sonship), and as the infinite Love (infinite motherhood); that is the one infinite Person of God.

Then we began to see that this infinite ideal which God has of Himself, this one infinite ideal, which is of course known only to God, cannot be grasped in its entirety. You can't even grasp mathematics or music in its entirety. If God's own ideal of Himself as Life, Truth, and Love is to become available to mankind, it must be translated from ideal to idea, because mankind can grasp idea, whereas it can't grasp ideal as a whole. By this time we knew that Soul translates, and we saw that in this sequence Soul

translates divine Principle, Life, Truth, and Love, out of the realm of the ideal into the realm of idea; it makes all things definite.

Then we saw that Spirit gives infinite order to this translation, that Spirit diversifies, classifies, and individualizes it. And finally we saw that Mind makes it manifest at the point of idea. You remember how Mrs. Eddy presents the "Scientific Translation of Immortal Mind":—"GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. MAN: God's spiritual idea, individual, perfect, eternal"—this idea is brought down to the realm of infinite, individual, spiritual ideas,—the truth about everything that God has made, as idea; all those ideas considered as one compound idea constitute the compound idea man. Then Mrs. Eddy goes even further; she continues, "IDEA: An image in Mind; the immediate object of understanding.—*Webster*" (S. & H. 115: 13-18). So she brings idea down to the point of understanding, and that which you understand, in any scientific subject, is always idea.

So we began to see and understand this second sequence of the synonymous terms. We knew that the Word of God appears to us as a process of seeking, in which Mind says, "Let there be light," Spirit says, "Let there be development," Soul says, "Let there be definiteness," Principle says, "Let there be power," Life says, "Let there be multiplication," Truth says, "Let there be consciousness," and Love says, "Let there be fulfilment." And now we knew that the Christ appears to us as a process of finding. Mrs. Eddy says that Christ is "the divine message from God to men" (S. & H. 332: 10), and that it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), and so we began to see that this second sequence was the sequence of the Christ-idea. And as we thought it out, it became natural, warm, lovely, potential, real, and living in our thought.

The Christianity Order

Then we went on, and began to figure out another sequence of the synonymous terms which we found in the Glossary of "Science and Health." This was "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587: 6-7). We saw that it must illustrate Christianity because Mrs. Eddy says that the Glossary "contains the metaphysical interpretation of Bible terms" (S. & H. 579: 4-5), and the Bible is the story of "Christ's Christianity" as "the chain of scientific being . . . maintaining its obvious correspondence with the Scriptures" (S. & H. 271: 1-4). We saw that Principle reflects on itself, and it says, "I am Mind, and therefore all ideas are my ideas; as Soul all ideas are identified with me; as Spirit all those ideas are diversified, classified, and individualized,

and brought into one infinite reflection in Spirit to be reflected as the Person of God, which is Life, Truth, and Love."

And so you find in Christianity that every idea is recognized as an idea of Principle, every idea is identified with Principle, every idea in Principle is given diversification, classification, and individualization, and all ideas are found in the one ideal, which is Life, Truth, and Love. We saw that that was a process of using. The Word is a process of seeking, the Christ a process of finding, and Christianity a process of using.

The Science Order

We knew that there must be four orders, because we knew that the city was foursquare, and so we thought and prayed about it. Then one day we were reading about the wonderful candlestick which Moses was told to make "after their pattern, which was shewed [him] in the mount" (Ex. 25 : 40). Whether Moses was literally "in the mount" is very doubtful, but he was undoubtedly in the "mount" of exalted thought, and he symbolized certain ideas of God by a candlestick. It had one main shaft and three branches on each side. We saw that the main shaft represents Principle, and that the three branches on one side represent Life, Truth, and Love, the essential nature of God, and that the three branches on the other side represent Mind, Spirit, and Soul. We saw that Life and Soul constitute the Word of Life identified; that Truth and Spirit are the Christ reflected; that Love and Mind are the fulfilment of Love (Christianity, the infinite relationship of God) made manifest through the metaphysics of Mind; and that Principle is the essence of Science.

So that is the way in which we came to see something of the City Foursquare. That was a good many years ago, and as the years have gone by, our sense of it has grown and grown, and has enabled us to decipher the story of the Bible so that it has become an open book to us. It has made the Bible a real, living, vital textbook of Science and Christianity. And in this world, unless Science becomes Christianity and Christianity becomes Science, we are headed for disaster. Physical science has come to the point where it may destroy the world, and religion without science is scorned. At a time when men have seen the absolute necessity of coherent and intelligent thinking, vague thinking is failing to satisfy anybody, and the younger generation just laughs at it. To-day it is imperative that we should find a basis for the wedding of science and religion, and that basis is to be found in the Bible.

The Tones of the Days of Creation

For a long time we had been considering the "seed-plot" of the Bible, the story of the days of creation. We soon discovered

that these days of creation were laid out absolutely scientifically and systematically. For instance, you will find that in the first day there are three distinct statements in the Bible: "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Those three statements have the tone of Mind, first as Mind ("Let there be light"), second as Spirit (Spirit is the infinite good, and Spirit separates), and third as Soul ("God called the light Day," and everything to do with naming has the tone of Soul).

Then we saw that the second day of Spirit also has three distinct tones, and that they are Spirit reflecting the nature of Mind, of Spirit, and of Soul. Then in the third day there are five tones, and we saw that they are Soul operating as Mind, as Spirit, as Soul, as Principle, and as Life. In the fourth day there are five tones,—Principle operating as Mind, as Spirit, as Soul, as Principle, and as Life. In the fifth day of Life there are only four tones,—Life operating as Mind, as Spirit, as Soul, and as Principle,—and these four tones are the Word of Life operating as the Word, as the Christ, as Christianity, and as Science. In the sixth day there are all seven tones, and also the Word, the Christ, Christianity, and Science, each in its own aspect,—the diagonal of the Matrix. On the seventh day you see that the whole of the sixth day,—the seven tones and the four essential aspects of the Word, the Christ, Christianity, and Science,—is embosomed in divine Love, and so there are two tones in the seventh day,—Love as Truth, and Love as Love.

The Science which is Christian

And so we saw the whole layout of this picture, and that layout has been considered by all kinds of peoples, and no one has ever punctured it; no one has ever been able to show one flaw in it, and there have been some very intelligent people considering it. It has become more real, more vital, more living, more provable, and more exalting to us; we have been using it as a key to unlock the Scriptures, and it does this perfectly. What we have come to Oxford for is to consider something of the Scriptures, but from the stand-point of this system.

Now, you don't ask me to believe that my emotional sense of music has the same deep, real sentiment as Malcolm Sargent's sense of music, which is based on understanding. That would be ridiculous. When you understand any subject, your sentiment deepens, it must deepen; you have more and more of the sentiment and science of it, and that is what we are finding as we go on studying the Science of the Christ. Mrs. Eddy called her discovery

Christian *Science*, so if it isn't scientific in the truest sense, then it is an absolute fraud, but it is the highest Science in all the world. She called it *Christian* Science, because it is based on spiritual values. And she found Christian Science in the Bible.

Science and Individuality

To-day there is no remedy for the conditions in the world but Science. There are two things that this meeting is going to emphasize at every point. The first is that we are dealing with absolute Science, the purest Science in all the world, the Science of divine Mind and its ideas, and the second that it is up to every individual to get it for himself. If you think that somebody else can usher you into heaven, you are mistaken, and you are going to have to walk a long way back. No one can usher you into mathematics, music, or anything that is worth-while. And so there are two things that are going to permeate this meeting; the first is Science, and the second is absolute individuality.

Your privilege as an idea of God is at all times to commune with the infinite ideas of God. The fundamental fact about you, if you awaken to it and use it, is that you have the Mind of Christ and that you have it in a way that nobody else has. That is why we all need each other; we each reflect God in a way that no other idea does, and therefore every idea is invaluable to every other.

So in the infinite divine Principle, Life, Truth, and Love, there is one perfect ideal, and in that perfect ideal every idea is essential to every other idea. In your true selfhood you are essential to every idea in the world: in your little petty jealousies and hurt feelings and fears you aren't essential to anybody, not even to yourself, and you're just a nuisance. But as the son of God, when you are thinking in the realm of God-likeness, the realm of reality, you are essential to mankind, and that is why we are all wedded to each other. That is true Christianity, the infinite relationship and infinite reflection of all God's ideas. As we understand that relationship, and we begin to let that relationship come into our thinking and into our lives, it will manifest itself, and there will be no more war, hate, division, hurt feelings, jealousy, or envy. The most pitiful and the most pathetic things in the world are hate, jealousy, and envy. There is nothing so pathetic. We shouldn't condemn the person who hates or is jealous or envies; we should pity him, because he is just committing suicide. Here is this wonderful, wonderful picture of the infinite Science of the infinite ideas of God which every one of us can inherit through pure, spiritual, and exalted thought; we haven't a moment to turn aside from it, not one moment. To-day nothing else can solve the problems in the world.

The Prophetic Writings and the New Testament

Now, we are going to take first of all the book of Hosea, and then Jeremiah, who is the prince of the prophets. In considering these prophetic writings, just remember what Mrs. Eddy says: "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication" (S. & H. 501 : 1-6). You find in the prophetic writings that what was impelling the authors was their awareness that the Hebrew nation was responsible to God for the development and safety of the spiritual idea, and that the Hebrew nation was not playing the game at that time. So the background of the prophetic books was the attempt to awaken the Hebrew nation to what was destroying it spiritually, and to make it realize its responsibilities. When you come to the New Testament, you find that the teachings of Jesus are to do with all mankind; they present the ideas of God, the ideas of Life, Truth, and Love, the ideas of all that is worth having. And so remember that the prophetic writings haven't the clarity of the New Testament writings. They are wonderful, but they are more obscure. The loveliness of the New Testament is beyond words; its beauty and holiness and Science are absolutely indescribable.

The tools that we have to-day are the days of creation swelling and becoming numerals of consciousness, which show us the real meaning of the synonymous terms, and then the synonymous terms showing us the numerals of infinity from a subjective standpoint, and operating in the four divine orders of the Word, the Christ, Christianity, and Science, all reflecting each other in perfect order and harmony; with those tools you can interpret the New Testament, and its order, its accuracy, and its beauty just overwhelm you, it is so wonderful. But as you read the prophetic writings it becomes perfectly evident that the New Testament isn't something entirely separate. It is a new birth, but it is the continuation of the Old Testament. Mrs. Eddy says: "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). Remember that Jesus was forever explaining the Scriptures to his followers, and telling them to "search the scriptures." What Scriptures? The Old Testament, the prophetic books, because of course there was no New Testament at that time. And the more I understand the prophets, the more I see how wonderful it is that in their writings you see the birth of that divine system which was fulfilled by Jesus and demonstrated by Jesus. After the time of Jesus it faded, but as Goodspeed

says, in his introduction to "The Story of the Bible," "Many problems supposedly quite modern are tellingly dealt with in the Old Testament; indeed, our social reformers are simply saying over again just what the Hebrew prophets said twenty-five hundred years ago." So we need to understand what the prophets taught in order to solve the world's problems to-day.

And remember, in studying the prophets, take it easily; don't try to get hold of all the details at once, because the details are sometimes a little obscure. But when we come to the New Testament, all that we have considered of the prophets will shine for us. It will be transparent to us, because the New Testament shows us the climax of it.

So Mrs. Eddy says: "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illuminates them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil" (S. & H. 501 : 1-18). Symbols, intelligent symbols of the ideas of God, owe their origin to the fact that God is Love, and that Love translates itself. The translation of divine Principle, Life, Truth, and Love, forever translating the ideal down to the point of idea, down to the point of understanding, down to the point of system and symbol, is always going on, and that is why civilization advances and must go on advancing.

Material creation began, according to mortal belief, about two thousand million years ago, in mud and slime and darkness and mist, but it has developed into the civilization that we know to-day. Why? Because the Christ is ever appearing, because divine Principle, Life, Truth, and Love, is forever translating itself throughout eternity, and nothing can resist it. Every knee must eventually bow to Christ. Eventually we shall all come to the realization that nothing is true but Truth, that nothing is real but Spirit, that nothing is real but idea, and that mortality is bound to disappear. At times it seems in the advance of civilization as though hell is let loose, because mortality resists, and mortals don't want Truth,

but the birth goes on in spite of everything and nothing can stop it.

Thousand-Year Periods of Bible History

The Hebrew believed that this birth took time. He called the ordered visions or periods of light the days of creation, and he said, "One day [of spiritual enlightenment] is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3: 8); the Hebrew believed that it would take a thousand years to develop each aspect of God's nature. Therefore you find that Bible history is split up into thousand-year periods. In the first thousand years Mind, the creator, says "Let there be light," and the light of Mind in the first thousand years of Bible history analyzes, uncovers, and annihilates a false sense of creation; that is symbolized by the mythical story of Adam and Eve and Cain and Abel. Remember this: if you went home to-night and you found a condition that was wrong, there is a threefold process by which you would deal with that condition. First you would analyze it, then you would bring the error to the surface, and finally you would do away with the error. Mrs. Eddy has shown that the scientific translation of mortal mind takes place through three degrees. (See S. & H. 115: 19-3.) When your thought begins to be enlightened, you see that the physical is just the physical, that it has nothing to do with God. As your thought rises, it arrives at the second degree, the moral, and the moral is that which can separate to some extent between the physical and the spiritual; thus the error of the situation is uncovered. Finally, you arrive at the third degree, where the spiritual is seen to be the only and the mortal disappears. You use this threefold process whenever you heal a case. It was symbolized in the record of the first thousand years by Cain, Abel, and Seth; Cain was a symbol of the physical, Abel a symbol of the moral, and Seth a symbol of the spiritual; it was believed that out of Seth came the line of the Christ.

Then in the second thousand years of the Bible there is the mythical story of Noah and the ark, which saved Noah from the flood, and there again you find the process of analysis, uncovering, and annihilation. The ark symbolized spiritual understanding, which dealt with the error of the situation. The token of the covenant made with Noah was the bow, with its seven colours, the symbol of the seven days of creation. In this period you have the tone of Spirit, and you see the separation of that which is real from the floods of human thought; that which was in the ark represented the reality of the situation, and that which symbolized fatherhood, motherhood, and sonship, and the right idea of everything, was saved.

And then you come to the third period, and you see Soul identifying the idea of God; you have the stories of Abraham, Isaac, Jacob, Joseph, the twelve tribes of Israel, Moses, and the Promised Land. The tone is wholly one of definiteness and identity, and that is the third numeral of consciousness, the numeral of Soul.

Then you come to the fourth period, to the wonderful prophetic age of Principle, in which system and Science began to appear.

Then you come to the fifth period, in which Jesus appeared as the idea of Life and overcame death. He proved Truth by demonstrating the Christ, and Love by his ascension. It seemed up to the time of Jesus that this system of metaphysics was developing in thousand-year periods, but Truth knows no time, Truth is infinite, and so Jesus said, "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); the Hebrews had seen the nature of God as Mind, Spirit, Soul, and Principle, but Jesus showed them that the "harvest" has nothing to do with time. Jesus fulfilled the seven days; he demonstrated the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Now to-day we know that Science and system have nothing to do with time. In system and Science there is no time, but these illustrations in the Bible which show us the tone of Mind in the first period, of Spirit in the second period, of Soul in the third period, of Principle in the fourth period, and in the fifth period of Life, Truth, and Love, which Jesus demonstrated, enable us to crystallize the tones of the synonymous terms and bring them into ordinary everyday use.

You know how the world has learnt mathematics throughout the ages. It has learnt the numbers, and addition, subtraction, multiplication, and division. We say that it takes the small boy a certain time to learn each one of them; the time factor enters in. But when you become a mathematician you use them instantaneously; there is no sense of time at all, but just mathematics. And so this system which the Hebrews believed would take thousands of years to develop,—and it has seemed to do so in mortal history,—is being seen to-day to be wholly timeless. Since Mrs. Eddy discovered Science, the world has changed more in fifty years than it had in the previous thousand years, and this rapid change is going to go on, because men are understanding ever-presence. Time is disappearing, the limits are disappearing, man is coming into his birthright of idea. "The kingdom of God is within you," and it is "at hand;" it is the spiritual scientific understanding of the

ever-presence and the availability of every idea that expresses God. There is nothing that is in the infinite Mind which we call God that is not yours. It is all yours as idea, and as you understand and use that idea through that which is your birthright, the Mind of Christ. "Beloved, now are we the sons of God" (I John 3:2), and we must use that; therefore nothing must be in our thought but that which is Mind, that which is Spirit, that which is Soul, that which is Principle, that which is Life, that which is Truth, and that which is Love. Nothing else must be in our mind.

Culturing our Understanding of God

So the whole time I am going to turn your thought back to the "incorporeal [the Word of God, that which is of the nature of Soul, which is incorporeal], divine [the Christ, that which is of the nature of Principle, the idea of Principle], supreme [that which is of the nature of Life and Truth or Christianity], infinite [that which is of the nature of infinite fulfilment or Love] Mind, Spirit, Soul, Principle, Life, Truth, Love." There is the whole answer: it is all in that. Time and time again I am going to bring your thought back to that statement. What does it matter what symbols Hosea uses in a verse as long as they bring to you the tones of the synonymous terms, and show you how they combine? The actual idiom he uses is of little importance: to-day we should put in another idiom what Hosea says in his own idiom. The symbol is not the substance, but it is the idea which it symbolizes which matters to you. What matters is whether a mental and spiritual animus comes to you so that you know more of the divine tones and they are natural to you. As you know this "seed-plot" of the first chapter of Genesis, which Mrs. Eddy has embodied in her answer to the question "What is God?" ["God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love"], as you know that, you've got the whole answer, you've got infinity, —infinite eternity and infinite idea.

This is Your Child

So that is what we are going to bear in mind as we consider the Scriptures. Our whole purpose is to culture in our thought this scientific, systematic, spiritual system of divine metaphysics, this "seed-plot." And as you grasp it, its "beginning will be meek, its growth sturdy, and its maturity undecaying" in your thought. You will find that you are God's own idea, you will awaken to what you really are, and what you are not will pass away.

Remember that this divine idea which is being born to us is your child, that you are its parent, that you are the father and

the mother to it. So lift it up. The mother protects her child, she mothers it, she clothes it and does everything for it. Now, this is your child. Don't attach to it anything that is unlike Christ.

We have come here for two weeks to think of the things of God, and nothing should enter our thought but the things of God; if the evil one can put something into your thought which is unlike God it will do it, and it will try to rob you of the glory of finding your own true selfhood "hid with Christ in God." This is "holy ground." So be a mother and a father to this idea, and be Godlike: be like Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we shall have a wonderful two weeks.

First Talk on

HOSEA

Chapters 1:1 — 2:9

Now remember, we are learning the new tongue, we are learning the language of Mind. What is Mind? It is intelligent spiritual thought. We are learning the language of that which is wisdom, that which is power, that which is law, and so all vague, unintelligent thought based on human premises should pass out of our thinking. That which is not wisdom, that which is not creative, that which is not of the nature of revelation, should pass out of our thought. Don't you see as we learn this new tongue of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, and these ideas of God enter our thinking, that they are dynamic, that they destroy erroneous thought, and thus we become a new creature? All that is of the nature of mortal thought,—sin, disease, death, hate, jealousy, envy, poverty,—must disappear as we entertain the ideas of God.

The Changing Symbols

So remember that what we are trying to do is to grasp the ideas of God,—of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—and see how they represent God, and how they reflect each other, and how they operate in a four-dimensional calculus of the Word, the Christ, Christianity, and Science. This picture has been illustrated down the ages by every kind of symbol you can think of. You can't think of a single thing that has not been used at some time to symbolize the ideas of God. In the first chapter of Genesis the symbols are the light and the darkness, the firmament dividing the waters above from the waters beneath, the dry land, the sun and the moon and the stars, the fish of the sea and the birds of the air, the creeping thing and the beast of the earth and man, and the statement that God "rested on the seventh day from all his work which he had made."

The same picture is symbolized all through the Scriptures. In the first thousand years it appears as the days of creation

analyzing, uncovering, and annihilating a false sense of creation. Then in the second thousand-year period it is symbolized by the story of Noah and his sons and the ark and the bow; the story shows that there is always a way of salvation from the floods of mortality, and that those very floods, if properly handled, will lift up your ark, your understanding.

Then in the third thousand years you come to the experiences of Abraham, Isaac, Jacob, Joseph, Jacob's twelve sons, and Moses, and the story of the entrance into the Promised Land. All the symbols in that period of Soul show the way out of material sense, the way of definite understanding of divine Principle, the identification of divine Principle.

In the fourth period, which was the prophetic age, was written the first chapter of Genesis, which I take it you all know well, and in that chapter is symbolized the perfect, divine system of metaphysics.

Then you come in the fifth period to that marvellous symbol, that supreme symbol—Jesus Christ, his healing, his teaching, and his demonstration.

So every age has its own symbols conveying to thought the ideas of God. In our own age Mrs. Eddy, having seen the whole story of the Christ-idea in the Bible, put it into scientific language and wrote an exact and inspired textbook, which is laid out in the most definite order and which shows men how to symbolize the ideas of God in the language of to-day. Moreover, the time has come when we must understand what Jesus demonstrated,—that the divine system is in no way dependent on thousand-year periods or the lapse of time. I wish to-day we really understood that it hasn't anything to do with time, but that it is based on timelessness and eternity and infinity, because then we should heal instantaneously instead of waiting months and months for a healing.

We need to be able to see that we can use the ideas of God because they are symbolized in an orderly way; if they were not symbolized in an orderly way, there would be no system, and you could not learn them; if you had a spiritual flair, you might conceive of some sense of them, but the majority of people could not. However, the fact is that you *can* learn them, because they can be definitely symbolized and definitely understood.

The Historical Background of the Prophets

Now that we are going to consider the prophets, we've got to bear in mind the situation which faced the prophets. Remember how Moses found the Hebrews in Egypt, where they were slaves, desolated by disease, probably eaten up by leprosy and tubercu-

losis, and so on, and worshipping all the Egyptian gods; the name Jehovah did not mean much to them. Then this great mental giant Moses came along, and revived monotheism; of course, the Hebrews had already gained some sense of God through the experiences of Abraham, Isaac, Jacob, and Joseph. Then Moses delivered them from the plagues of Egypt,—from the materialism symbolized by the plagues of Egypt,—and he brought them into the desert, where they wandered for a long time. Whether it was actually for forty years nobody knows, but "forty" was used as a symbol of the four-dimensional calculus as applied to the testimony of the physical senses; remember that Jesus was in the wilderness for forty days and forty nights. Well, Moses brought the children of Israel into the Promised Land, and then they ceased to be people of the desert and herdsmen, and they became merchants and farmers, and demoralization set in. They didn't conquer Palestine all at once by any means; they had an awfully hard time getting to Palestine, and when they got there they had to infiltrate into the country. They had little by little to work their way in, but pretty soon they began to speak the language of the Canaanites, to worship their false gods, and to intermarry with them.

The coming into Palestine didn't fulfil the hopes of the prophets. The mental and spiritual desolation was so great that eventually the Northern Kingdom of Israel was broken up by the Assyrians, and the Southern Kingdom of Judah was taken down in captivity into Babylon. What the prophets saw before them was the degradation of Baal-worship and the fertility cult, and they saw that the people were just hopelessly departing from the idea of monotheism which Moses had built up. They worshipped stocks, trees, Baalim, and the sun and the moon and the stars; they kept up the temple, but the temple had become a disgrace, with legalized harlotry and so forth. That was what the prophets were faced with.

Remember that we are facing the same sort of problems today. We live in a world where hell is let loose, where materialism and the lust for power look as though they are going to devastate human life for centuries to come. We have just had two horrible wars, and the human theory is that we are on the verge of a third, which would do more destruction than the other two put together. Why? Because of materialism. Israel was always being invaded and always in trouble, and the prophets knew that it was because of her materialism. No single person or nation can succeed through materialism, because even the success of materialism is just hell let loose.

Well, the prophets realized that there was only one way out,—the way that you and I see to-day,—and that was through an intelligent understanding of the ideas of God, and so they began to symbolize the ideas of God in an ordered and systematic way in the first chapter of Genesis.

The Accent Changes

Up to the time of Jeremiah, the Scriptural writers seem to have dwelt mainly on the picture of Mind, Spirit, Soul, Principle, Life, Truth, Love,—the divine order of the Word of God,—and this order was only crystallized in the symbolic record of the seven days of creation written in about 550 B.C. For instance, in Hosea I want to show you how Mind is symbolized in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones.

Then when you come to Jeremiah, you find that he symbolizes the ideas of God through the sequence of the Christ,—divine Principle, Life, Truth, Love, Soul, Spirit, Mind. He takes divine Principle and illustrates it through seven tones; he takes Life and illustrates it through seven tones; he takes Truth and gives seven tones to it, and so on. You will see the reason for this if you look on page 115 of "Science and Health;" first of all, Mrs. Eddy gives that sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind as the scientific translation of immortal Mind, and then as the climax of the scientific translation of mortal mind she gives seven tones,—"wisdom, purity, spiritual understanding, spiritual power, love, health, holiness,"—and they apply to each one of those synonymous terms. And so when Jeremiah tells the story of how he is striving to awaken Israel to its responsibility and to show how it has forsaken God, when he is trying to analyze, uncover, and annihilate the whole situation, he uses all seven tones in Principle, all seven tones in Life, all seven tones in Truth, all seven tones in Love and in Soul and Spirit and Mind, as Mrs. Eddy does in her scientific translation of mortal mind.

Now remember that the problem that the prophets had to meet made them use a different idiom from that used in the New Testament. As Mrs. Eddy says of the New Testament narratives, "Jesus illuminates them" (S. & H. 501: 7-8), and they are lovely, but the circumstances were quite different. When Jesus came, he was preaching a new gospel, the gospel of the Christ, the fact of reality; he didn't emphasize both the positive and the negative, but showed the power of the positive utterly to destroy the negative through analysis, uncovering, and annihilation.

So we've got to remember all through that the one thing we want to do is to see the illustration of the divine tones. The divine system has been used throughout the ages to meet the problems of the time. We are now going to consider how the prophets symbolized the ideas of God in order to deal with the problems of their day, just as we symbolize them to-day in order to try and help mankind out of its present problems. Fear, hate, jealousy, envy, malice, lust for power, idolatry, disease, and so on, were the problems of yesterday as well as of to-day, but the form in which they manifested themselves was different.

Remember that the prophets, unlike us, were speaking to a people who understood the divine system, to a greater or lesser extent. It was familiar to them, but now it is no longer familiar to men, and they have lost the key to its understanding. All the commentaries say that the prophetic books and Revelation were written in a language which the people of the time understood. In Revelation John was telling a familiar story in familiar symbols, and it is we who have lost the touch of the symbols, though to-day we are regaining it in a different way. You and I want to be more and more convinced that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271: 1-5).

So just remember, in doing the prophetic books, that the idiom is somewhat involved, but when you understand the spiritual meaning, it is as clear as a bell.

Recognizing the Divine Tones

The story of Hosea is the most marvellous story. It has 14 chapters, and it gives a perfect story of Mind as Mind, Mind as Spirit, Mind as Soul, Spirit as Mind, as Spirit, and as Soul, and so on. You may wonder how I arrive at these conclusions. Well, I take Hosea or Jeremiah, and for months and months I just read and read it. By that time I have a pretty good sense of where the tones of the various synonymous terms occur, and how they combine, and so I begin to discern the divine plan of the book. I think I read through Jeremiah six times before I saw the thread of it. (I understand that this is the way that musicians tackle a new piece of music.) I read it through and through until I began to feel the touch of it and see the thread of it; then I began to see how the story was laid out. When you know these tones, you see at once when the tone changes—it may be after ten verses, or it may be after two verses. You can never

force anything, but you feel your way because you know the tones. You think it out, and you weigh it up, and little by little it becomes clear to you, until eventually you see the whole story, and when you see the whole story you find that it is just another illustration of the absolute divine system. As time goes on, this is the way that mankind is going to study the Scriptures.

Just think of the thought that is put into the study of any subject like engineering or music; then do we suppose that the things of infinity can be grasped by superficial, chaotic thinking? That would simply be ridiculous. Men are going to consider the things of infinity and lay them out with the greatest precision, and the tones will be seen to reflect each other perfectly, absolutely perfectly, so it demands of us "absolute consecration of thought, energy, and desire" (S. & H. 3: 16).

The Prophetic Age a Necessary Step

Now remember what Mrs. Eddy says: "A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit"—Mind, Spirit, Soul, Principle, Life, Truth, and Love—"over the mortal deviations and inverted images of the creator and His creation.

"Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity" (S. & H. 502: 1-17). When you have these "scientifically Christian views of the universe," then you can see the spiritual signification of the whole Bible, in spite of the "crude forms of human thought."

The reason why I tell you all this is that the prophetic books don't always appeal to people. Having studied the prophetic age, to me they are wonderful. But I frankly confess that when I began to study Ezekiel with his wheels, it almost gave me the wheels! You've got to bear in mind that in most of their writings the prophets were expressing their disgust at the trend of Israelitish thinking, and were "giving the Israelites hell," as we should say. They were uncovering evil down to the bone. In the New Testament you find a different atmosphere. Once in a while Jesus might

call the Pharisees "whited sepulchres," but the predominant tone is "Let not your heart be troubled," and "In my Father's house are many mansions" (many ideas, many states of thought). You get that wonderful "new covenant" of the New Testament. But the prophetic age was essential; it laid the foundation on which the New Testament was built up.

When I studied Euclid as a boy, there was a stage called the Pons Asinorum (Bridge of Asses)—the point at which you could not turn back, and something you could not dodge if you were to go on with the subject. Just so, with the study of the Bible, you can't side-step the prophetic writings, and if you will consecrate thought to them, they will give you a wonderful groundwork. So although the prophetic age does at times seem rather heavy going, it presents very clearly the divine tones and shows how to handle the very problems which face us to-day. You cannot side-step that prophetic age, which gave to mankind the first chapter of Genesis. So let's prayerfully and quietly consider it. Don't try to remember all the details. Just try to feel the tones. In that way the ideas of God,—of power, intelligence, wisdom, strength, and so on,—will come to you. So take it easy!

Hosea : Extracts from Bible Commentaries

Before we start Hosea, I want you to hear some extracts from Goodspeed and the Century Bible and from Peake. Hosea was a prophet of the Northern Kingdom, who prophesied between 745 and 735 B.C. The word "Hosea" comes from the same root as "Joshua," which means "Saviour."

Goodspeed says of Hosea in "The Story of the Bible":—

Hosea was a prophet of the Northern Kingdom of Israel. He was profoundly convinced that his nation had been unfaithful to God. Israel was strongly infected with the fertility cult that was current in Palestine, with its deification and worship of the forces of nature. The people were abandoning the simpler worship of God to follow this form of nature worship. But Hosea thought of God and the nation as husband and wife, and this adoption of another religion appeared to him an act of conjugal infidelity.

To bring this home to his people he felt it his religious duty to make his own marriage a parable of the nation's sin, and married a notoriously immoral woman, named Gomer, buying her like a slave for a few pieces of silver and a few quarts of barley. In her unfaithfulness he saw the symbol of Israel's unfaithfulness to God. Israel was no better than an adulteress, who abandoned an honorable marriage for base intrigues with faithless lovers.

Gomer's children were given names suggestive of Israel's disloyalty and disobedience. The boy Jezreel recalled Jehu's massacre of Ahab's family in that city, a crime that was yet to be avenged upon Jehu's

house. The names of the other children, Lo-ruhamah ("Unpitied") and Lo-ammi ("Not-my-people") mark them as disowned and repudiated, as Israel will be disowned and repudiated by God . . .

He is supremely the prophet of the unalterable love of God . . .

Hosea remains the prophet of the unalterable love of God, as Amos is that of his impartial justice.

The Century Bible says:—

. . . it seems too arbitrary to say, with the article in the *Encyclo-pedia Biblica*, that all the hopeful passages are added by a later reviser, and that Hosea's outlook was one of unrelieved gloom. This not only ignores the spiritual quality of the revelation of God generally as the thought of one who in wrath remembers mercy, but it forgets that the vital experience of Hosea, the pity for his fallen wife, which distinguishes him from the stern moralist, his contemporary Amos, and makes him, with the possible exception of Jeremiah, the tenderest of all the prophets, had opened up to him the whole mystery of the Divine forgiveness, and of the ultimate restoration of the apostate people . . .

The message of Hosea, the contribution which he makes to religion, is this: God loves His people. Amos speaks of the righteousness of Yahweh, Hosea calls it love. God is spiritual and He is holy. What He demands is not sacrifice and ritual, but piety of heart towards Himself, expressing itself in "mercy" to men. In the wilderness at the Exodus, Israel first found this personal relation with God, and "it is in the wilderness that it shall be perfectly realized again, when Israel, destitute of all sacramental tokens of Yahweh's favour, land, corn and wine, shall feel that he possesses God Himself, and shall respond as in the early days." (Prof. A. B. Davidson.)

Such an inward conception of religion transcends the Old Testament standpoint, and is in the deepest sense an evangelic prophecy; while the mode of realizing the spiritual by means of suffering, privation, Gethsemane and Calvary, becomes a striking anticipation of the method of our redemption.

The Westminster Dictionary of the Bible says:—

Baal worship apparently had its origin in the belief that every tract of ground owed its productivity to a supernatural being, or *baal*, that dwelt there. The farmers probably thought that from the Baalim, or fertility gods, of various regions came the increase of crops, fruits, and cattle.

Remember, what interests us is the fact that there is an absolute divine system by which men can learn the ideas of God, and that this system existed before the time of the Hebrews. The Hebrews adopted this system from the Chaldeans and used it all the way through their writings to interpret their sense of monotheism, and eventually in about 550 B.C. they began to write the Priestly document, in which they perfected that system, and which was not given to the Hebrews until some time around 350 B.C. The prophetic writings are based on this perfect system, and it is available to us to-day, and it can be used to solve

our problems. It is foundational, and moreover as we see the divine system in all these Biblical illustrations, it will bring into our experience a sense of what constitutes reality, it will bring a sense of power and real being.

Now, we are going to begin with Hosea, and it is a most interesting story. It must be remembered that Hosea, in order to show Israel its unfaithfulness to God, married a woman who was a virgin when he married her, but he knew that she was not going to remain loyal to him. He knew that he couldn't trust her, but he felt it was the right thing to marry her to show Israel the outcome of harlotry. At least, that is one theory.

HOSEA

MIND (Chapter I)

Mind reveals the outcome of wedding ourselves to anything but the one divine Mind, the parent Mind.

Mrs. Eddy gives as the spiritual interpretation of the first statement of the Lord's Prayer: "Our Father-Mother God, all-harmonious" (S. & H. 16: 27). If we believe that we are born of anything but the parent Mind, the Father-Mother God, then we have wedded ourselves to something that is harlotry. The Hebrew race was really wedded to the Father-Mother God, and that Father-Mother God had been made manifest in many ways: through Abraham and Sarah, through Jacob and Rebekah, through Isaac and Rachel, and so on.

MIND AS MIND (Chapter 1: 1-5) exposes the nothingness of false parenthood, and reveals that the divine Mind alone sows.

Mind is always that which sows; Mind sows, Spirit gives the increase, and Soul brings the harvest.

VERSE 2.* "The beginning of the word of the Lord by Hosea"—the beginning of the Word is Mind, "Let there be light." These prophets did not write haphazardly, but you've got to know the system in order to recognize the tones.

"wife of whoredoms and children of whoredoms"—false parenthood, the opposite of the parent Mind. Mind as Mind reveals the allness of true parenthood, the allness of our Father-Mother God. You could not have a better sense of Mind as Mind than the allness of our Father-Mother God, the one parent Mind, and this exposes the nothingness of false parenthood, and reveals that the divine Mind alone sows,—expresses itself, says, "Let there be light," propagates.

* Note: The reader is advised to follow the Bible text in conjunction with the notes, as it has not been possible to quote the full text.

VERSE 3. "Gomer" probably means "perfect, complete," because she was a virgin when Hosea married her.

VERSE 4. "Jezreel" means "God sows." Sometimes when the Word of God is sown, there is resistance to it, and then it would seem that trouble has been sown, because resistance to Truth always brings about trouble. Whenever you resist omnipotence, there is bound to be trouble. So here Jezreel, "God sows," means the sowing of trouble, but later Mind as Soul translates that sowing of trouble into the sowing of idea.

Jezreel was the name of a city, where Jezebel lived. She was a princess of Tyre, who married Ahab, and she brought in the worship of Baalim from Tyre and Sidon, until it almost supplanted the worship of Jahweh. You remember the wonderful story of how Elijah fought out the issue with the prophets of Baal (see I Kgs. 18). The story is presented as though it happened on one occasion, but the general impression is that the story epitomizes the lifework of Elijah. Jehu had been told by Elijah's servant that he was to be king of the Northern Kingdom, and that he was to destroy the Baal-worship. He went to Jezreel, and slew Jezebel and seventy of Ahab's sons, and then he proclaimed an assembly of all the worshippers in one of their temples. As soon as they were all inside, the doors were shut, and they were all slaughtered. He thought that he had exterminated Baal-worship, but it sprang up again. (See II Kgs. 9 and 10.) This focused around Jezreel, but to the prophet it was a wrong process. Hosea knew that the only way to handle evil is through spiritual sense, which redeems. You never settle anything except through an understanding of reality. It is true that sometimes the impulsion of reality renders stern measures necessary, but this man Jehu was just brutal.

"I will cause to cease the kingdom of the house of Israel"—that was shortly fulfilled, for within a dozen years or so the kingdom of Israel was taken away into captivity by the Assyrians.

VERSE 5. "break the bow of Israel"—the seven days of creation, which had enabled Israel to know God. The days of creation are imperative to find God. Brutality and cruelty,—false sowing,—would destroy that which is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the focus of the seven days of creation is Mind, "Let there be light." What-

ever is not of God's sowing, whatever is the opposite of Mind as Mind, will always "break the bow of Israel;" the attempt to create a right condition through a false process will always try to break up the sense of the sevenfold aspect of God's nature.

You see, the minute you have this false sense of the parent Mind operating as Mind,—the allness of our Father-Mother God,—the outcome is the false sense of Jezreel, "God sows."

Reference:— S. & H. 520: 23-30

MIND AS SPIRIT (Chapter 1: 6, 7) *reveals that the outcome of false parenthood is not pitied, but that "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God"* (S. & H. 507: 3-6).

VERSE 6. "And she conceived again"—the creation of matter, the opposite of the birth of Spirit.

You know, it is very interesting to see how in Mrs. Eddy's "Genesis" she first of all brings out the sense of manhood, which is creation and strength and definiteness. And then in her interpretation of the third day of creation, Mrs. Eddy makes this statement: "The feminine gender is not yet expressed in the text" (S. & H. 508: 16-17), and from that day on you begin to see the development of the manhood and the womanhood of God, until in the fifth day you first find the phrase "after *their* kind;" everything before had been "after *his* kind." And so the fuller sense of manhood begins to appear, till finally, in the sixth day, you see the man who is both male and female. So here in Chapter 1 you first have the male sense in Jezreel, the false sense of sowing, but which is translated into the right sense later. Then comes the female sense in Lo-ruhamah, "not pitied,"—translated later into "pitied." Thirdly, there is Lo-ammi, "not my people," which afterwards becomes "my people," and this represents the man and woman of God's creating. And so you have the sequence of a son, a daughter, and a son.

"Lo-ruhamah" means "not pitied"—the opposite of Spirit. The false creative sense is not pitied. "Spirit duly feeds and clothes . . ." That which is the outcome of a false sense of parenthood is not to be pitied, because it is bad. There is a great deal of false pity in the world,—pity for that which is erroneous.

VERSE 7. They will be saved divinely, not by any human means. The strength of Spirit. Error must be handled intelligently through Mind by the birth and order of Spirit.

References:— S. & H. 514: 18-19
 No. 30: 11-18

Remember that we epitomized Mind as Spirit in the first day of creation as *good* and *allness*.

MIND AS SOUL (Chapter 1: 8-11) *foretells that although false parenthood brings no true identification of the idea, Soul will at length gather together unformed thoughts, and identify the spiritual idea.*

The parent Mind is now identified. Soul is that aspect of God which translates the ideal, the one infinite ideal of God, down to the point of infinite ideas, which thought can grasp. That is the scientific translation of immortal Mind, which Mrs. Eddy elucidates on page 115 of "Science and Health." Soul also shows you the scientific translation of mortal mind,—its analysis through Mind, its uncovering through Spirit, and its annihilation through Soul; Soul identifies everything as the idea of God, as the individual idea of God. Everything in mortal experience is a lie about God. Every mistake in mathematics is a lie about some idea in mathematics, and every mistake in music is a lie about some idea in music. Soul takes the mortal picture and analyzes it by showing it to be nothing but animal magnetism, then brings it to the surface, and finally annihilates it by replacing it with the spiritual idea of which it is the counterfeit.

Mrs. Eddy was once asked to explain the difference between Spirit and Soul, so she took the parable of the wheat and the tares, and showed that Spirit is that aspect of God which separates between the tares and the wheat, and then Soul does two things, it destroys the tares and it gathers the wheat into the barn. Every day I know for myself that I live in the rule of infinite Soul, where the fires of the Holy Ghost destroy sin, disease, and death, and Soul identifies all things as the ideas of God.

Now, begin to use these tones definitely. Begin to understand Mind as Soul, where Soul translates the divine to the human, and also translates the mortal out of itself into reality. Soul destroys the tares, the mortal sense of things, and it shows you the specific ideas of which the tares are a counterfeit; it identifies and makes the idea one with Principle. And so you see Soul identifying the true parenthood of Mind.

VERSE 9. "Lo-ammi" means "not my people." This was the outcome of false marriage and parenthood—false sonship.

"I will not be your God"—there was no identifying of the child with its parent. The light of Mind shows that there can be no identity with God when there is a false sense of parenthood. When, later on, "Lo-ammi" becomes "Ammi," "my people," you see the translation into true parenthood and true sonship.

VERSE 10. "the number of the children of Israel shall be as the sand of the sea"—the allness of Mind and the infinite detail of Soul.

VERSE 11. "gathered together"—Soul gathers, as in the third day of creation.

"one head"—the rule of Soul.

"out of the land"—Soul can never be confined *in* anything. Remember that it was said, "the land hath committed great whoredom" (Hos. 1:2), so "out of the land" means "out of the worship of Baal, out of the fertility cults." In this verse we see how the whole thing is going to be transformed; "great shall be the day of Jezreel." When Mind as Soul identifies the Father-Mother God, and identifies the child with the Father-Mother God, then we see the true sense of "Jezreel," "God sows."

If you make a mistake, you can condemn yourself and say that you've got to pay the price, or you can translate $5 \times 5 = 27$ into $5 \times 5 = 25$, as it were. Mortal mind wants you to blame yourself, but whether it is a question of sin or of disease, it is just the outcome of the one evil. Error can't stand the fact that there is always a way out. Error has no law and no justice; it is not going to be just to you, so "agree with thine adversary quickly"—that it is no good. Salvation is always at hand. The only fact is the divine fact—in every situation; and all we have to do is to accept the divine fact.

References:— S. & H. 507: 7-10

573: 13-18 (to first period)

Now, if you know anything at all about Science, you cannot doubt that Hosea was elaborating the system of the first chapter of Genesis. He began by telling them about Mind as Mind, the allness of the one divine parenthood, and he showed how this would uncover and destroy false parenthood and the whoredom of it. Then he began to illustrate Mind as Spirit, the purity of the parent Mind, and showed that out of false parenthood there only comes trouble. The outcome of false parenthood is un-

pitied; it is just desolation. Nothing blesses except Spirit. And then he began to show in Mind as Soul how every offspring of that false parenthood is not of God, and therefore is not identified, but is "Lo-ammi," "not my people." But he also showed how, in spite of the false sense of Mind as Soul, the identity of true parenthood would declare itself in a people who were "the sons of the living God" (verse 10). And so even "the day of Jezreel" would be great.

We have summarized the whole tone of Mind in this way:—

False parenthood is false sowing—Jezreel. It brings no blessing—Lo-ruhamah, "not pitied,"—and has no identity—Lo-ammi, "not my people."

Every idea that proceeds from the parent Mind, God, is blessed in Spirit and identified in Soul.

Now you begin to see what we are going to do in the next two weeks. We're really going to get down to work.

An Individual Process of Spiritual Education

We've got to use two definite processes if we want to bring Science to mankind: the first is to touch their thought with it, and that is done mainly, I think, through writing, but also through speaking, and the second process is education. It seems to me that these meetings here are educational. So for the next two weeks I am going to ask you to consider these things in the most exalted way, the loveliest way, the calmest way, from an educational point of view, so that when we have finished you will see for yourself how this system of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" has been used time and time again—how it has been illustrated and interpreted.

I am beginning to know what Mind is, and how to use Mind. Thank God, I know something of what all the synonymous terms mean, and what the Word, the Christ, Christianity, and Science mean, and how to use them. Now if I can show you people how to know them, too, you will go away with a new child whose "beginning will be meek, its growth sturdy, and its maturity undecaying." But if I talk to you just interestingly and emotionally, we shall be back on the old religious basis. So you begin to see what I am asking you to do. "Come, let us reason together." Don't fool yourself. If you get Science, it's by your own efforts. Nobody else can get it for you. But if you do get it, it's yours throughout time and eternity, because you have paid the price of getting it, and that price is being spiritually-

minded, having a great love of it, a desire for it, and the determination to get it. So don't think that for two weeks I'm going to tickle your palates with lovely things about Christian Science—I'm not. The effects of that kind of thing just don't last, but if I can establish in your thinking through reason and revelation something that you can use as a sword,—and there is no better sword than understanding,—a sword that decapitates error and establishes Truth, then you will have that which is the Mind of Christ, and the world has never known anything vaster, more intelligent, detailed, scientific, or inspired than the Mind of Christ.

You know, there is nothing in the world more cultured than the understanding of Science, and it doesn't come through intellectualism or through human means. Moreover, anything in your mentality that is unlike the Christ—anything by way of fear, hate, jealousy, envy, greed, selfishness, and personal sense—prevents you getting it. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20). If you really have the desire to know God, if you are in earnest, honest, and sincere, if you have that purity which wants only the spiritual, then this idea will be born to you, but not otherwise. You can only grasp Science with the Mind of Christ, not with the brain, because all that the brain tells us of is the testimony of the five physical senses. So you can't grasp it with your brain, but in spite of your brain; you grasp it through spiritual sense, and in no other way.

The world to-day believes that it does not want religion that is scientific, because for several thousand years it has been doped into thinking that you cannot know God, that God is a mystical being, and that you approach Him through emotion and blind faith, and through the good offices of some other fellow, who is often neither as good nor as intelligent as you are yourself. That is the dope that has been inculcated upon men for two thousand years, so that men believe it. That state of thought simply says, "Après moi le déluge," and just takes a chance on salvation. But there is no chance in Science. Either you learn Science, or you don't. If you don't, some day you will get a good swift kick in the pants, and then you will have to! So my advice to you is to learn it now. It is so lovely, so definite, so coherent, so intelligent, and so dynamic. It is of the nature of Life, Truth, and Love. So I want you to understand very, very definitely that the purpose of this session is to educate, and not to emotionalize. We are engaged in a highly educational process on both a spiritual and scientific basis, and it is designed to awaken

you and me to the fact that "Beloved, now are we the sons of God,"—that the Mind of Christ is our birthright, and that we have only to awaken and use it.

SPIRIT (Chapter 2)

Spirit enforces conformity to its own standard of purity and undefiled substance, and thus brings a return to its divine order.

The wonder of these prophets is that so often they throw a mental bomb which explodes some aspect of materiality, and then they introduce a positive idea which is lovely and translates the whole picture. Then they throw another bomb, and so on.

SPIRIT AS MIND (Verses 1-9) *analyzes adultery and shows it to be naked and substanceless.*

Hosea shows how Israel's marriage with the Father-Mother God was being adulterated at every point, and he exposes that adultery and shows it to be naked and substanceless.

VERSE 1. "Ammi" means "my people," and "Ruhahmah" means "pitied"—the whole situation is now translated. Remember how we epitomized Spirit as Mind in the second day. The true record is real *creation* in its own *purity*.

VERSE 2. "Plead with your mother"—pleading has the tone of Mind.

"not my wife"—the marriage has degenerated into whoredom, the opposite of the purity of Spirit.

VERSE 3. "strip her naked"—Mind is that which clothes; Mind clothes with ideas, and so uncovers the nakedness of impurity.

"and set her as in the day that she was born"—you are born of Spirit, not matter.

"and make her as a wilderness"—where a "material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 18-19).

"slay her with thirst"—false desires, lust of every kind, the opposite of the attraction of Spirit.

VERSE 4. "And I will not have mercy"—the opposite of Spirit blessing its offspring, the opposite of "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation." Spirit here exposes a marriage of whoredoms,—the false sense of the purity of Spirit.

VERSE 5. "their mother hath played the harlot"—the harlotry of sensualism and gross materialism. Israel's harlotry was its fertility cults and nature worship.

"my lovers, that give me my bread and my water . . ."—the false sense of substance, which is naked. A false sense of substance is the opposite of Spirit, and nakedness is the opposite of Mind.

VERSE 6. There was to be no order (Spirit), and no vision nor guidance (Mind).

VERSE 7. "she shall follow after her lovers, but she shall not overtake them"—you can never overtake the things of the flesh and they bring no satisfaction. You can always overtake the things of Spirit because they are ever-present.

"first husband"—Spirit, that which gave her true substance (see verse 8).

VERSE 9. "to cover her nakedness"—Spirit as Mind clothes with true substance, but the false substance which is the outcome of whoredom makes naked.

Nobody can doubt these tones; they are as definite as can be. The substance of matter is nakedness: the substance of Mind is being clothed upon with ideas.

References:—

S. & H. 550: 27-31

277: 24-32

Second Talk on

HOSEA

Chapters 2:10 — 6:11

Now we have just been considering Spirit as Mind in Hosea, where he exposes adultery and shows that it is naked and substanceless; "naked" is the opposite of Mind, because Mind clothes, and "substanceless" is the opposite of Spirit.

SPIRIT AS SPIRIT (verses 10-13) *exposes false worship and reliance on a false sense of substance.*

All false worship is of course adultery; it is a turning away from God, from the wedding of man with God.

VERSE 10. "And now will I discover her lewdness in the sight of her lovers"—that is a wonderful description of the way that Spirit operates to expose the falsity of material sense. What is it that loves materialism? Mortal thought. And so Spirit as Spirit, which separates and gives order, exposes the "lewdness" of all that is unreal "in the sight of her lovers."

"none shall deliver her out of mine hand"—the infinite purity and substance of Spirit means that whatever is unlike it is bound to be destroyed. The order of Spirit is inexorable.

VERSE 11. "I will also cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts"—everything that false worship involves. You remember the second statement of the Commandments, "Thou shalt have no other gods before me."

VERSE 12. "And I will destroy her vines and her fig trees"—the false sense of substance. To the Hebrews, vines and fig trees represented fruit and substance.

"my rewards that my lovers have given me"—mortal sense says to us that it gives us all these rewards, that they come through greed, hate, selfishness, and dishonesty,—through worshipping other gods. But the purity of Spirit, which separates and has divine order, just tears the cover off them.

"and I will make them a forest"—instead of order there will be chaos.

"and the beasts of the field shall eat them"—animal qualities will eat them, and animal qualities always exist on a false sense of substance.

VERSE 13. "And I will visit upon her the days of Baalim, wherein she burned incense to them . . ."—again the breaking of the Commandment, "Thou shalt have no other gods before me."

Reference:— S. & H. 252: 15-8

Spiritual Things Are Natural

You know, I like to see the normal way you are taking this. Spiritual things *are* normal. We don't have to screw ourselves up to take spiritual things. Mr. Dickey once told me that when he was living in Mrs. Eddy's house, he was giving a treatment one day with his eyes all screwed up, and Mrs. Eddy said to him, "Why have you got your eyes shut? Do you have to shut your eyes to know that $2 + 2 = 4$?" We don't have to be tense or anything like that. Holiness is natural. I distrust that which claims to be holiness but which is strained or sanctimonious about it. Jesus was the most natural human being who ever lived. It is the fellow who hates and fears who is unnatural. We want the balance of Soul, we want the poise of Soul, we want the quietness and the meekness of Soul. Spiritual things don't come to you when you are in a state of tension. So listen as you are listening—naturally. These things are perfectly natural; they are sweet, and they are lovely, and they always come to you when there is no sense of strain. So don't let's ever be tense.

SPIRIT AS SOUL (Chapter 2: 14-23) *separates the chaff from the wheat, and gathers the wheat (the idea) into the barn.*

If you and I know a little about these tones, just think what prophets like Hosea and Jeremiah must have known! They knew them perfectly. They were perfectly natural to them.

In this tone of Spirit as Soul, Spirit is that which separates,—it is the firmament,—and Soul is that which gathers everything into identity with God.

VERSE 14. "I will allure her"—the attraction of Spirit.

"and bring her into the wilderness"—where a "material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 18-19).

"and speak comfortably unto her"—Mrs. Eddy says that the Holy Ghost, or Comforter, is the "development of

eternal Life, Truth, and Love" (S. & H. 588: 7-8), and Spirit is always that which develops.

There was no time when Israel was nearer God than in the wilderness, and we ourselves often have to go through the wilderness, where a "material sense of things disappears, and spiritual sense unfolds the great facts of existence." When Israel was going through the wilderness, a false mortal sense was being lost and true identity with God was being found. The chaff was being burned and Soul was gathering the wheat into the barn. Israel never had a greater sense of holiness than at that time.

VERSE 15. Soul was to exchange the wilderness for vineyards.

The valley of Achor was the valley through which the children of Israel approached the Promised Land. The valley and the wilderness experience are translated by Soul into the "door of hope."

"she shall sing there"—the joy of Soul.

"when she came up out of the land of Egypt"—the journey from sense to Soul.

VERSE 16. "Ishi" means "my help;" the rule of Soul is always salvation,—help.

"Baali" means "my master,"—a false sense of the rule of Soul.

VERSE 17. Soul takes away all false identity.

VERSE 18. "beasts of the field"—the sixth day of Truth.

"fowls of heaven"—the fifth day of Life.

"creeping things of the ground"—Mrs. Eddy speaks of the serpent in connection with "Love's ideas." So the prophet is foretelling a covenant with Truth, Life, and Love, which is the Christ-idea in absolute Christian Science.

"lie down safely"—the safety of Soul.

VERSE 19. "I will betroth thee unto me for ever"—identity with God.

"in righteousness, and in judgment, and in loving kindness, and in mercies"—the fruit of Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23). We are betrothed to God,—identified with God,—through the fruit of Spirit.

VERSE 20. "know the Lord"—understanding, which has the tone of Spirit and of Soul.

VERSE 21. "heavens"—"the atmosphere of Soul" (S. & H. 587: 26-27).

“earth”—the spiritual idea, the “dry land” of the third day of creation.

VERSE 22. “Corn” is the bread of Truth, “wine” the inspiration of Life, and “oil” the consecration of Love. The Christ-idea again.

VERSE 23. In this verse Soul translates Jezreel, Lo-ruhamah, and Lo-ammi into the right idea of Mind, Spirit, and Soul
“I will sow her unto me in the earth”—the spiritual idea. There you get the true sense of Jezreel, “God sows”—Mind creates.

“I will have mercy upon her that had not obtained mercy”—Lo-ruhamah becomes “Ruhamah,” “pitied,”—Spirit blesses. “Spirit duly feeds and clothes.”

“I will say to them which were not my people, thou art my people; and they shall say, Thou art my God”—complete identity. Lo-ammi becomes “Ammi,” “my people.” So there you have a sense of Mind, Spirit, and Soul presented through the three children of Gomer.

References:—

S. & H. 535: 1-5

570: 22-23

Mis. 152: 26-29

This is how we have summarized the tone of Spirit in this chapter:—

Spirit, as the only creator, uncovers the nakedness of an impure sense of creation (“Lest I strip her naked, and set her as in the day that she was born”), and destroys its outcome, a false sense of substance (“I will destroy her vines and her fig trees . . . and I will make them a forest”), and shows the identity of true substance to be always the fruit of Mind sowing, Spirit blessing, and Soul identifying (see verse 23).

Don’t be afraid of the true wilderness experience. As I have told you before, I try to realize every day that because I live in the realm of Soul, where there is infinite rule, the fires of the Holy Ghost burn up the chaff,—everything in me that is unlike the divine idea, everything in me that might be termed sin, disease, or death. And then I know that Soul forever identifies me with divine Principle, Life, Truth, and Love, and so gathers the wheat into the barn.

So let’s learn these things, let’s learn to use them with power and with intelligence. Let’s know that they are the sword of Spirit, which separates, and the sword of Truth, which decapitates error and establishes the right idea. Let’s learn these things and use them, because “the words that I speak unto you, they are

spirit [substance, order, strength, development], and they are life [individuality, exaltation, inspiration, multiplication, fatherhood]" (John 6: 63).

The Divine Tones are Mental and Spiritual

I remember well how we first began to see the tones of the days of creation. To begin with, the first day was just "Let there be light,"—the light of wisdom,—the second was "Let there be a firmament,"—purity of thought,—the third was "Let the dry land appear,"—a sense of definiteness,—and the fourth was "Let there be lights,"—spiritual power,—and so on. And then we began to find three or four ideas which characterized the first day of creation, and we were thrilled beyond words! We found that the day of light meant "Let there be light, let there be wisdom," and also "Let there be intelligence, let there be action." Then we found three or four ideas which characterized the second day, and so on, so that the picture began to expand in a truly wonderful way. We know now that these tones are infinite, and that no words you can utter humanly will ever give you the tones, for they are wholly spiritual, and they are so vast and so definite that unless you grasp them mentally and spiritually you don't grasp them at all. No human symbol will really give you the sense that you should have of them. But "as we rise, the symbols disappear," and so as you rise in the understanding of Mind, every symbol that may declare Mind becomes secondary to you, and Mind becomes a matter of mentality to you. Then you can always recognize the tone of Mind, though you may not always be able to explain in words why you know that it has that tone. And so with every one of the synonymous terms.

SOUL (Chapters 3 : 1—5 : 15)

Soul brings salvation, but the journey from sense to Soul is a definite one, and demands the destruction of sin.

This sense of Soul is a wonderful sense. If you look at Mrs. Eddy's first edition of "Science and Health," you find that she constantly used the word "Soul," and yet it is the term that she used least in the final edition. She once said that it was very difficult to put the ideas of Soul into human language, because the shades were so delicate.

SOUL AS MIND (Chapter 3 : 1-5) *brings the definite salvation of true repentance.*

You can see how the prophet has been showing what had caused the trouble in Israel; it was a false sense of fatherhood

and motherhood,—a sense of harlotry which brought forth false values. And then he began to uncover the error, and to show them the way out, and eventually he shows them what will happen if they don't take that way out.

VERSE 1. "her friend" refers to Hosea.

Gomer had identified herself with another man, but Hosea brought her back from him. So God was to bring back Israel.

Hosea used his continued love for Gomer, in spite of her waywardness, as a symbol to show the children of Israel God's love for them, although they had strayed. No one knows if he actually married Gomer, or whether it is all symbolic.

VERSE 2. "fifteen pieces of silver"—"fifteen" is often used in the Old Testament, and it indicates the "three" of identity (Soul) and the "five" of individuality (Life).

"an homer of barley, and an half homer of barley"—Peake's Commentary says that the Septuagint version reads: "a bottle of wine," instead of "an half homer of barley," and so there we have the homer of barley representing the bread of Truth, or the bread of Life, and the bottle of wine representing the inspiration of Life and Love. It seems as if Hosea is saying that he identified and individualized the true sense of Gomer, and that is just what we've all got to do. Suppose there is somebody whom you don't like, who always irritates you and whom you don't understand: if you don't get over that dislike, it doesn't harm the person, it only harms you, it poisons you. It is up to us constantly and persistently to use that "fifteen" of true identity and true individuality, and then it does become to us the bread of Truth and the wine of Life and of Love. Hosea saw that real harmony is unbroken; he brought Gomer back to him, he identified her and individualized her through using the bread of true manhood and the wine of inspiration. He was illustrating that the belief that Israel, the mother of the spiritual idea, was an adulteress had no place in Soul, which knows no lapse from true identity.

The greatest sin you can commit against yourself is to hate. Mrs. Eddy quotes Hannah More as saying, "If I wished to punish my enemy, I should make him hate somebody." When you entertain a false concept of your fellow-man, you are besmirching your own universe. You must have that precious sense of redemption, which Hosea had when he saw that however far Gomer went astray, he must be to her as God

was to Israel. As we understand true identity, we shall be able to do as Jesus did with the woman taken in adultery,—identify spiritually.

VERSE 3. "many days"—the permanence of Soul.

"thou shalt not play the harlot"—there is no sin in Soul. When you have truly identified something, you see it as sinless.

VERSE 4. Mrs. Eddy says, "We worship spiritually, only as we cease to worship materially" (S. & H. 140: 16-17). Spiritual sense alone matters.

VERSE 5. "the children of Israel"—the "representatives of Soul, not corporeal sense" (S. & H. 583: 5-6).

"return"—be identified with God. Soul brings salvation and true repentance,—the return to God. True repentance is thinking back spiritually, turning away from the belief that sin has substance or reality.

"seek the Lord"—seeking has the tone of Mind, "finding" has the tone of Soul.

"David their king"—David is a very interesting symbol, because he united the kingdoms of Judah and Israel, and he was the only one who could unite them and hold them together. Judah expressed the manhood of God, and Israel expressed to a great extent the womanhood. The Bible constantly expresses the fact that the summit of manhood is what Mrs. Eddy calls generic man, the man who reflects both the fatherhood and motherhood of God, the manhood and the womanhood of God. David is used as a symbol time and time again in the Bible, because he established this sense of true manhood and true womanhood, and you find all the way through the Bible that the creative sense in the divine order starts with the sense of manhood, then develops into the sense of womanhood, and finally culminates in generic man, who is God's highest idea and expresses both the fatherhood and the motherhood of God. Soul is a turning-point in that process. Soul gives true gender. Soul shows that everything is identified with divine Principle, with Life or fatherhood, with Truth or sonship, and with Love or motherhood. And so Soul always begins to destroy what we call sex.

Now remember, I am always very careful, in talking of the human proposition of sex, to differentiate between normal and abnormal sex. I think that all right-minded human beings eventually grow out of the belief of sex. The

man who eats his breakfast normally is doing something that in our present state of existence seems to be natural and necessary, but the man who makes a pig of himself or steals somebody else's breakfast is abnormal to a degree! I don't want to give the impression that the sweet relationship between a man and a woman who love each other is what would vulgarly be called sex. Now, I do think that with all nice people the sex-belief is eventually outgrown, but it is an individual matter. Eventually we must all see that the true man is both man and woman, because he is God's likeness. Womanhood is the highest concept of manhood. Womanhood isn't anything to do with the female, it is a quality of thought, it is grace and motherhood and everything that true motherhood means.

And so David is introduced time and time again, because he united the male and the female in human experience, in Judah and Israel; it was a wonderful achievement, though nobody but David could keep them united. He exemplified the unity of male and female, which Soul begins to develop, and which is fulfilled in Truth as the male and the female of true manhood.

References:—

S. & H. 583: 5-6

309: 17-23

Un. 52: 4-14

SOUL AS SPIRIT (Chapter 4: 1-6) *makes definite the fact that true salvation is based on spiritual understanding alone.*

VERSE 1. "nor knowledge of God"—no spiritual understanding.

VERSE 2. You remember the Commandments in the second section which have the tone of Soul: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal."

VERSE 3. "mourn"—the second Beatitude, "Blessed are they that mourn: for they shall be comforted."

"languish"—sorrow, the opposite of the joy of Soul.

"languish, with the beasts of the field [manhood], and with the fowls of heaven [exaltation]; yea, the fishes of the sea also [multiplication] shall be taken away"—no identification of manhood, exaltation, or multiplication.

VERSE 5. "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night"—no Soul-sense, no balance. The belief of falling and rising is the opposite of Soul.

"I will destroy thy mother"—no conception whatever. Spirit is that which conceives.

VERSE 6. "lack of knowledge"—no spiritual understanding.

"Where there is no vision, the people perish" (Prov. 29:18).

Salvation and understanding go hand in hand; one is in Soul and the other is in Spirit. Without understanding there is no salvation, and where there is no salvation there is no understanding.

References:—

S. & H. 304 : 28-2
297 : 28-31
10 : 5-6, 8-11

True Prayer

Prayer is always a thing of Soul. Mrs. Eddy says, "The Lord's Prayer is the prayer of Soul" (S. & H. 14 : 22-23), because prayer is identification of oneself with God.

If I want to pray, I think what I am in my relationship to God. I begin by knowing that because God is Mind, I am idea, because Mind only creates idea. Because Mind is light, I am an idea of light. Because Mind is power, I am an idea of power. Because Mind is wisdom, I am an idea of wisdom. Because Mind is All, I am an idea of the infinite All. Because Mind is the creator, I am an idea that reflects creative ability. Because Mind is omni-action, I reflect omni-action. And so I build up my sense of myself as an idea of Mind.

And then I think that because Mind is Spirit, I am an idea of Spirit, I am an idea of infinite substance, of infinite divine order, of infinite good, of infinite purity, I live in the realm of infinite progression, infinite development, infinite birth, infinite conception, I live in the infinite providence and order of Spirit where there is no accident, and where there cannot be an accident. And so I build up in my thought an idea of myself as the reflection of Spirit.

Then I think of myself as an idea of Soul, identified with God, living in the realm of joy, bliss, harmony, sinlessness, incorporeality, safety, and sanctity, and I build up my true selfhood in Soul.

Then I know that as an idea of Principle, the truth about me is demonstrated, perfect, foundational, basic, and that it needs no interpretation, because it is already interpreted.

And so I go on to establish myself as an idea of Life, of Truth, and of Love, and then I know that the truth which I have known is God's truth about me, and therefore is of the nature of Christ, the "divine manifestation of God, which comes to the flesh [the fleshly belief about me] to destroy incarnate error" (S. & H. 583 : 10-11). I know that this truth is a law of annulment

to any and every belief of mortal mind about me, and that it is a law of restoration, redemption, resuscitation, and revitalization. And so when I pray, I identify myself with God through the Lord's Prayer, "the prayer of Soul," and that is the way to pray.

Here in Hosea Soul as Spirit makes definite the fact that true salvation is based on spiritual understanding, and that is prayer.

SOUL AS SOUL (Chapter 4 : 7-14) *exposes the hopelessness of sin, as having no satisfaction, and bringing its own punishment.*

How can you see and prove that Soul as Soul exposes the hopelessness of sin? By understanding the sinlessness of Soul; as you understand Soul, you are understanding something that is sinless, something also that is identified with divine Principle, Life, Truth, and Love, and then this understanding must expose and destroy sin, because sin can't stand in the face of sinlessness.

VERSE 7. "change"—a sense of translation.

VERSE 10. "they shall eat, and not have enough"—no satisfaction. Soul satisfies.

VERSE 12. "My people ask counsel at their stocks"—remember the third statement of the Commandments, "Thou shalt not make unto thee any graven image, . . . Thou shalt not bow down thyself to them."

Hosea was showing that the only thing that matters is spiritual understanding. It is the greatest jewel; it strengthens and assures and gives confidence, and it is abiding. The Mind of Christ is exact spiritual understanding of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." *Belief* in Christian Science "weakens the intellect."

VERSE 13. True sacrifice is the burning of the tares, but this is the counterfeit.

VERSE 14. Here the prophet makes it clear that there is one law for both the male and the female. So you have something of the same sense as you have on the third day of creation, where the "feminine gender is not yet expressed in the text," but there is a faint glimpse of the freedom of womanhood. Mrs. Eddy speaks of the "rights of woman acknowledged morally, civilly, and socially" (S. & H. 587:3-4).

References:—

S. & H. 537 : 14-15

536 : 10-16

481 : 24-32

The Elaboration of Truth Must Be Infinite

Could you imagine a lovelier little story than this? This great prophet of Israel, Hosea, was showing how Israel had wandered from the parent Mind, and in order to teach them, to illustrate this to them, he took as a symbol his own marriage to a woman whom he knew would become loose, and whose children would be regarded as false sowing, "not pitied," and "not my people." But he knew that spiritual sense would develop in Israel; he knew, as we know, that nothing on earth can stop the Christ appearing,—that divine Principle, Life, Truth, and Love, is forever translating itself through Soul, Spirit, and Mind down to the point of understanding, and down to the point of the application of that understanding to the human. That is why civilization has improved and will continue to improve throughout the ages, with birth pangs perhaps, but none the less irresistibly. And so Hosea began to show them how they could identify themselves with God through true prayer, and how they could overcome sin. It is the loveliest story. If it was put into a novel in the idiom of to-day, we should think it a wonderful thing. Mrs. Eddy has put these stories into the terminology of her textbook, but you and I are putting them into yet another terminology, because Mrs. Eddy said of her textbook that she had "made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x:13-15). Mrs. Eddy had only one lifetime. If she had tried to elaborate or embellish the theme of Christian Science, she would never have finished her textbook and fulfilled her mission.

Someone has said to me, "Why don't you go around lecturing to the man-in-the-street?" Because that is not my job. I feel that what I have to do is to gain a deeper understanding of Science. Surely the vastest system in all the world, the system of divine metaphysics, must be elaborated, and the fact that Mrs. Eddy began in a small way in her lifetime here to show us how it could be done, shows that she didn't expect it to stop there, and that it is the duty and the obligation of every one of us who understands it to continue the process. You have a God-given right to understand Truth and to express Truth, and to understand and express Truth in your own way, because no other idea can express it in just the way that you do. You couldn't express it as Mrs. Eddy did, nor could Mrs. Eddy express it in the way that you do, because being is individual. And so we've got to elaborate and embellish the infinite theme of Truth. You can see how to Hosea and all the Scriptural writers there were no limits whatever; they were exceedingly brave men, because they lived in an age in which anyone who deviated one hair's breadth from the

customary ritual could be stoned to death. To-day they won't stone you, but they will say a lot of hard things about you—the stones are mental, but they needn't harm you.

SOUL AS PRINCIPLE (Chapters 4:15-5:4) *proves that to fall away from God and to worship graven images, materiality, is fatal; it brings no demonstration and no true government.*

Soul is that which identifies, and all government is in Principle. If we want to help the world to-day, we've got to identify the government of Principle, true government, and Hosea does this here by showing the fruitlessness and anarchy which results from worshipping graven images. You may call that graven image what you like,—Communism, Fascism, and so on,—but unless it is based on the individual rights of men, on their relationship to each other and to God, and on an increasing sense of the holiness of that relationship, unless it is based on that which constitutes the government of Principle, the government of God, the government of the infinite One, that One which is Life, Truth, and Love, then it just isn't government. Human government will stand only in so far as it approximates to that which is divine Principle, Life, Truth, and Love, and in so far as it recognizes in every individual the fact of individuality, and makes provision for that. It doesn't matter what you call it, what symbol you give that government, the question remains: how near is that government to Principle? Now what is Principle? Principle is that which is one, that which is wholly apart from personal domination, personal aggrandizement, personal despotism, personal sense of any kind. Principle is that which is always associated with Science and with divine system. Principle is that which always interprets itself, that which is foundational, basic, perfect. And so only as human government approximates to that standard is it government, and as government approximates to that standard, it establishes the individual, collective, and universal rights of men.

So here Hosea was exposing the rottenness of Israel's government at that time,—government based on cruelty, greed, selfishness.

VERSE 15. Gilgal and Bethaven were centres of Baal-worship.

VERSE 16. "backsliding"—lapsing, the opposite of the journey from sense to Soul.

"the Lord will feed them"—Principle will teach them.

VERSE 17. "joined to idols"—instead of to Principle.

VERSE 18. "sour"—the opposite of the sweetness of Soul.

VERSE 19. "bound her up"—false government. Mrs. Eddy defines "wind" in two ways—as the "movements of God's

spiritual government" and as "Destruction; anger; mortal passions" (see S. & H. 597:27-30).

CHAPTER 5

VERSE 1. "house of the king"—the rule of Soul and the government of Principle.

"Mizpah"—the scene of Jacob's covenant with Laban.

"Tabor"—the Mount of Transfiguration. The Century Bible says that "These two sacred places had become the scenes of the corrupted worship."

VERSE 2. "rebuker"—Soul rebukes sin.

VERSE 4. "not frame their doings"—will not have government or system. Sin has no sense of order, it is just a whirlwind.

The person who is always "agin the government,"—even God's government,—is an egotist. Mrs. Eddy said that she would never trust a person who wasn't orderly, because if he wasn't orderly in the ordinary things of life, how could he be in thinking and in morals? Soul identifies every idea with the system of Principle, which is the highest form of order and demands absolute obedience and honesty. You can't save the world except as you save yourself, so you've got to start with yourself. When a patient comes along, you shouldn't have to jack yourself up by your bootstraps. You must have that spiritual understanding which constantly identifies you with Principle, before you can get results, and it is impossible to prove something that you do not understand.

"turn unto their God"—that turning is always to Principle; "all true thoughts . . . come from God and return to Him" (Mis. 22:16-18).

"the spirit of whoredoms is in the midst of them"—the counterfeit of Principle "in the midst" of everything.

Reference:— Mis. 186:18-24

SOUL AS LIFE (Chapter 5:5-15) defines "the pride of life" as *multiplication of trouble, which ends in desolation, and thus mortals are forced at last to identify themselves with God.*

You know, the vision of the prophets was amazing. They began to see that God was not just the God of Israel, but was God to all men, and they not only used the facts of Science just as you and I would use them to-day to overcome sin and disease in ourselves, but they also saw their availability to all mankind, and how they would operate for all time. To-day we put these facts into the idiom of to-day, we express them in our own language. The prophets expressed them in their own language, and

before that they were expressed in yet other terminology, but "Christ's Christianity is the chain of scientific being reappearing in all ages" (S. & H. 271:1-3). It doesn't matter that in different ages it is expressed in differing idiom, because it is the same Science.

VERSE 5. "the pride of Israel doth testify to his face"—look at that combination of the false sense of Life and Soul. The pride of life is the false sense of Life, and the face is that which identifies.

"fall in their iniquity"—they won't have the permanence of Soul.

VERSE 6. "not find him"—not identify Him.

VERSE 7. "they have begotten strange children"—false fatherhood begets "strangers in a tangled wilderness" (S. & H. 507: 10), with no identification.

"now shall a month devour them"—they will be destroyed because time is the opposite of eternity.

VERSE 8. The trumpet gathers together, but here it does it in vain.

VERSE 10. "remove the bound"—licence, not liberty.

"like water"—the waters brought forth abundantly in the fifth day of creation.

VERSE 11. The opposite of the way of Life and the journey from sense to Soul.

VERSE 12. "moth"—destruction.

VERSE 13. No individuality. False sense of the safety of Soul.

VERSE 14. "lion"—the Word of Life.

VERSE 15. Soul forces all men eventually to identify themselves with the way of Life,—with eternity.

References:— S. & H. 536: 26-29

Mis. 182: 29- 3

S. & H. 451: 2-16

We have summarized the whole tone of Soul in this way:—Soul is always identifying the idea with God (Gomer brought back), but it demands that God be definitely understood ("my people are destroyed for lack of knowledge"), or the substance and permanence of true identity cannot be realized and maintained ("they shall eat, and not have enough"). Moreover, the demonstration of true identity is dependent on understanding the divine system ("They will not frame their doings to turn unto their God"), and demands laying aside the pride of life and all that hinders exalted thought ("They shall go with their flocks and

with their herds to seek the Lord; but they shall not find him; . . . in their affliction they will seek me early").

PRINCIPLE (Chapters 6: 1—8: 14)

Principle is imperative, and declares that all ideas come from God and return to God; the demonstration of divine fact is dependent on understanding this.

In the tone of Principle the prophet gives you a little comfort, a little hope, and a little strength.

PRINCIPLE AS MIND (Chapter 6: 1-7) *demands that men seek the light, which will bring true healing, but this involves obeying God's law.*

VERSE 1. "return unto the Lord"—thinking in the way of Principle. Principle is Life, Truth, and Love. Principle is also Soul, Spirit, and Mind. If you begin to think in the way of Principle and understand Principle as Life, Truth, and Love, and you understand the way you can translate Principle through Soul, Spirit, and Mind, you will "return unto the Lord."

"he hath torn"—in absolute Science God doesn't tear anyone, but God's law is righteousness, and transgression of that law brings punishment. Opposition to God is all that "tears" us.

"heal"—Principle demonstrates healing through the Science of Mind-healing.

VERSE 2. "two days"—the birth of Spirit.

"raise us up"—the resurrection of Soul.

"live in his sight"—the permanence and foundation of Principle.

VERSE 3. "his going forth is prepared as the morning"—the operation of Principle is as definite and certain as the coming of the light.

"latter and former rain"—subjective and objective. Rain meant much to them in those days.

VERSE 4. "your goodness . . . as the early dew it goeth away"—no permanence, no depth, no sincerity.

VERSE 5. "hewed them by the prophets"—by what the prophets preached.

"the words of my mouth"—the interpretation of Principle.

"thy judgments are as the light that goeth forth"—

Principle makes itself manifest through Mind as healing and light.

VERSE 6. "I desired mercy"—compare the fourth Commandment, "shewing mercy unto thousands of them that love me, and keep my commandments."

VERSE 7. "the covenant"—the unity of God and man.

"dealt treacherously against me"—Principle admits of no deceit, no hypocrisy.

References:—

S. & H. 7: 23-26

36: 19-21

283: 27-31

PRINCIPLE AS SPIRIT (Chapter 6: 8-11) *proves the absolute necessity of separating impurity from purity in order to reap the harvest of spiritual blessings.*

I don't know anything healthier than mankind than the absolute conviction that you can't get a right answer except by a right process, and that the right process is always spiritual. In so far as your process is spiritual, it is above the material, and it will establish a right condition in your body, in your home, in the nation, and in the world. You can't get a right answer, an answer which is spiritual, substantial, real, good, and ordered, except through spiritual means. You must work according to Principle, and if we all understood that, we should never try to work things out on a false basis.

In these verses Hosea shows in the most striking manner the hopelessness of trying to work on anything but a spiritual basis, and the harvest of spiritual blessings which follows when you do "return" to Principle and work on a spiritual basis. That which is not spiritual cannot demonstrate Principle, but when you return to Principle, there is a harvest of good.

References:—

S. & H. 167: 20-26

300: 13-22

A Parallel with To-day

Now look at the picture which Hosea had before him. He lived within a few years of the time when the Northern Kingdom of Israel was carried away in captivity into Assyria. He saw what was coming, and the hideousness of it all. But those prophets were great enough to see that nothing mattered but the development of the spiritual idea. In fact, Jeremiah went so far as to declare that Nebuchadnezzar, who sacked Jerusalem and destroyed the Temple, was, up to a point, God's agent in this matter.

Jeremiah saw that the condition of Israel was so impure and rotten that although she was the mouthpiece for the spiritual idea, the best thing that could happen was that Jerusalem should be destroyed. He recognized that the only hope for the development of the spiritual idea in the world lay in the Hebrew people, because everything else was paganism. Monotheism had been active and vital in Israelitish thought to some extent, since the time of Abraham, Jacob, and Moses. Hosea loved Israel with a great love, and yet he was so convinced of the littleness and the unimportance of the material, and so convinced of the fact that the spiritual was all that mattered, that he could accept even the destruction of Jerusalem as a blessing.

These men like Hosea and Jeremiah saw the destruction that was coming, just as we see it in the world to-day. We see to-day very clearly that unless mankind can rise to a higher sense of God, of man's relationship to God and men's relationship to each other, and of what constitutes true values, it will inevitably be desolated. Now in a small way the prophets stood at the same point; they knew that the hope of salvation lay in the Hebrew people. In spite of the fact that the Hebrews had adulterated the spiritual idea in the worst possible way, the prophets saw that if everything human perished, the spiritual idea, which the Hebrews had formerly cherished, would go on; they realized that "Though empires fall, 'the Lord shall reign forever'" (S. & H. vii: 20-21). They saw that the spiritual idea would survive, but at the same time they did all they could to save the situation even humanly.

Our world to-day is faced with the choice between material values and spiritual values, between material science and spiritual Science. That is the issue. If the understanding of God, which to-day is at a very low ebb in the world at large, if the understanding of God and reliance on God goes on fading, and if the reliance on physical science, which now seems to dominate many people and many nations, continues to grow, then there is bound to be desolation. Well now, one with God is a majority, and so if those of us who understand something of Science will use this systematic, scientific, holy way of meeting the claims of evil, which the prophets laboured to show Israel, then we shall be able to save the situation.

Hosea showed that a false sense of Mind would bring forth bastard children, that a false sense of Spirit would bring forth nakedness, impurity, and false substance, that a false sense of Soul would completely break the identity of man with God, that it would labour with sin and build everything on sin; then he tried

to show that a false sense of government would just drag down everything that was of the nature of Principle, and would turn men away from Principle, instead of uniting all things with Principle. He gave the answer, and Jeremiah also gave the answer and that's why to-day I am so anxious to bring to your attention both Hosea and Jeremiah. Our problem to-day is government. The prophets saw that rotten government and rotten worship were the sources of Israel's trouble.

So to-day the question comes to us: Are we worshipping God? One thing is certain—that you can't worship what you don't know, and worshipping implies understanding and loyalty. But how can you be loyal to that which you don't understand? It is utterly impossible. Out of loyalty to Principle and ordered understanding of Spirit comes right government in human experience. Take our own nation as an English-speaking people: we believe that we have a great mission to hold up the Christ-idea to mankind. Well, we may see a good deal of our successful materiality go, but that doesn't matter so long as we keep alive the Christ-idea—that's what matters. The prophets saw that it would be better for Israel to be desolated and to be taken into captivity, so long as the spiritual idea went on developing, and the best thing that ever happened for mankind was when the Hebrew people were taken into captivity and scattered, so that monotheism ceased to be exclusive to the Hebrews and percolated through to mankind, and what we call Christianity was the outcome. Without this occurrence we should never have had what we call Christianity to-day. It was the fact that the Jew was driven out from the hideous perversion of monotheism (which made God the Jewish tribal Jehovah)—it was that fact which eventually brought to mankind what we know to-day as Christianity.

A Summary of the Tones of the Days of Creation

And so in considering this story of Hosea we are finding the tones of the days of creation. Now just let's remind ourselves of how we epitomized those tones. We began with Mind as Mind, and we saw that subjectively divine Mind says, "I am the infinite intelligence," and that comes to you and to me as the wisdom of Mind, "Let there be light." Mind as Spirit says, "I am the infinite good," and that comes to us as the fact of God's allness. Mind as Soul says, "I am divine law, the law of Mind identified in the rule of Soul," and that divine law comes to you and to me as the true record of the days of creation.

Then in the second day, Spirit as Mind says, "I am the infinite creator," and that comes to you and to me as purity of

thought. And then Spirit as Spirit says, "I am the infinite substance," and some sense of that substance comes to you and to me as understanding, because the only substance is the substance of ideas, and ideas involve understanding. Then Spirit as Soul says, "I am the divine order," and that comes to you and to me as development, because order demands development.

Then we come to Soul as Mind, which says, "I eternally define all things," and that defining comes to you and to me as spiritual understanding. Then Soul as Spirit says, "I name all things," and that naming comes to you and to me as blessing. Whenever you are named in a definite way, you must be named as some specific idea,—an idea of power, wisdom, intelligence, or something of the kind,—and it comes to you as a blessing. You may be named as the idea of Life, the idea of Truth, or the idea of Love, but the minute you are named as idea, it will be to you a blessing. And so true naming is blessing. Then Soul as Soul says, "I identify all things with myself," and the minute you see that, you begin to see the translation from the divine to the human, and the translation out of the mortal into the immortal. Then Soul as Principle says, "I am the divine rule," and that comes to you and to me as true gender. In Soul you begin to have a sense of true gender, which is sexless. Every one of God's ideas has a different gender,—a different "kind" or "sort." The human mind says there are three genders,—masculine, feminine, and neuter,—but gender is infinite, because if God has gender, it must be infinite. We say that there are only five senses, but senses are infinite, because God is infinite. If God had made any two ideas alike in any way,—in quantity, quality, outline, form, or anything else,—He would have duplicated. And so every one of God's ideas has a different gender; that is why we all need each other and are all wedded to each other in infinity. Sex is organic: gender is a matter of spiritual consciousness. Every idea reflects every other idea. So let's see our indivisible unity, our identity, with every idea and with God. Then we shall never feel outside of the picture. If we distort the picture, we put ourselves outside it, though we may blame the other fellow. The man who sees himself in the picture, who is wise enough to identify himself with the good of all men and with infinite good, is always in demand. The world wants him because he is identifying himself with the infinite. But if we fail to identify ourselves with the infinite, we just put ourselves outside the circle, and we blame the other fellow —we all do it.

Finally on the third day Soul as Life says, "I am the infinite immortality," and that comes to us as resurrection. As you

understand Soul as Life, and your thought is identified with divine Principle, Life, Truth, and Love, you begin to realize your immortality.

Now, I have given you some idea of these tones in a particular idiom, and Hosea illustrates exactly the same tones in another idiom, and shows you how to use them, and it is invaluable. You couldn't learn music without learning all kinds of compositions which help you at different stages in the study of it. When you begin to learn music you are given a different kind of composition for each particular stage, and the same is true in mathematics.

And so in considering the whole story of the Bible, we've got to see how the idea began and how it developed in thought, because just as the way mathematics developed through history is the way it will develop in the individual, so the way the spiritual idea developed in the Scriptures is the way it will develop for each one of us. Hosea and Jeremiah were showing the way out of the hell of whoredom,—disloyalty to spiritual things,—and you and I live in a world to-day where the understanding of spiritual things is at a very low ebb. How are you and I going to help the situation? In a spiritual and scientific way, and in an individual way, and if we do that men will always respect us. If you serve mankind on a spiritual basis and a scientific basis, you will never have to think about yourself. The spiritual idea will take care of you, and "all whom your thoughts rest upon" will thereby be "benefited" (My. 210: 10-11). And so we mustn't just work for ourselves. Mrs. Eddy says that we are "individually but specks in His universe" (My. 109: 20-21). Well, I don't want to be just a speck! She also says, "The Christian Scientist is alone with his own being and with the reality of things" ('01.20: 8-9). So let's become collective in thought, and as we become collective, our thought will turn to God, and every idea we have will return to God, and we shall have the universal sense of things, and then we shall be thinking in the realm of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and thus we shall have our perfect system. The solution to everything is in the answer to that question, "What is God?"

Third Talk on

HOSEA

Chapters 7:1 — 8:14

We have now considered this story of Hosea up to the point of Principle as Spirit; we have considered Mind in its three tones, Spirit in its three tones, Soul in its five tones, and Principle so far in two tones. These tones are absolutely exact, as we have seen. Remember, we must judge these Biblical records from the divine, not from the human, and we can do that because we understand something of Science. Science is absolute, and through Science we can interpret the idiom used in any particular period. It doesn't matter whether that idiom is the idiom of the seven days of creation or of the Adam story or of the prophets—whatever it is, if we understand Science, we can translate it, and so the important thing is not the idiom, which changes, or the symbol, which changes, but the supremely important thing is to understand the Science of it, to understand Mind, Spirit, Soul, Principle, Life, Truth, Love.

And so we are taking the tones in Hosea and we are translating the idiom of the prophet into the language of to-day. We have talked about the situation which confronted the prophets and how Hosea foresaw the devastation which was to come on Israel. He wanted to show them why the situation had arisen and to rouse them from their apathy and show them the way out, and he used the idiom of that time to do so. At one moment he would lash them with the bitterest denunciations, and the next moment he would tell them that they were the children of God. He illustrated their disloyalty by the whoredom of Gomer, and the outcome of that disloyalty,—the devastation which had come through idolatry and paganism,—by her children. But he translated even that situation into a positive sense of God's love, and the ending is beautiful, full, and rich.

Hosea is the most beautiful book—the certainty of it, the exquisitely fine shades of it, the Science of it, are beyond words. It is just divine music. I suppose that it was edited and re-edited

for hundreds of years, so as to be brought into accord with the layout of the system, which begins the Bible, and which was finally climaxed when the prophets were in captivity in Babylon. None of these writings were known to the Hebrew people in their final form until about 300 B.C.

Hosea tells his story in the most beautiful way, and when we hear these tones and understand them, we are hearing the angels sing. We are hearing thundering down the ages that message of the first chapter of Genesis, which Mrs. Eddy has to-day epitomized in her answer to that question "What is God?" Her answer is our present-day interpretation of the message of the first chapter of Genesis. And as we hear that message come thundering down the ages through every kind of symbol, we are really hearing the angels sing—hearing the ideas of God, for angels are "God's thoughts passing to man" (S. & H. 581:4) in the divine infinite calculus which we call the Christ,—the truth about everything as God knows it,—and we are hearing those ideas mentally and spiritually, and in spite of any human capacity. Now when the angels sing, we are wise shepherds if we listen, because if we listen, the star will appear, and the star to-day is the star of Science. The star to-day is Christ Science, and it is beyond all human imagination. It is as definite as God Himself, as ordered, as intelligent, and it is of the nature of power and being.

Science is Divine Power

The greatest word in human vocabulary to-day is Science, and Science is divine, not human. The Christ is coming to men to-day as Science, as Christ Science. "Ye shall know the truth, and the truth shall make you free"—and that truth is Christ Science. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"—that Comforter is absolute Truth, the truth about God, man, and the universe, the truth about health, holiness, happiness, and reality. And that Truth is Science; it is the operation of infinite ideas, all expressing God in the infinite realm of reality in a divine infinite calculus. Science has nothing to do with emotional religion: the word "Science" means "exact knowing." So we are engaged in exact knowing on a spiritual basis. Moreover, this is the age of power, and knowledge is power, so if we have the understanding of reality, of spiritual things, we shall have power,—power for good, power for government, power for health, power for unity, power for spirituality, power for all things that are worth having. If we are going to meet the human challenge

as power, we've got to know what true power is. We've got to know something about the power which raises the dead and stills the tempest. If we don't, then the floods of so-called human power will simply devastate mankind. The only power is the power of divine idea, and there is no other.

And so the reason why we've come here is to think scientifically and spiritually, and that constitutes the Mind of Christ. Thank God the time has now come when we see religion as no longer chaotic, emotional, or haphazard, but that men can "know the truth,"—that Truth which has been coming down the ages, always symbolized fundamentally in the same way, but expressed in numberless different forms of idiom.

So "come now, and let us reason together," and then it will be true that "though your sins [your wrong thinking] be as scarlet, they shall be as white as snow"—through the white light of Mind, which reveals the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Remember this: all these synonymous terms for God reflect each other. You could not think of Mind without thinking of Spirit, Soul, Principle, Life, Truth, and Love, any more than you could think of John without thinking of Doory. Whenever you think of any one of the synonymous terms for God, you are considering the whole nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, but from that one particular aspect. If you think of Mind, you are considering all seven tones from the aspect of Mind. If you think of Spirit, you are considering all seven terms from the aspect of Spirit. And so on with all the synonymous terms.

The Days of Creation and the Divine Infinite Calculus

Now, in the days of creation, you begin with Mind, which says, "Let there be light." Then Spirit says, "Let there be a firmament, let there be development," and then Soul says, "Let the dry land appear, let there be definiteness." This is the Word in its own aspect—Mind, Spirit, Soul. Then at the point of Soul as Soul, Soul says more than "Let there be definiteness;" it says, "Let this order be identified, let this revelation (the Word) be identified with Principle." And so Soul leads to Principle, and then immediately Principle says, "I am Life." And so Soul, Principle, and Life give you the sense of the Word reflecting the Christ.

Now, the Word in its full aspect is Mind, Spirit, Soul, Principle, Life, Truth, and Love. But just in the same way as you cannot look at any one of the seven synonymous terms without looking

at them all in some measure, so you cannot look at any one of the orders of the Word, the Christ, Christianity, and Science without looking at all four. And so at the point where Soul begins to identify the revelation of Mind, Spirit, and Soul with Principle, and Principle says "I am Life," you see the Word reflecting the Christ. Christ Jesus came at the point of Life; he came in the fifth thousand-year period from Adam as the individual idea of the Christ, and so he illustrated the climax of the Word operating as the Christ.

As soon as that sense of the Christ appears, it begins to be used in Christianity. It begins to follow the line of development. Jesus said, "I am come that they might have life, and that they might have it more abundantly," and "Ye shall know the truth, and the truth shall make you free." At the point of the Word reflecting Christianity, Life says, as it said in the time of Christ Jesus, "I demonstrate myself in individual human experience as true manhood." But the mission of Christ Jesus involved more than this, for he fulfilled all seven days, and so demonstrated the omnipotence of Life, Truth, and Love—the Word reflecting Science.

And so as you begin with the Word with Mind, Spirit, and Soul,—the divine order of the Word itself,—that leads you to the Christ, which culminates at the point of Life. Then that Christ sense develops into Christianity, which is the line of development—Life and Truth, the individual demonstration of the Christ. Finally, you reach Science,—the onnipotence of Life, Truth, and Love, which Jesus demonstrated as the Son of Man.

When you look at the seven days from the point of view of Life, the fifth day, the accent is on the Word of God. You remember that in the fifth day of Life there are four statements in the record of Genesis, and that those four statements correspond to the Word, the Christ, Christianity, and Science, but from the aspect of the Word of Life. You see the whole picture of the seven days, as the Word of God, from the point of view of Life; you see them operating as the Word itself, as the Word reflecting the Christ, as the Word reflecting Christianity, and as the Word reflecting Science. Jesus illustrated all those four aspects. He fulfilled the seven days, and he did it from the point of view of the Son of Man, which is Life, or the Word. It was as the Son of Man in Revelation that he opened the seven seals of the Bible, the Book of Life, and it is at the point of Life that we all begin to learn how to analyze error.

When you consider the numbers in mathematics, you may look at them from the point of view of addition or subtraction or multiplication or division. And so when you look at the seven days of creation or revelation from the point of view of Life, you are looking at the Word of God, and you see the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science.

Well then, as you go on, and your sense of the seven days of creation, the numerals of infinity, and the synonymous terms develops, you begin to look at the days of creation from the point of view of Truth, where you see the seven days as the Christ. You remember that in the sixth day of creation you have seven tones corresponding to the seven synonymous terms; there are seven statements in the Bible record of the sixth day, and in this day there is also an illustration of the Word, the Christ, Christianity, and Science, each in its own aspect (what is termed the diagonal of the Matrix).

Finally, you can look at the picture from the point of view of Love, and remember that there are two tones in the record of the seventh day of creation—Love as Truth, and Love as Love. Love as Truth shows you the sevenfold aspect and the diagonal of the Matrix forever included in divine Love, in infinite motherhood. Love as Love shows you the oneness of the divine motherhood. And so you are looking at the picture of the seven days of creation, the numerals of infinity, and the seven synonymous terms from Love, and this gives the Christianity sense, because you see Love including everything within itself at the point of infinite fulfilment.

The Infinite is One

So remember that whatever you are looking at in Science, you are always considering one thing—the infinite One. There is only one thing to behold, and that one thing is the infinite. There is only one infinite, and there is nothing outside of that infinite, and you and I symbolize it to-day through Mrs. Eddy's definition of God as "incorporeal, divine, supreme, infinite (the Word, the Christ, Christianity, and Science) Mind, Spirit, Soul, Principle, Life, Truth, Love." In that one statement Mrs. Eddy has symbolized in present-day terminology the operation of the whole of that system which is indicated in the first chapter of Genesis.

The Word symbolizes God's infinite revelation of Himself, which comes to you and to me as the divine impulsion to seek. The Christ symbolizes God's infinite ideal of Himself, which

comes to you and to me as that which impels us to find. We cannot help finding the Christ-idea as soon as we seek in an ordered way. Christianity is God's infinite reflection of His own nature, which impels us to use the ideas of God; it *impels* us to use them—we cannot help doing so. And Science is God's infinite and eternal interpretation of Himself, which impels us to be Godlike; we *have* to be of the nature of divine Principle, Life, Truth, and Love—we cannot help it.

There is one thing you've got to arrive at, and which you cannot help arriving at, and that is unity with God. You may be a Gomer, you may be anything, but you are bound to come home. The truth about you is that you are included in the infinite One of divine Principle, Life, Truth, and Love, and that truth is inescapable, because, as the Psalmist says, "if I make my bed in hell, behold, thou art there." You cannot get away from heaven, no matter where you go, and heaven is going on forever; it is inescapable, because it is scientific, universal, and spiritual, and you cannot get away from it. So you will come to the point where you can say, "O death, where is thy sting? O grave, where is thy victory?" because inevitably the grave and death and everything that is of the nature of mortality will be wholly disproved, because omnipotence, omniscience, omnipresence, and omni-action are forever operating. They are going on all the time, and nothing can prevent salvation for the individual and for mankind. There will be "wars and rumours of wars." There will be the resistance of the human mind to spiritual progress, but that resistance is temporary. The development of the human race and the development of the spiritual idea is as certain as God Himself, because it is born of God. It is born of omnipotence, omniscience, omnipresence, and omni-action, so after all, why worry and fear? You've got to be saved! You can't help yourself! You've got to be God's idea. That is coming to you, no matter what you do, and it is one thing you just can't avoid, because it is the divine will. Inevitably salvation begins to appear in your individual experience as soon as you begin to seek through the Word; then you begin to find your true selfhood, and the Christ comes into operation. As you use the Christ, Christianity comes into operation; and immediately you discern true reflection and true relationship in Christianity, you become Godlike, and Science comes into operation.

But the important thing to remember is that it is all one. There is only one thing going on from everlasting to everlasting, and that one thing is God. Nothing is ever going on in mathematics but that which is mathematics. The belief that two and two

equals five, or that two and two equals seven, cannot go on, or go anywhere, but the truth of mathematics goes on eternally. Now, suppose you entertain an idea that is true. Where did that idea originate? It didn't originate with you, because if it did, you would be a creator. It came to you by reflection because you are God's idea, and because there is never anything going on but God, and "in Him we live, and move, and have our being." There are not two separate entities called God and man. Man is the idea that we have of God, and the idea we have of God is included in the one infinite. If, for instance, you were doing mathematical problems and you were considering certain aspects of mathematics, just as we are now considering certain aspects of the infinite, the ideas that you entertained would always be mathematical ideas. And so what we are always considering is the infinite operating as "incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science] Mind, Spirit, Soul, Principle, Life, Truth, Love." It is "within you;" it is "at hand." It is infinitely available and infinitely demonstrable. It is power because it is divine knowledge, and the divine Mind is power.

And so in considering these things, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Get rid of your human notions; get out of your mental backwaters which would make you believe that God is a finite personality to be approached emotionally. Get rid of all that would make you unlike God, put it right out of the way, and then this divine idea will flow into your consciousness as naturally as the sun rises in the morning, because to the Christ consciousness, which is your true selfhood, these things are natural, because they were "before Abraham was." The only thing that is true about you is that you existed "before Abraham was." If you began, you are going to end, but you never began. You are as old and as young as God, and as real as God, and you are in and of God. You are God's idea of Himself from everlasting to everlasting, and from everlasting to everlasting you have the Mind of Christ. That is your selfhood. That is your being. And so what we are trying to use is our true selfhood, because these things cannot be understood or appreciated with the human mind. As you lay off the human mind, these things come to you quite naturally.

You remember how we epitomized the whole tone of Principle in Hosea: "Principle is imperative, and declares that all ideas come from God and return to God, and the demonstration of divine fact is dependent on understanding this." No true idea

ever leaves God; it could not be outside the infinite. To human sense it comes from God and returns to God, but the truth of the matter is that it never leaves God. All ideas that come to us are from God, they are Immanuel, "God with us," and therefore any Christian Science treatment, if it is a good treatment, is a demonstration of Immanuel. Nothing can resist it, because it partakes of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and operates according to the Word, the Christ, Christianity, and Science.

PRINCIPLE AS SOUL (Chapter 7:1-10) *demonstrates the hopelessness of corrupt rule and government, and its desolating nature.*

Now, you know that Principle is that which demonstrates itself, and that it demonstrates itself in spiritual values; it establishes the divine idea, and destroys that which is unlike the divine idea. Don't you and I want to know to-day how to demonstrate the hopelessness of corrupt rule and government? Well, that is just what the prophet was trying to show the Israelites at that time. Their government was corrupt beyond words. Bribery, lust for power, running from Egypt to Assyria for support and playing off one against the other—that was going on all the time.

VERSE 1. "When I would have healed Israel"—Principle heals, but sin prevents the demonstration of Principle.

"they commit falsehood"—Principle demands honesty. Principle knows no hypocrisy. You cannot possibly be dishonest and demonstrate Principle at the same time. If any of us is tempted to be dishonest, we cannot demonstrate Principle. The nature of Principle is absolute, and so it demands absolute honesty. If you want to be a Christian Scientist and demonstrate Principle, you have to be absolutely honest. No amount of sentimentality will demonstrate Principle for you, because the nature of Principle is absolutely exact, and admits of no deviation.

"troop of robbers"—personal sense. Everything that is personal is the opposite of Principle. Principle is the infinite Person, because it is the infinite personality, the infinite individuality. But remember that the word "person" comes from the Latin meaning "mask," and in its false sense it is the mask of individuality. So the "troop of robbers" that "spoileth" is personal sense, personal aggrandizement, personal adulation, personal attraction, everything personal. Personal sense makes hell for you by making you touchy and sensitive and fearful and ambitious and vain. It is the oppo-

site of Principle as Soul, because Principle is that which is apart from person, and it is identified through Soul-sense, not personal sense.

VERSE 2. "I remember all their wickedness"—God is not conscious of evil, but it is true that because God is infinite good, infinite Principle, all that is unlike God, unlike Principle, just stands right out in its hideousness. If you are a cultured person and you meet someone who is uncultured, he jars on you, whereas he would not jar on someone who was equally uncultured. Just so, Principle makes all that is unlike itself stand right out: that is the way you begin to analyze, uncover, and annihilate all that is unlike Principle. That is how Jesus read the human mind. He was the master Metaphysician. He could discern the error in the human mind. He knew the human mind, and he read it on a scientific basis, the basis of the fact of Principle.

"their own doings have beset them about"—that which besets you about is Principle, but here it was personal sense.

"before my face"—before true identity. They are brought up sharp before true identity, the rule of Soul, the identity of Soul.

VERSE 3. The corruption of false government, the opposite of Principle as Soul.

VERSE 4. Hosea uses the symbol of the fire in the oven which is left to smoulder while the kneaded dough is being leavened, but in the morning is stirred up again, to illustrate how all the lusts and desires of the carnal mind never die down completely. On the slightest provocation they spring up again, and so it is a very good symbol to show you the nature of personal sense and sin.

VERSE 6. Hate and jealousy lie dormant, and when you think they are extinguished, up they flare again. You can't demonstrate the identity of any idea with Principle until you annihilate sin.

VERSE 7. No true government, no loyalty, no sense of Principle. The thing that militates against Principle is personal sense. Principle as Soul demonstrates government that is identified with God, government that is sinless, government that is free, government that brings salvation, but this false sense of Principle as Soul is government that is the outcome of personal sense with all the hell it brings.

VERSE 8. "mixed himself among the people"—no identity; "a cake not turned"—no balance. Both are the opposite of Soul.

VERSE 9. "gray hairs"—well, I don't know anything that makes people as grey as personal sense. It brings worry, jealousy, and envy. More people go grey through worry than through anything else, and worry is that which has no sense of the balance of Soul, no identity with God.

VERSE 10. "the pride of Israel testifieth to his face"—personal pride, identified with matter.

"they do not return to the Lord their God"—there is no turning to Principle.

All this gives a very clear sense of how Principle as Soul demonstrates the hopelessness of corrupt rule and government, and its desolating nature. That is what the prophet is showing, but by reversal he is showing that an understanding of Principle as Soul will establish in your own individual experience the government of spiritual sense, the government that is the rule of Soul, the government that is identified with God. And then as you understand and demonstrate Principle as Soul in your own life, you will be able to demonstrate it for mankind, and then the "platoons of Christian Science" will be "thoroughly drilled" in knowing how to establish the government of Principle, which is based on Soul-sense, based on true identity, on freedom, on joy, on the salvation of Soul and the identity of Soul.

Reference:— S. & H. 405:5-21

That reference gives exactly the same tone as this section of Hosea, but it is expressed in different idiom. Hosea's statement of that tone was written in an age when it had to be expressed in a certain kind of way, whereas to-day in the scientific age, Mrs. Eddy, who saw that Science was Christianity and Christianity was Science, has stated it in scientific terminology, but the two statements are exactly the same in essence. As we study this prophetic idiom, what are we learning? We are learning how to apply Mrs. Eddy's scientific statement of Truth to the human problem, we are seeing "Science and Health" operative in human experience. We are learning how Christ's Christianity is "the chain of scientific being," appearing throughout the ages through spiritually-minded men and women.

And so we see here how to-day we can work out our problems if we can identify true government through Soul, and see it as the rule of Soul-sense, which is sinless. These hideous forms of government we see in the world, which just treat men as chat-

tels, show that the sin of government to-day almost everywhere is the crushing out of individuality, the attempt to obliterate individuality, as though men were herds of cattle. Unless this mis-government changes, it will destroy itself and humanity for hundreds of years, and bring back the Dark Ages. Chaos will reign until men accept the Christ-idea, which operates to make being individual, collective, and universal, to make every man responsible to God, and to God alone. Eventually that Christ-idea will penetrate, and will analyze, uncover, and annihilate all that is unlike it, and that is bound to happen.

How can we establish true government in the world, the infinite government of Principle as Soul, if we do not begin by establishing it in ourselves? We may want to establish the government of Principle and identify that government through Soul-sense, but we can't do it so long as we are a mass of personal sense, which makes us hate and be jealous and greedy and selfish. We've got to use Principle as Soul to establish some sense of divine government in our own thinking. Then the Christ will come into our thinking, and it will use us for the good of all mankind. But as long as we just have the personal sense of things, we can't get anywhere, so that is what we must destroy. We've got to be identified with Principle if we want to get anywhere, and Principle demands absolute honesty, and absolute obedience,—to Principle, not to persons. No man should ever be obedient to anything but God. Of course, Principle may speak to you through someone else, but it is a good thing to learn what obedience is: real obedience means obedience to God even though the rest of the world disagrees with you.

PRINCIPLE AS PRINCIPLE (Chapter 7:11-16) *proves the utter emptiness of all that "returns not" to divine Principle, God, the most High.*

Principle as Principle means basis, foundation, it means the infinite One, and so it proves the utter emptiness of all that is not based on divine Principle.

You know, one of the great things that I feel that Christian Science when understood is going to do for mankind is to enable mankind to destroy evil, and that process of destruction consists of analysis, uncovering, and annihilation through system and Science. When we are discussing and studying these things, we are learning from some of the most spiritually-minded men who ever lived how to analyze, uncover, and annihilate the errors of the carnal mind, and after a time, if we understand the process, it will become perfectly natural to us.

I have told you before that I believe that Mrs. Eddy's discovery was Science, and not mere religion, into which it has been perverted. I know that it is really Science, because for years and years I have systematically and scientifically taken the ideas of God and applied them to the problem of evil day after day, and as I have done that, I have found that evil has become less and less real to me, and that the ideas of God have become more and more definite, specific, and clear to me. Mrs. Eddy speaks of "the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Mis. 207:3-6).

Now, we've got to begin at the beginning, because "the human footsteps leading to perfection are indispensable" (S. & H. 254:1-2). To you and me there is "darkness upon the face of the deep," and there is a problem to be solved through the translation of mortal mind out of itself. This translation takes place through the three degrees of analysis, uncovering, and annihilation, and that is "practical, operative Christian Science." It is not any high-falutin' nonsense of starting at the top when you know nothing of the bottom. Just imagine what would happen if I wanted to begin music, but I wanted to begin at the top—I just wouldn't begin! That kind of dishonest wish comes from people who don't want to work.

VERSE 11. "like a silly dove"—no sense of Principle. A "silly dove" is a person who tries this and that and the other, and doesn't stick to Principle.

VERSE 12. This shows the fruit of disloyalty. One cannot rely on anything but Principle.

VERSE 13. "they have fled from me"—the opposite of turning to Principle.

"spoken lies against me"—hypocrisy is fatal to the demonstration of Principle.

VERSE 14. "they assemble themselves for corn and wine"—the Century Bible says, "When men worship God for what they can get, they neither get that nor God." That kind of worship is absolutely fatal. Mrs. Eddy says a wonderful thing about this: "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307:1-2). The nature of idea is that it operates in the human to clothe man, to feed him, to make him healthy. So our business is to get ideas, to spiritualize thought, and then ideas will do their own work

according to the divine plan. "Seek ye first the kingdom of God [Science], and his righteousness; and all these things shall be added unto you." But if you are seeking the kingdom of God for "these things," you are not seeking the kingdom of God: you are seeking "these things," and consequently you don't get either.

Our task, and the task of mankind, is to seek spiritual things. I was asked to help a business some time ago, and the man who asked me for help wanted me to know that supply and good business would come to him. But I worked to know that the business was honest. I worked to know that all there was to that business was idea, and that it was governed by Principle, by honesty, and that this truth was a two-edged sword to dishonesty, and that it would analyze, expose, and destroy dishonesty. And that is what it did. As long as that business was dishonest—and it was—it could not succeed, and if it had succeeded, it would have been a calamity. You cannot demonstrate Principle on such a basis.

VERSE 16. "They return, but not to the most High"—not to Principle, the infinite One.

So Principle as Principle proves the emptiness of all that "returns not" to divine Principle, God,—to that which is honesty, that which is one, that which forever interprets itself, that which is foundational, that which is basic, that which is utterly unlike hypocrisy. Principle is absolute, and forever works according to its own perfect system.

References:— S. & H. 328: 4-13
 329:21-22

In those references Mrs. Eddy first shows the operation in human experience of failure to base oneself on Principle and then gives the scientific statement of the absolute nature of Principle.

You know, I feel that you are beginning to feel the rhythm of these things. Oh, how we all want to be good, but we can't be good just because we want to be good. We can only be good because we know how to be good through Principle. "Ye shall know the truth, and the truth shall make you free." There isn't one of us who does not long to be Christlike, but the way is Science, and Science offers scope for the deepest sentiment, but not for emotion. Mrs. Eddy says, "Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemers. These

effects, however, do not proceed from Christianity, nor are they spiritual phenomena, for both arise from mortal belief" (S & H. 88:20-25).

PRINCIPLE AS LIFE (Chapter 8:1-14) *demonstrates the emptiness of worshipping "in vain."*

You remember that the fifth statement of the Commandments is "Thou shalt not take the name of the Lord thy God in vain."

VERSE 1. "eagle"—a symbol of Science, as it is in Revelation.
"covenant"—unity with Principle.

VERSE 4. "made them idols"—worshipping in vain—words, not deeds.

Hosea was the first prophet to denounce images.

VERSE 5. "calf"—this refers to the bull images at Dan and Bethel. Samaria was the capital of the Northern Kingdom of Israel, and was sometimes used as a synonym for it. You remember that the fourth plague in Egypt, which symbolized the opposite of Principle, was directed against Apis, the sacred bull. When the two kingdoms were divided and the Southern Kingdom of Judah made Jerusalem the only centre for the worship of Jehovah, the Northern Kingdom retaliated by establishing Dan and Bethel as centres for Baal-worship.

VERSE 6. "the workman made it [the image]; therefore it is not God"—Principle cannot be put into idea, but idea must be found in Principle.

"broken in pieces"—Principle has infinite ideas, but they are all gathered together in system. Every detail is in the one system. Just so, none of the details in these prophetic writings is by chance. The whole thing was cultured during hundreds of years.

VERSE 7. "wind"—"Destruction; anger; mortal passions."

"no meal"—no demonstration, no fruit, no multiplication.

VERSES 8, 9. "Israel is swallowed up," "a wild ass alone by himself"—the opposite of the fact that idea is inseparable from Principle. Individuality is indivisibility.

VERSE 10. "The king of princes"—the king of Assyria, whose invasion of Israel the prophet saw was imminent.

"now will I gather them"—they will be gathered in spite of everything, because Principle is Principle, and Principle

demands oneness. Principle is one, therefore we must all be one. Mankind is destined to be one in Christ; it cannot help it, because that oneness is irresistible. You can see it developing everywhere. For instance, as a boy I was brought up in the West Indies, and nobody cared then whether the labourers even had enough to eat. To-day throughout the world that picture has changed, and especially in the last fifty years. Men now care for men much more. I read a book the other day written by a man who was at one time second-in-command at Scotland Yard, and his book is authoritative on the prisons of England a hundred years ago. I wouldn't have believed the hideous conditions that existed in prisons in England at that time. On the other hand, I had a friend some time ago who was a governor of one of our prisons, and he told me that any of the prisoners who want to make a complaint against him can make it to the prison board. He has to maintain strict justice. If he does anything unjust to any man, that man can complain to the board, and he has to stand before it. And so unity and true brotherhood are irresistible; they are bound to come about, and nothing can stop them.

VERSE 11. "many altars to sin"—false sense of multiplication.

VERSE 12. "my law . . . counted as a strange thing"—the Word of Life meant nothing to them.

VERSE 14. That's what religious denominations do—as long as they build temples, they worship temples, but they forget that the one thing which matters is Principle. Everybody in the world to-day knows that the attempt to organize Truth is fatal. On the other hand, we must build the true temple of our identity as God's idea, the temple "not made with hands, eternal in the heavens;" we must know and prove ourselves as God's idea, and thus build the real temple of true manhood.

Verse 14 ends, "but I will send a fire upon his cities, and it shall devour the palaces thereof." "City" is used all the way through the Scriptures as a symbol of a state of thought. "Palaces" here represent "high spots" of mortal thought.

References:—

S. & H. 140:18-19
428: 8-21

We have summarized the whole tone of Principle like this:—Principle and its idea can never be separated ("Come, and

let us return unto the Lord"). As, through Spirit, we discern this fact, we reap a harvest of spiritual blessings ("He hath set an harvest for thee, when I returned the captivity of my people"). And this identification with Principle burns up sin and lust and all that would mar the divine image ("the thief cometh in, and the troop of robbers spoileth without"). It establishes a foundational sense of divine government, uncovering all that is unlike it ("Ephraim also is like a silly dove without heart"), and shows the permanence of that government to be dependent on consecrating existence to "the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy" ("For Israel hath forgotten his Maker, and buildeth temples . . . I will send a fire upon his cities, and it shall devour the palaces thereof").

I want you to notice particularly how the fifth tone of Life emphasizes love (with a small "l"), because in Jeremiah we shall see it very pronounced. John describes that love when he says, "Greater love hath no man than this, that a man lay down his life for his friends." Life is the point at which thought knows that it really has the authority to give up a false sense of Life, and it was at that point that Jesus resurrected his thinking from mortality. At the point of Life Jesus overcame death; at the point of Truth he demonstrated Christ perfectly; and at the point of Love Jesus ascended. And so whenever you find the tone of Life, the necessity of laying down the mortal is brought out, and none of us will ever get very far until we recognize that. None of us will ever get very far until the divine Life of man as God's image and likeness, the Life of true manhood, becomes so real to us that we long to get away from the mortal. We shall make precious little progress until the victory over the mortal, the demonstration of Principle as true Life, as true exaltation, true inspiration, true fatherhood, true individuality, true being, becomes of paramount importance to us, so that we are glad to lay down the mortal with all its hideousness.

The Necessary Exposing of Error

Now, in considering all this prophetic writing, remember that the thing which really matters is the positive. As you understand the positive, it always begins to expose the nakedness of the negative in any situation. That exposure is essential. Mrs. Eddy says, "To know the what, when, and how of error, destroys error" (Mis. 299:2-3). Nothing shows you the what, when, and how of error but Truth. Error tries to hide itself; that is its nature. The mark of ignorance is on its brow, and it is the mystery of iniquity.

The attempt of the serpent is always to hide itself, but Truth drags it out of its hole, uncovers it, and then annihilates it.

When you come to the New Testament, the approach is quite different; the tone is so much more positive. There is very little, in comparison, of the tone of condemnation, because Jesus dealt with evil scientifically. The New Testament is a lovely flow of the "pure river of water of life, clear as crystal," and it is wonderful, but you can't fully appreciate it without an understanding of the prophetic writings.

The honest position is that we've got a problem called mortality to solve. Mortality means sin, disease, and death, material living and dying, and all that constitutes hell. Now, you don't have to make yourself God's idea: you *are* God's idea, and you always have been, and always will be. You only have to use that fact, and as you use it, the mortal dream which suffers, sins, and dies, will disappear. If you are knowing more of God every day, you have already known the worst hell you will ever know, because you know a little more of heaven.

As the Word of God comes to you, it says, "Let there be light," and that begins to show you how to analyze, uncover, and to some extent to annihilate error. Then as thought develops, the revelation of God's true nature comes to you,—the Christ comes to you,—and you find your true identity with God. Then salvation becomes a very different thing to you—it becomes subjective, because you see that it comes from God, that it is the divine message from God to man. You are now hearing the angels sing, and salvation is coming to you irresistibly, because divine Love is translating itself as the truth about you and about all mankind. And then you begin to use the Christ-idea in Christianity, to demonstrate absolute Truth, and to annihilate mortality. And then your thought arrives at Science, where you see that there is only one factor and that one factor is Truth, and so there is no error to be overcome. Take the small boy who learns mathematics: at first he is very troubled by mistakes, but as he begins to understand more of the subject, he is less and less troubled by mistakes, because mathematics is more subjective to him. Then he begins to use his mathematics to solve some pretty difficult problems, and finally, if he goes on, he uses it on an even higher basis simply in order to develop more advanced aspects of the subject, to demonstrate mathematical facts.

So let's be honest, and as we see this darkness on the face of the deep, let's begin to let in the light, and as we love and understand it, it is ordered and developed. Then we begin to hear the

message of the Christ in its fulness. We still have to deal with the claim of evil, but because Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11), we are able to deal with that claim with power. Then we arrive at the point of Christianity, where our demonstration of Truth is not only for ourselves, "in justice" to ourselves, but "in mercy to mortals" (S. & H. 18:7-8), and we begin to demonstrate Truth universally as absolute Truth; we begin to analyze, uncover, and annihilate error on an even higher basis, and the annihilation is very pronounced. Some of us to-day can rejoice in the affluence of our God, whereby the tone of Science, of reality, of idea, pours into our thought, and we are not thinking about how we have to use it in order to overcome something, but we are just loving the idea itself, and the rhythm of it.

Fourth Talk on

HOSEA

Chapters 9:1 — 14:9

Infinite Interpretation

Remember that there is no limit to the ways of illustrating every combination of the synonymous terms. For instance, we epitomized Soul as Principle in the days of creation as rule and true gender; but Soul as Principle might be interpreted as the identity of government, as salvation demonstrated, or in a thousand different ways. We epitomized the tones of the synonymous terms from the particular aspect of the seven days of creation, but the tones themselves are infinite. You cannot confine them to one interpretation. Soul as Principle is like every other combination of the synonymous terms; it offers infinite scope for interpretation. When we epitomized Mind as Mind in the days of creation as the infinite intelligence, which comes to us as divine wisdom, that was only because the tone of Mind as Mind viewed from the focal point of the Word appeared to us in that particular way. But Mind as Mind might be epitomized as all power, as all action, or as the light of ideas—in many, many ways. So don't think that because we epitomized it in that one way, it is confined to that particular interpretation. The fact of the matter is that you can never limit the infinite diversification of any of these tones. You may identify them, you may put them into categories (classifications within classifications), just as you do in every system, but there is no limit to their spiritual interpretation.

Suppose you say that Mind is law. What law? All the law there is. The law governing everything everywhere. Well, just think of the scope of that! Or suppose you say that Mind is action. What action? All the action there is. The action of Mind (intelligence, wisdom, law), the action of Spirit (purity, substance, birth, development), and so on—all the action there is. So to limit these tones to just one aspect is impossible. Of course, they are used in the days of creation in a certain way, and in the prophetic writings in another way.

Let's take another instance: looking at the Word from the aspect of Science, you see Life identified through Soul. Well, what do we mean by Life? All the Life there is. What does the identity of Soul mean? It means safety, definiteness, salvation, freedom, sinlessness, incorporeality. Of what? Of everything. You cannot limit it in any way. Life identified is the sense of the seven definite tones looked at from the focal point of Life. It is identified, but not limited at all. Life and Soul constitute the numerals of infinity, and they cannot be limited. You cannot limit anything at all in Science. It reminds me of the old lady who saw the sea for the first time, and said, "Thank God that at last there's something that there's enough of!"

Can you limit $2 + 2 = 4$? Of course not! Well, how much less can you limit any idea of God! You cannot limit it in any direction. So whilst it is true that we try to epitomize these tones and that we do so from a particular focal point, these tones are limitless, because they reflect one another infinitely. In mathematics you can combine five with eight, or six with seven, or three with nine, and the possibilities of combination are endless. And so it is in the realm of the infinite. Now, if you know the tones, whenever you come across any human illustration of them, you can see what is operating. Here, for instance, Hosea uses certain tones in a certain way, but when you come to Jeremiah, you will find that though he sometimes uses them in the same way, his use of them is in many cases quite different. And so we want to identify the tones, but not to limit them.

LIFE (Chapters 9: 1—10: 15)

Vain worship has no continuity and ends in desolation. "Life demonstrates Life" (S. & H. 306:7).

LIFE AS MIND (Chapter 9:1-9) *illustrates the Word in its own aspect. It shows the fruit of ignorance of the Word of Life to be desolation and degradation.*

Hosea interprets Life as Mind in that way, but think of all the ways you can illustrate Life as Mind. You can say that it is all individuality, or the power of inspiration, or creative fatherhood. There is no limit to the illustration of Life as Mind.

VERSE 1. "thou hast loved a reward upon every cornfloor"—the opposite of that love which lays down the mortal, and the opposite of true multiplication.

VERSE 2. The Century Bible calls this a prophecy of "failure of the heathenish plenty," and it is the analysis of a false sense of multiplication.

VERSE 3. "the Lord's land"—the Israelites went into the Promised Land, which was to be for them a land flowing with milk and honey, and they turned it into a little hell. Nothing will ever be heaven but the spiritual idea, the Christ-idea. If you demonstrate the spiritual idea in human experience, if health and friendship come to you as a result of knowing God and of demonstrating Principle, then that is a foretaste of heaven, but that which comes to you through merely human channels will have no substance and no permanence.

VERSE 4. "their bread for their soul"—the Word of Life feeds man.

VERSE 6. Memphis was the capital of Lower Egypt, the symbol of superstition.

"thorns . . . in their tabernacles"—desolation.

VERSE 7. "days of visitation . . . days of recompence"—the opposite of the seven days of creation, the Word of Life.

VERSE 8. "the prophet . . . a snare"—the false prophet brings a false sense of the Word.

References:—

S. & H. 410: 4-13
214:21-25

Life as Mind gives a wonderful sense of the Word of God. If you study the days of creation in Mrs. Eddy's "Genesis," you will find that Life as Mind has the tone of the Word in its own aspect. In the days of creation the predominating tone throughout is Mind. Everything is viewed from the creative standpoint, and so the emphasis is on Mind. Now, at the point of Life as Mind, the whole seven days are viewed from the focal point of Life, as the Word, and that, as I have told you, is the point at which Jesus fulfilled the seven days of creation. We have epitomized Life as Mind in the days of creation as Father, and as the love which lays down the mortal. Fatherhood gives the creative sense of Mind and Life, and it comes to us as that love with a small "I" which John defines in the words, "Greater love hath no man than this, that a man lay down his life for his friends." In the fifth day that sense of love is very pronounced.

The Word of Life really epitomizes that state of thought which begins to understand Mind, Spirit, Soul, Principle, Life, Truth, and Love as *incorporeal*, as wholly separate from and outside of corporeality. At that point you begin to understand all that Mind is, all that Spirit is, and all that Soul is; you understand Mind as creator, as cause; you understand Spirit as the only creator, opposed to the belief of matter as creator; and you understand Soul as that which defines spiritually. And so you have this sense of the Word of Life, of fatherhood, of individuality, and of exaltation. You begin to consider the days of creation as a whole, and you see the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science, which are the four tones in the fifth day of creation.

And so Life as Mind gives a perfect sense of the days of creation, and the prophet is showing that ignorance of the Word of God, the Word of Life (the seven days of creation and the way they function), results in destruction and degradation. If to-day we don't understand the seven days of creation operating as the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science, then we won't go anywhere either. The fatherhood of God operating through the seven days of creation enables us to have that love which lays down the mortal, but here Hosea shows that Israel is wallowing in mortality. He is indicating at this point that the only way out is the light of the Word of Life, which is Life and Mind. If you have this light of the Word of Life,—and it is sevenfold, because light can always be split up into its seven hues,—then you can understand the seven days of creation, and how to utilize them through the calculus of the Word of Life, and you will be able to lay down the mortal, and so realize the fatherhood of God. What does the fatherhood of God mean? It means eternity, multiplication, individuality, immortality, being, concrete being, inspiration, exaltation, and everything which is of the nature of Life.

You can see now how we are getting away from everything which smacks of ordinary religion. You know that the word "religion" comes from "re-" + "ligare," and so it means "binding back;" one person is bound to the Methodists, another to the Catholics, and so on. That kind of religion has nothing to do with Science. But true religion is the desire to know God, and that is now culminating in Science. Remember that the two things which we stressed as being of primary importance in this session were the fact of absolute Science and the necessity of individuality. The hope that somebody else will get it for you is a vain hope. You must get Science for yourself.

And so the prophet was showing Israel that the understanding of Life as Mind would make them give up self-seeking, greed, selfishness, and mortality, because Life as Mind brings the light of immortality. It is the fatherhood of God made manifest, and it was the sense of that fatherhood made manifest which enabled Jesus to lay down the mortal, to realize that "I and my Father are one," and which enabled him to prove absolutely the truth of all that constitutes fatherhood. Now, when you understand Life as Mind, you will be able to do the same. You will be able to prove, to manifest, all that constitutes the fatherhood of Life, and as a result you will be able to lay down the mortal both for yourself and for your fellow-man. You will have that light of Mind which says to the darkness upon the face of the deep, "'God is All-in-All,' and the light of ever-present Love illumines the universe" (S. & H. 503:13-15).

LIFE AS SPIRIT (Chapter 9:10-17) *illustrates the Word reflecting the Christ. It is death to false fruit.*

Life demonstrates itself as the fruit of the Spirit, but here the prophet is showing that the scientific fact of Life as Spirit inevitably means death to false fruit.

VERSE 10. "grapes in the wilderness"—an unexpected prize. Here it symbolizes the fruit of Spirit.

"the firstripe in the fig tree"—you can imagine the joy of finding the first ripe fig.

VERSE 11. "bird" symbolizes the fifth day, Life, and "birth" is associated with Spirit. Here Hosea shows that there is no birth, no development, no conception, no fruit, to that which is not of the nature of Life and Spirit.

VERSE 13. "murderer"—the opposite of immortality.

VERSE 14. "miscarrying womb and dry breasts"—no birth, no conception, no sense of Spirit.

VERSE 15. Gilgal—one of the centres of false worship.

VERSE 16. No Life, no multiplication, no fruit, no development, no Christ, for anything unlike good.

VERSE 17. "wanderers among the nations"—false separation, the opposite of Spirit. So the scientific, ever-present fact of Life as Spirit means death to false fruit, to the false fruit of false worship, of infidelity, of impurity. Life as Spirit

means the eternity of true fruit, the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—the order, substance, the development, the purity, and the reality of idea.

References:—

S. & H. 272: 6-8

550: 9-10

310: 26-28

264: 15-19

That last reference gives exactly the same sense as Hosea, but Mrs. Eddy puts it positively where Hosea puts it negatively.

You know, we have taken a long time doing a little, because I have had to accustom your thought to these things, but now we can move a little faster because you are beginning to feel the rhythm of them. You are beginning to see how the prophet is using the order given in the days of creation—Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones. If you understand those tones, then you can interpret anything in the Bible. Hosea uses those very tones, those specific, absolute tones, and so if you understand them you can analyze what he is saying as intelligently as you can analyze the ideas of music or mathematics, and that is what we are doing.

LIFE AS SOUL (Chapter 10:1-10) *illustrates the Word reflecting Christianity. It confounds all sin and vain worship. Sinlessness alone has continuity.*

Life is the permanence and continuity of being.

VERSE 1. "empty vine"—no multiplication.

"fruit unto himself"—I don't know anything that is more degrading, more heathenish, and more hellish than bringing forth fruit unto yourself. It is the opposite of laying down the mortal, the opposite of true identity, and the opposite of Christianity. The person who lives for himself is a pitiable creature, and he will have to walk a long way back, because some day he will have to live so as to reflect God to all mankind.

"goodly images"—remember, the third statement in the Commandments was directed against worshipping graven images.

VERSE 2. "Their heart is divided"—between Baal and Jahweh. But in Soul there is no vacillation, because Soul is changeless.

VERSE 3. "no king"—no sense of the rule of Soul.

VERSES 5, 6. The opposite of the poise and balance of Soul.

VERSE 7. "foam upon the water"—tossed by the waters; no calm of Soul.

VERSE 10. "two furrows"—the worship of God and Baal.

And so the fact appears that the one infinite Being as Soul is sinless,—that the only Life, the only Being, the only entity, is sinless,—and that it destroys all sin and vain worship, since sinlessness alone has continuity.

References:—

S. & H. 6:11-14

Mis. 76:22-27

You see, the prophet was using all these tones to uncover the sin of false worship, of false government, of sensuality, and of man's inhumanity to man. To-day we don't have to deal with Baal-worship or fertility cults, but what we do have to deal with is gross materialism, the lust for power, greed, selfishness, and above all, fear,—which is ignorance of God. To-day that is our Baal-worship.

Now, if you understand Life, you understand fatherhood. Well, what does father do in human experience? Father provides, father protects, father supports. And the divine fatherhood does infinitely more than that. To me the sense of fatherhood is not something passive; it is that which guarantees to you eternal being and all that being means, eternal multiplication of health, holiness, and happiness. Now, if you understand Life as Soul you can identify that fatherhood, you can use it in translation to translate every detail of human life, you can experience its definiteness, you can attain the joy, the bliss, and the freedom of fatherhood. Moreover, Life as Soul, that sense of individuality identified, of fatherhood and inspiration identified, enables you to deal specifically and intelligently with the claims of mortality, of false fatherhood, false multiplication, and false individuality. So you see the value of this tone of Life as Soul.

Ideas are Power

Remember that Mrs. Eddy says, "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality" (S. & H. 418:20-22). You know, in the realm of mathematics any mathematical fact is power,—power to prove the system of mathematics and power to correct mistakes. And so in any system, that which is fundament-

ally part of the system is power. Remember that all God's thoughts, all God's creations, are ideas, since God is Mind and all that Mind creates is ideas. Those ideas constitute the truth about you and me, about health, holiness, happiness, about man and the universe, and everything that exists.

Our sense of ideas is often a mortal sense. The consciousness of an idea comes to you and me as a sense of understanding, or comfort, or something of the kind, but that is only our dim sense of a divine idea. At the back of even that dim idea is the idea itself, which abides in God and is born of God, which is by nature ever-present, omnipotent, omniscient, omnipresent, and omni-active, which is dynamic and essential to being, which is irresistible. So remember that every thought you entertain which is worthwhile, every thought which partakes of the nature of God, is but a dim, distant sense of a divine idea, an idea which is absolutely specific, and which represents the very presence and power of God, just as a realization that $2 + 2 = 4$ represents the presence and power of mathematics. Jesus said, "The words that I speak unto you, they are spirit, and they are life"—they are substance and being. And so these thoughts which come to us, these angels which Mrs. Eddy defines as "God's thoughts passing to man" (S. & H. 581:4), these thoughts which are pure, true, scientific, have substance and power. Thank God they are becoming more and more definite and scientific to us, and therefore more and more unlike materiality. Materiality is chaotic, it has nothing scientific about it, and physical scientists such as du Noüy recognize it as "perfect disorder," whereas Spirit is perfect order.

And so, as you understand something of Life as Soul, as you begin to have a sense of the identity of fatherhood, a sense of the definiteness of multiplication, you are entertaining ideas which are the very presence and power of God, which are dynamic, and which act upon the human mind and cause it to give up its mistaken sense. Remember that $2 + 2 = 4$ is the Christ to $2 + 2 = 5$ and destroys it, and just so every thought or condition which is not of God is annihilated by the power of divine idea.

Paul said, "There is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all." Christ is the truth about everything as God knows it. The Christ to every false condition is the right idea that will correct that condition. Christ is much greater than a person. Christ is what God knows about Himself, and God's ideas about Himself are Jesus Christ and Paul and John and you and me in our true state of being; Christ is the truth about health, holiness, and happiness. The

whole plan of mathematics is the Christ to mathematics. Jesus individually demonstrated the Christ, and so he was an individual manifestation of the Christ-idea. Just so all these ideas which come to you and which are of the divine nature, have the presence and power of Christ, which is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11).

On page 115 of "Science and Health" Mrs. Eddy not only gives the "Scientific Translation of Immortal Mind," reducing "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" to the realm of idea in Mind, but she also gives the "Scientific Translation of Mortal Mind," showing how Christ "comes to the flesh to destroy incarnate error." And so whatever comes by way of salvation is of the nature of the Christ, and therefore is power. Christ is the truth about everything, it is the whole Truth. Christ is God's ideal of Himself, and therefore Christ is Life, Truth, and Love, but that Christ is forever translating itself to you and to me as *the* Christ, the truth about all ideas. And so Christ is God's idea of Himself, the complete plan that the infinite has of itself, including all God's ideas; *the* Christ is that ideal diversified, classified and individualized, translated and reduced to the point of infinite ideas.

And so remember that when you entertain a divine idea, you are knowing God through His Christ, through idea, and all you are ever knowing is the one God. You are never knowing anything else, and that which is knowing in you is the reflection of the Mind which is God. As we sit here and talk about Life as Soul, we are entertaining ideas, and those ideas are Immanuel, "God with us," and whatever is true is of the nature of Christ or Truth.

LIFE AS PRINCIPLE (Chapter 10:11-15) *illustrates the Word reflecting Science.* "As a man soweth so shall he also reap"—divine method.

VERSE 11. "I passed over upon her fair neck"—put the collar on her. Ploughing and breaking the clod were difficult tasks compared with treading the corn. The demonstration of Principle demands the method of Life.

VERSE 12. "rain righteousness upon you"—righteousness from above, not from tilling the soil of mortal belief. "Give us grace for to-day" (S. & H. 17:5).

VERSE 13. "eaten the fruit of lies"—contrast the fourth Beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

VERSES 14 and 15 bring out the fact that "as a man soweth, so shall he also reap." Life as Principle means death to thought which relies on anything else but Principle.

References:—

Gal.	6: 8
S. & H.	41: 8-13
	306: 7 (only)
	201:20- 5

Now, you take that tone of Life as Principle and think it out. It may mean that individuality is demonstrable. It may mean that fatherhood is foundational. It may mean that multiplication can be interpreted. It may mean numberless things. But here the prophet is using it to show that as the individual expresses being or Life, so will his individuality be demonstrated according to Principle—and in no other measure. You know, these are scientific truths, and so you can prove and demonstrate every one of them. We are talking now about foundational values, about the values of the synonymous terms from the aspect of the Word, whereas when you come to Jeremiah, the whole tone is that of the Christ. Here, if you examine this Life sense carefully, you will find that there is a very strong sense of the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science.

Here is the summary which we have made of the whole tone of Life:—

Understanding the Word of God is Life ("The floor and the winepress shall not feed them, and the new wine shall fail in her"), and this understanding develops infinitely, always unfolding new views and bringing forth fruit ("As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception . . . their root is dried up, they shall bear no fruit"). This fruit is forever one with divine Life and so multiplies endlessly ("Israel is an empty vine, he bringeth forth fruit unto himself"), proving always in its wake that "as a man soweth, so shall he also reap" ("Sow to yourselves in righteousness, reap in mercy").

TRUTH (Chapters 11:1—13:16)

Truth is the Saviour, and will always preserve the spiritual idea.

TRUTH AS MIND (Chapter 11:1-5) declares that the divine idea, the Son of God, is always delivered from the darkness, and guarded and guided by the parent Mind.

VERSE 1. "When Israel was a child"—why do you suppose that Jesus commended the child thought? Not for what it knows, but for its naturalness. It involves in so many cases impersonality, obedience, and purity.

"out of Egypt"—remember the first statement of the Commandments, which has the tone of Mind, "I am the Lord thy God, which have brought thee out of the land of Egypt."

VERSE 3. The guidance of the parent Mind.

VERSE 4. The metaphor changes from guiding a child to leading a heifer, gently guiding and feeding. Truth is the guide; Mind guides.

"cords of a man"—true manhood.

See what a wonderful sense these verses give of Truth as Mind, the Son of God made manifest. Truth is the Son of God, and Mind is the parent Mind. Here we see the counterfeit—the son refusing to be a true son.

References:—

S. & H. 133: 8-12

Mess. '01. 20: 5-6

S. & H. 336: 30-31

You know, what we are considering is certain definite values in a vast system of metaphysics. We are considering these values and how they will demonstrate reality and correct unreality. Now remember, these things are potential and dynamic. You are beginning to learn the Word of God, which is the way, the scientific way, to seek God, and you begin to learn it through Mind as Mind, Mind as Spirit, Mind as Soul—that is your starting point. Then you go on to learn it through three tones of Spirit, five tones of Soul, and so on. You begin with that basis, and you ponder and ponder these tones, until you gain a true sense of their values, and then you find unfolding to you the whole vast picture of infinity, of the infinite ideas of God, operating through a four-dimensional calculus of the Word, the Christ, Christianity, and Science. Just as in music and mathematics, you learn the fundamental concepts, which in this case are Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then you begin to see how they combine infinitely in a definite calculus of spiritual thought and idea. And then this picture grows and grows to you, and it

becomes more and more natural and familiar, and of course more of the nature of power and being.

So what is really happening? Reality is becoming manifest to you. Now, you knew these things "before Abraham was," and so what you are watching is the appearing of Science, which from everlasting to everlasting has always been, which has never changed, and which becomes apparent in spite of human conditions, not because of human conditions. And so let these tones which are illustrated through the story of Adam, the story of Noah, and throughout the Bible, let them come in and abide with you. Every day of your life these values of Mind, Spirit, Soul, Principle, Life, Truth, and Love are illustrated in countless ways. In music you learn great compositions, which illustrate the system of music, and just so we are studying the great Scriptural compositions and learning how to interpret, apply, love, and accept them.

TRUTH AS SPIRIT (Chapter 11:6, 7) *is a sword to a false sense of manhood.*

VERSE 6. "the sword . . . on his cities"—on all forms of false consciousness. The sword of Spirit divides asunder, and the sword of Truth decapitates error.

VERSE 7. "backsliding"—the opposite of the divine order and the development of Spirit. You handle spiritualism through Spirit, because the order of Spirit is always progressive development, whereas spiritualism is retrogressive. Spiritualism is the belief of "return to positions outgrown" (S. & H. 74:30), of backward steps.

"the most High"—the "Adorable One" (S. & H. 16:29).

Reference:—

S. & H. 538: 3-10

Now see how the tone changes.

TRUTH AS SOUL (Chapter 11:8-12) *establishes the identity of the Son of God under all circumstances.*

VERSE 8. Admah and Zeboim were cities of the plain, which "the Lord overthrew in his anger" (Deut. 29:23).

Israel as the representative of the spiritual idea is identified with God, and therefore cannot be deserted.

VERSE 9. The changelessness of Soul.

VERSE 10. "roar like a lion"—Mrs. Eddy says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth'" (S. & H. 559:10-11).

"from the west"—a hint of Science.

VERSE 11. A dove always returns to its home.

VERSE 12. "yet ruleth with God"—"Israel" means "ruling with God."

References:—

S. & H. 306:13-20
310: 18 (only)
11:27-31

True Healing is the Christ Identified

Now just consider Truth as Soul. What may it mean? It may mean that Christ identifies all things; it may mean that man is sinless; it may mean that man is satisfied, that man is safe; it may mean that consciousness is a thing of joy and bliss and freedom. It may mean all those things. You may see one aspect of it illustrated in one place, and another aspect in another place, and you may use one aspect at one time and another aspect at another time. Suppose, for instance, a man came to you who had lost a sense of his true identity, and you felt that it was necessary for that man's salvation that his identity should be established. You would go to work and know that because man is an idea of Truth, he is God's man, in and of the Christ-idea, and that because Truth is Soul, he is identified. Suppose a man came to you who was a sinner: you would know that because Truth is Soul, man is sinless, and you would know that that truth is the Christ to the belief of sin. Suppose a man came to you who was obsessed by his corporeality: you would know that Truth as Soul is incorporeal. And so you would use Truth as Soul specifically in particular instances. The genius of demonstration is to be able, through spiritual sense, to discern that aspect of divinity which is the Christ to any situation. It isn't a matter of words or intellectualism: it is a matter of having lived with these tones and identified yourself with them. Through spiritual sense you can discern the error in your patient's mind which makes his body ill.

To-day we must consider the condition of the world, not as something physical, but as mental. If you consider it as physical, you can choose, for instance, between the people who tell you that the Russians are the saviours of the world, and those who tell you that they are the devil. But if you have spiritual sense, and if you judge according to spiritual sense, you will be able to deal with the whole situation as a condition of general mortal thought. Whenever you deal with anything through the Christ, you deal with it in thought. Your patient is always mortal mind. Until you recognize that all the error there is can be traced back to mortal mind, you haven't the woman sense, that which can say,

"The serpent beguiled me, and I did eat." And so, as you deal with some phase of mortal thought through a fact, an idea of God, having the nature of Christ or Truth, you will identify that idea through Soul, and so exterminate the error of the situation. But remember that these tones are so vast that while Hosea uses them in a particular way, you may use them in numberless other ways. In the Gospels, Truth as Soul is used, for example, to identify Jesus as the Son of God, whereas here Truth as Soul establishes the identity of the Son of God under all circumstances.

TRUTH AS PRINCIPLE (Chapter 12:1-6) *gives dominion and spiritual power to manhood.*

VERSE 1. "wind"—"Destruction; anger; mortal passions"—a false sense of government.

"a covenant with the Assyrians"—the opposite of unity with Principle.

"oil is carried into Egypt"—a false sense of consecration.

VERSE 2. Jacob was a deceiver and a supplanter. The wrong sense is inevitably punished, and the right sense rewarded. Principle demonstrates itself according to the standard of Truth. Being is individual, and so in reality there can be no supplanting. Jealousy is the height of insanity, because you can't be the other fellow even if you want to be! Every one of God's ideas is different in every way. It is a lovely thing to find your own identity in Principle and be satisfied with it. Then you have no desire to be anyone else. Nothing in the whole world can operate to hide your true identity. The truth about you is what God knows about you, and is the Christ to every lie about you. It operates to establish all that is true about you and to destroy whatever is untrue about you.

VERSE 3. Spiritual power and dominion.

VERSE 4. "he had power . . . and prevailed"—Truth always prevails.

VERSE 6. "turn thou to thy God"—you must always turn to Principle.

References:—

S. & H. 308:16-23

309: 7-9

183:23-25

TRUTH AS LIFE (Chapter 12:7-14)—uncovers *false multiplication*, and reveals the preserving power of Truth.

VERSE 7. “balances of deceit”—the outstanding characteristic of Jacob as a mortal was deceitfulness. You remember how he deceived his father, and deceived Laban.

VERSE 8. In other words, Ephraim says, “I can get away with it.” This all symbolizes the opposite of the multiplication of Life according to the standard of Truth. The abundance of true manhood is here distorted into material riches.

VERSE 9. The “solemn feast” was the Feast of Tabernacles which commemorated the wilderness experience. Truth as Life always forces us to lay down the mortal. The Hebrews considered that the pinnacle of Israelitish inspiration was reached in the wilderness. When they became husbandmen and merchants, they declined from that standard.

VERSE 10. The true sense of abundance—multiplication of the vision of Truth. “Similitudes”—symbols. Everything in human experience is a hint of something that is divinely real and fundamentally true.

VERSE 12. “for a wife he kept sheep”—seven years Jacob served for Rachel. Before he could attain his ideal, he had to have an understanding of the Word of Life, the seven days of creation. And so the “similitude” here was the seven years. It might have been ten days, but it was called “seven years,” because it was used as a symbol.

VERSE 13. The prophet referred to is Moses, who is always regarded as a prototype of the Christ. He preserved the continuity of the spiritual idea, as all the prophets did with their wonderful vision and their ability to translate out of the human into the divine. It was the prophets, of course, who wrote the first chapter of Genesis and made it the “seed-plot” of the whole Bible, which they illustrated by similitudes, or symbols, of every kind. That was the coming of the Christ as Life, which was fulfilled at the end of the prophetic age in the coming of the individual manifestation of the Christ-idea.

References:—

S. & H. 239: 5-15
406:19-25

TRUTH AS TRUTH (Chapter 13: 1-11) is always man's Saviour.

The Century Bible says that Chapter 13 is a "recapitulation of all Hosea's threats." There is always a recapitulation in the tone of Truth.

VERSE 1. "trembling"—with humility.
"died"—died spiritually.

VERSE 2. This is all the opposite of the sixth Beatitude, "Blessed are the pure in heart: for they shall see God." As mortals, we always want to adore the things we have made, instead of adoring God's ideas.

VERSES 4-10. Here in the sixth tone is a complete sense of the seven days.

VERSE 4. "from . . . Egypt"—the tone of Mind. Remember the first statement of the Commandments, "I am the Lord thy God, which have brought thee out of the land of Egypt."

"thou shalt know no god but me"—that recalls the second statement of the Commandments.

VERSE 5. This refers to the third thousand-year period.
"great drought"—Soul satisfies.

VERSE 6. "so were they filled"—remember the fourth Beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."
"their heart was exalted"—the exaltation of Life.

VERSE 8. "the wild beast shall tear them"—animal qualities try to destroy true manhood.

VERSE 9. "in me is thine help"—Truth is the Saviour.

VERSE 10. "where is any other that may save thee"—the seventh tone, fulfilment.

VERSE 11. "took him away"—Truth destroys that which is false.

And so Truth as Truth is always man's Saviour. The essential aspect of Truth almost always includes the seven tones of the synonymous terms.

References:—

S. & H. 371:30-32

Mis. 164: 5-10

TRUTH AS LOVE (Chapter 13:12-16) *establishes true womanhood, and destroys the fruit of false travail and everything connected with it.*

VERSE 13. The birth of the spiritual idea should not be a slow process. To-day the idea of Science is pressing forward to come to the birth, but unless there are men and women who are willing to give absolute consecration to the handling of evil, the birth will be impeded. If the child stops in the mouth of the womb, it means death to both mother and child. We must face the issue of the handling of evil.

VERSE 14. Truth and Love deliver us from sin, disease, and death.

VERSE 15 "east wind"—a symbol of the Christ.

"he shall spoil the treasure of all pleasant vessels"—
Love chastens.

VERSE 16. Love annihilates all that is unlike true motherhood. In Truth as Love, the idea is always manifested as perfect and complete and its appearing is irresistible.

References:— S. & H. 567: 3- 6
3:32- 2

This is how we have summarized the whole tone of Truth:—

The truth is that "God is the parent Mind, and man is God's spiritual offspring" ("I taught Ephraim also to go, taking them by their arms . . . I drew them with cords of a man, with bands of love"). This truth acts as a two-edged sword to a material sense of manhood ("And the sword shall abide on his cities, and shall consume his branches"). It insists upon the fact that man can never be more nor less than man, God's identified idea ("How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"). Man can therefore act as one having the authority of spiritual power (Jacob "had power with God: yea, he had power over the angel, and prevailed"). To demonstrate the power of Truth, however, always involves adhering to God's ways and means, and not human will ("And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast"). As we do this, Truth will deliver us under all circumstances ("Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but

me: for there is no saviour beside me”), and it will annihilate all that is unlike God’s divine plan (“I will ransom them from the power of the grave; I will redeem them from death”).

LOVE (Chapter 14: 1-9)

Love comforts, mothers, blesses, and fulfills its idea.

LOVE AS TRUTH (Chapter 14: 1-3) *annihilates all but Truth.*

VERSE 2. “Take with you words”—words spoken from the heart.

VERSE 3. No reliance on anything but divine Love.

References:— S. & H. 227:19-20

568:24-30

322:26-29

LOVE AS LOVE (Chapter 14:4-9) *eternally mothers its idea and fulfills it.*

Hosea tells a really lovely story. He is recognized as one of the most lovable of the prophets. He knew that Love would chasten and purify, but that Love would always be Love, that it would never change or forsake. Hosea’s recognition of Love proved to him that there would have to be the laying down of the mortal. He saw that Love never forgives error, but it chastens and purifies, and that it imperatively demands the handling of evil. Those who don’t deal with evil do not understand the true nature of Love.

This last part of Chapter 14 gives a beautiful sense of motherhood and fulfilment. It begins with Love and ends with wisdom. If you study it, you will find the seven tones of Love, Truth, Life, Principle, Soul, Spirit, and Mind—in that order. As I have told you, that is the order in which I handle the claims of evil.

References:— S. & H. 516:12-19
Mis. 127:11-19

In that first reference you can see the Word, the Christ, and Christianity symbolized. The grass and the arbutus symbolize the Word, the rock symbolizes the Christ, and the sunlight gives that sense of reflection which comes in Christianity.

Here is our summary of the whole tone of Love:—

Love embraces all ideas in one infinite plan from which they can never stray (“O Israel, return unto the Lord thy God . . . say unto him, Take away all iniquity, and receive us graciously”),

for Love is the divine Mother, blessing her children and fulfilling all things ("I will love them freely . . . I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread . . . They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine . . . for the ways of the Lord are right, and the just shall walk in them").

The Design of Hosea

Now, just look at the way in which Hosea has worked out his whole story. He shows what is wrong, and indicates how to deal with it through the Word of God,—through Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones. The purpose of it is that all these tones become definite to you, so that you understand what is meant by the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." "Incorporeal" applies to all seven synonymous terms, "divine" to all seven, "supreme" to all seven, and "infinite" to all seven, because they all operate as the Word, the Christ, Christianity, and Science.

I know that these prophetic writings are a big mouthful, but they are an essential foundation. They are the basis of Christianity, and as Goodspeed says, many of our present-day problems are tellingly dealt with in the Old Testament. If you begin to culture these things in your thought, they will become perfectly natural to you, and you will be able to use them in your daily life to overcome the hell of materiality. Then you will find the kingdom of God within you, and you will find that it has always been there—"as it was in the beginning, is now, and ever shall be." Nothing is ever going on but reality. Nothing is true but reality, that which is God, and consequently what we have to do is to know and to prove God. The Bible and "Science and Health" show us the way in pure Science, and that is the only way.

First Talk on

JEREMIAH

Chapter 1 : 1 - 19

We have seen how Hosea illustrated that "seed-plot" of the first chapter of Genesis, how in an ordered and exalted way he symbolized Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, indicating the Word in its own aspect, and the Word reflecting the Christ, Christianity, and Science; then he symbolized the sevenfold aspect of Truth; and finally he symbolized the two tones of the seventh day, Love as Truth and Love as Love. And so he illustrated the divine system in an ordered and inspired way. Hosea lived between the eighth and seventh centuries B.C., whereas the system was not finally crystallized in written form until about 550 B.C. in Babylon, but there had always been a spiritual sense of it. The symbols "seven" and "four" occur constantly in the early part of the Scriptural record. Then the use of the symbolism developed until in a story like the story of Joseph it became very definite indeed. With Moses and the Commandments it became even more definite. Moses is regarded as a prototype of the Christ; in the Commandments he not only presented the divine order of the Word, but also a sense of the Christ translation through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

Now, all but two of the synonymous terms for God which Mrs. Eddy gave us are Bible terms. The two terms not found in the Bible are Mind and Principle, although both are indicated throughout. Mrs. Eddy introduced those two terms because to-day is the day of Science, of Principle, and because it is the day of metaphysics, of Mind. Mrs. Eddy saw that the beginning of all right reasoning is metaphysics; metaphysics is that which is above physics, above matter, and you can't begin at any point except that—above matter. Darkness seems to be on the face of the deep, and mortality seems to be real, and so if you are going to begin to think spiritually, you must begin above matter, you must begin with idea. The minute you think in the realm of idea—and idea is spiritual, immortal, eternal, indestructible—you are in the realm

of metaphysics, of that which is above matter. Again, the need to-day is for that which indicates Science and system, and nothing does that but Principle; and so Mrs. Eddy has used the term Principle to indicate Science and system, that which you can understand, that which you can demonstrate, that which is the infinite One.

When you come to Jeremiah, you find that thought had progressed enormously. Amos, Micah, Hosea, and Isaiah all represent an earlier stage of development. But by the time of Jeremiah, it is quite evident that the Christ-idea was just pregnant in thought. That pregnancy began by destroying everything which would impede the Christ, because Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11). The story of the advance of civilization in the face of the dream of mortality, which began in mud and mist and darkness—that story in itself is an absolute proof that the Christ is irresistible. The only reason why that dream of mortality, which is supposed to have started about two thousand million years ago, has become the rational civilization we know to-day, is because from everlasting to everlasting the divine impulsion of the Christ is irresistibly operating. Every knee must eventually bow to it. Salvation is eternal, it is irresistible, it is coming to all mankind whether they like it or not. It cannot be resisted, because it is the Christ, God's infinite divine plan, and irresistibly it will sweep away everything that is unlike itself. That is why the dream of mortality, which started in mud and mist and darkness, has become the civilization which we know to-day and which will go on developing and developing. Nothing in the world can stop it.

The Task Facing Jeremiah

So by the time of Jeremiah—towards the end of the sixth century B.C.—the Christ-idea was very pregnant in thought, and Jeremiah saw clearly that nothing could save the situation in Judah but the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." God tells Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1 : 10). So Jeremiah's first task was "to root out, and to pull down," and he knew that the destruction of all that was humanly called Judah—Jerusalem, the Temple, the false worship, and so on—was inevitable, because if that desolation didn't take place, the spiritual idea would be lost. Jeremiah was a very shy and retiring man, and he was called upon to perform

the formidable task of telling the headstrong people of Judah that they were going to be desolated, that Jerusalem was going to be sacked, that the Temple would be burnt, that they would be taken into captivity, and that everything they held dear would be destroyed. You can imagine what a hard task that was, and it isn't surprising that sometimes Jeremiah faltered and was tempted to ask God why He didn't do the job Himself! But he invariably found himself saying, "I can't help myself, I've got to go back and get on with the work." Remember that he is called "the king of the prophets," and throughout his book there is the most wonderful sense of Love.

You and I are living in a world where the average man sees that religious organization is dead. It has done a good job, but its day is over, because it is built, not on thinking, not on understanding, but on emotional belief, which is chaotic. It is like the "silly dove" which flies to and fro, although we mustn't forget that it has done the job as well as it could. You and I congratulate ourselves to-day if we stand up to a little persecution, but it is as nothing compared with the courage of Jeremiah. Think of the bigoted belief that the children of Israel with their Temple in Jerusalem were God's chosen people, and that Yahweh was their God and nobody else's! Think of how they used to stone people to death for the slightest breach of the law, and how in order to voice anything new, it had to be attributed to Moses, or someone of the kind! The Pentateuch, for example, was attributed to Moses, but it is now considered that Moses never wrote it. It is unlikely that the Hebrews even had an alphabet before 1000 B.C. Then think how this wonderful spiritual thinker, this great spiritual character Jeremiah, saw the desolation that was coming, saw it to be inevitable, and had the courage to tell the Hebrew people the truth, to tell them that God was using Nebuchadnezzar, that he was to some extent God's agent, and that unless the Temple with its horrible decadence was destroyed, unless Jerusalem was levelled and the Hebrew people scattered, the spiritual idea would be lost. In his great love,—and his writings are permeated with the sense of love,—he told them this. So in considering the book, let's remember that he had an unenviable job to do, and that though there is a good deal of it which is just denunciation, it is denunciation with a positive purpose.

Jeremiah saw at that time that nothing could meet the situation but the Christ. The Word (through Mind in its three tones, Spirit in its three tones, and so on), the seeking process, had led to finding, and Jeremiah understood something of the Christ, the

divine manifestation of God. The Christ *comes* to the flesh—you don't have to entreat it to come. So Jeremiah saw that it would come to the flesh and destroy incarnate error. Nothing could resist it. He felt the touch of the Christ, and so he told his whole story accordingly. .

The Nature of the Christ Translation

You remember that on page 115 of "Science and Health" in the "Scientific Translation of Immortal Mind," Mrs. Eddy gives the sequence of the Christ as "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." She calls those terms "Divine synonyms," and then she goes on to describe "Man" as "God's spiritual idea, individual, perfect, eternal." Then she gives the definition of "Idea" as "An image in Mind; the immediate object of understanding," and thus brings the Christ right down to the point of spiritual thought and understanding. She shows that divine Principle, eternally conscious of its own ideal of Life, Truth, and Love, is forever translating that ideal, through Soul, down to the point of idea. That is because the ideal is one and infinite, and is known as a whole only to God. You can't conceive of the whole plan of mathematics, and how much less can you conceive of the whole plan of divinity! The infinite is conscious of its own infinitude as Life, Truth, and Love, but we use the term Soul to symbolize that aspect of God which translates the ideal down to the point of idea; we use the term Spirit to symbolize that which diversifies, classifies, and individualizes the idea,—that which gives it order; and we use the term Mind to symbolize that which makes manifest that idea in all its infinite individual details, so that as you understand it, it becomes to you a matter of spiritual thinking.

Then Mrs. Eddy goes on to show you how this scientific translation of immortal Mind becomes manifest in the translation of mortal mind, where matter is translated out of itself by reversal and replaced by the spiritual idea of which it is the counterfeit. She gives you that translation in three degrees. When the Christ comes to your thought at the point of idea, as spiritual thought, as light, as understanding, you begin to say, "Why, all that is unlike God is simply the physical," and that is the first degree in the translation of mortal mind. The operation of the Christ, of divine Principle, Life, Truth, and Love, translating itself to the point of idea, of spiritual thought and understanding, comes to the human problem, and shows the physical to be that which Mrs. Eddy describes as "Depravity." You begin to see that mortality is depravity, that all there is to it is "Evil beliefs, passions and

appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death." The marginal heading here is "Unreality."

Then, as the Christ-idea develops in thought, you begin to realize the second degree, which involves the disappearing of mortality. Mrs. Eddy defines it as "Evil beliefs disappearing," and under the heading "Moral" she cites the qualities of "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." She calls these "Transitional qualities," and they are the elements of thought, because they represent thought which is not yet gathered into the focus of spiritual ideas. For instance, a person may be humane, but it is just a limited sense of humanity, because it doesn't partake of the nature of idea; it is just a vague sense of it. So in her "Genesis" Mrs. Eddy speaks of "water" as the "elements of Mind," and that symbolizes that state of thought which precedes the appearing of the dry land of idea. Before we had a definite sense of Science, you and I thought in terms of limited quantities, instead of in terms of idea. We didn't know that in the realm of reality, just as in the realm of mathematics or music, everything is idea. We just entertained vague, indefinite thoughts about God which were but a dim, distant sense of specific, spiritual ideas, as individual, perfect, and eternal as God Himself.

And so the second degree is morality, and the word "morality" comes from the Latin "mores," meaning "custom." Custom can't save humanity. There are many animals who are as moral as can be, but they can't think, and only spiritual thinking can save humanity. Although morality is sometimes the outcome of religious conviction, very often it is simply the result of upbringing. Certain people are brought up so that they don't spit on the carpet, but there must be more to our sense of morality than mere habit. When you understand divine Science, the morality which comes to you is the outcome of specific, intelligent thinking, and that is a very different proposition. Morality on a human basis is just a good human belief, but the morality that comes to you when you understand Principle is something that is as fixed as God Himself, that is not mere habit nor custom, but is from God. And so these moral qualities are transitional. I pray every day to be more divinely and spiritually moral, but as far as ordinary morality is concerned, I know few things that can be more cruel. It is a personal asset, and it means that if somebody offends against it, he is condemned and ostracized. Morality can be the cruellest thing in the world, and it is only a transitional stage.

Finally, you come to the third degree of "Understanding," which Mrs. Eddy calls "Spiritual." We saw that she reduced immortal Mind through scientific translation to the point of understanding, of idea as "the immediate object of understanding," and now she also climaxes the translation of mortal mind with "understanding." Here she gives that wonderful sevenfold sequence. First you have *wisdom*, and you begin to know the truth in Mind; then you have *purity*, the purity of Spirit; then you have the *spiritual understanding* of Soul, which is "the reality of all things brought to light" (S. & H. 505:27-28); then you have the *spiritual power* of Principle; then you have a sense of Life through the *love* which lays down the mortal, and which is emphasized by all the prophets. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends," and I feel more and more that that love is what Paul calls "charity;" it is the love which lays down a false mortal concept both for oneself and for all mankind. That love leads on to *health*, and health means wholeness,—wholeness in your relationship with your fellow-men, your approach to God, in your business, and in your home; the real meaning of health is so far above physical health that it really has very little to do with it at all. Finally, you have *holiness*, the completion and fulfilment of everything.

So you see that the scientific translation of mortal mind, through the coming of the Christ to the flesh, culminates in the presentation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind through seven root-ideas of reality—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," which correspond to the order of the days of creation. In the development of the Christ translation you can see each one of the synonymous terms presented in that sevenfold way. As you begin to understand divine Principle, for instance, the first thing is that the power of divine Principle begins to dawn on your thought; and then that power develops, and then it becomes definite, and so on. As you begin to understand anything in human experience, or in your home, or in a book, you can't help following that sequence. The tones of the days of creation enter into everything. There is nothing abstract about them. As you begin to understand any subject on earth, the order of the days of creation comes into operation. First there comes light on the subject,—the light of ideas,—then the development of those ideas and the rejection of extraneous matter, and then the definiteness and identity of those ideas. Then there comes the realization that they have to do with system, and that they are of the nature of power; then they begin to be demonstrated individually and to multiply themselves; then their

form appears; and finally they are seen to be the outcome of their principle, in which they exist forever at the point of perfection. Whatever subject you consider, the order of the seven days is embodied. There is no sequence of basic thinking in all the world which does not correspond to the order of the days of creation, and that is why it has come down through the ages. Nothing can touch it, because it is fundamental, actual, and universally operative.

So Mrs. Eddy, after epitomizing the Christ translation as divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, shows how this translation comes to the flesh. The first degree analyzes mortal mind as the physical, and so brings to light the second degree, the moral, and then in the third degree, as Mrs. Eddy says, "mortal mind disappears, and man as God's image appears;" at that point there is the annihilation of everything unlike God. She goes on, "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,'—Love becomes Mind, and Mind is fulfilled in Love,—so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive." Then she makes a very wonderful statement: "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah,—as divine Principle, Life, Truth, and Love, which translates itself to the point of idea in Mind, to the point of an infinite calculus of ideas, every one of them operating in the realm of law, order, rule, system, method, form, and design,—nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind" (S. & H. 116:4-19). Matter is just mortal mind's own concept of itself, and has no more to do with reality than $2 + 2 = 7$ has to do with mathematical reality.

So now you see that Mrs. Eddy depicts scientific translation, which is the coming of the Christ, through the reduction of divine Principle, Life, Truth, and Love to the point of idea, to the point of your individuality and my individuality, the true idea of everything, and then she shows how it translates mortal mind out of itself and operates through seven fundamental ideas which correspond to the seven days of creation.

The Layout of Jeremiah

Jeremiah does exactly the same thing: he presents each one of the synonymous terms in that sevenfold way. His book has fifty-two chapters, and it is a long and very comprehensive work. He depicts divine Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and then he depicts Life, Truth, Love, Soul, Spirit, and Mind in the same way, and he does it perfectly. In Hosea we saw the Word sequence, corresponding to the first chapter of Genesis, but in Jeremiah the sequence is that of the Christ. The focal point is really that of the sixth day of creation, which contains the tones of all seven days, operating through the Word, the Christ, Christianity, and Science, each in its own aspect. And so the basis is still the "seed-plot" of the first chapter of Genesis, but the focal point has shifted from Life, or the Word, to Truth, or the Christ.

When you come to Christianity, you are still looking at the same picture, but you see it from the focal point of Love. In Christianity you see the infinite relationship of all ideas with Principle and with each other, and that gives the true sense of motherhood. Mrs. Eddy's definition of "Mother" is the highest in her Glossary. She defines it as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592:16-17), whereas she defines "Father" as "Eternal Life; the one Mind; the divine Principle, commonly called God" (S. & H. 586:9-10). Christianity presents the sense of the infinite motherhood of God, including within itself its own idea, or Truth, which is the Christ in its sevenfold aspect, operating as the Word, the Christ, Christianity, and Science, each in its own aspect.

So in considering Jeremiah we are going to see how he portrays the translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, each one operating in a sevenfold manner according to the order of the seven days of creation. That is the design of the book, and there is no question about it.

The Historical Background

I just want to give you now a brief outline of the conditions at the time of Jeremiah, because an understanding of these is essential if we are to consider his book intelligently.

Jeremiah was a prophet of the Southern Kingdom of Judah. He was a Benjamite, he lived in Anathoth, and his ministry extended from 627 to 586 B.C.

Here are some extracts from "The Story of the Bible," by Goodspeed:—

The Scythian hordes whose appearance in Palestine had seemed to Zephaniah to herald the dreadful Day of the Lord awoke the spirit of prophecy in another young Jew, named Jeremiah. He lived in the village of Anathoth, four miles northeast of Jerusalem.

Let me tell you at this point something about Anathoth. The genealogy of the high priest at Jerusalem went back to two sons of Aaron, Ithamar and Eleazar. The line of Ithamar held office until the death of David, when Abiathar, the high priest of the time, was deposed by Solomon for his part in the conspiracy to put the rival claimant, Adonijah, on the throne. In his place Solomon appointed Zadok, whose descent was subsequently traced by the priestly writers back to Eleazar. Abiathar went to live in Anathoth, which was near Jerusalem, and it is probable that Jeremiah claimed priestly ancestry from him. You can imagine that the whole question of the priesthood meant a great deal to him.

But his sermons, unlike Zephaniah's, are not confined to the time of the Scythian invasion but reflect the history of his people through a period of forty years, 627-586 B.C. These years witnessed great changes in the empires of the East and in the fortunes of Judah: the Scythian advance (627), the fall of Assyria (612), the death of Josiah at Megiddo (609), the rise of Babylon, her defeat of Egypt at Carchemish (605) and consequent control of Judah, the capture of Jerusalem and first deportation (597), and the destruction of the city and final deportation (586). And early in this period occurred the religious reforms of Josiah and the introduction of the Deuteronomic law, discovered in 621.

As you remember, that was discovered in the Temple, where it is believed to have been hidden during the religious persecutions of Manasseh's reign. It was brought to Josiah, and eventually read to the people. It became the first Bible of the Jewish people, and formed the nucleus of the Jewish Scriptures.

Through these momentous years the great voice of Jeremiah makes itself heard now and again, in crises of political or religious life . . .

Jeremiah was by nature a shrinking, sensitive man, but he developed a heroic tenacity in his difficult and thankless work. He did not hesitate to denounce the priests and prophets as well as the kings and princes of Judah for their shortcomings: "On your hands is found the blood of the innocent poor."

It is not only the character of Jeremiah that is appealing and affecting; his literary art is equally striking and has enriched the diction of the world.

The sermons of chapters 1-6 belong to the years 627-621 B.C., before the Deuteronomic reformation. The changes demanded by Deuteronomy must have been welcome to Jeremiah, as far as their discouragement of idolatry was concerned, but the emphasis they laid upon the Temple, sacrifice, and the formal exercises of religion was extremely

distasteful to him, for he put the emphasis in religion upon moral uprightness and the inner life . . .

After the death of King Josiah in 609, Jeremiah caused his sermons and memoirs to be written down, and a roll containing them was laid before King Jehoiakim, in the fourth year of his reign, 604 B.C. The king scornfully cut the roll to pieces with his knife and burned it up. This led Jeremiah to have a second, more comprehensive collection made by his secretary Baruch, and this, together with biographical material by his disciples, formed the basis of our Book of Jeremiah, which may be described as at least the third edition of Jeremiah. The first edition, sent to Jehoiakim, probably contained little more than chapters 1-17.

The final overthrow of Judah came at the end of a long series of disasters. Josiah had been killed at Megiddo (609) by Necho of Egypt, who thus became master of Judah. But Necho was defeated at Carchemish in 605 by the Babylonian crown-prince Nebuchadnezzar, and so Judah became a vassal of Babylon. But the Jewish king Jehoiakim withheld his tribute, and Nebuchadnezzar in 597 besieged and captured Jerusalem and carried into captivity ten thousand men of the better class. Zedekiah, the puppet king he appointed, being encouraged by Egypt, rebelled, and in 586 the city was again taken, a great body of captives was transported to Babylonia, and the Temple, the pride of all Jewish hearts, was destroyed.

Most of these tragic happenings are reflected in the pages of Jeremiah. He had been the friend of Josiah, and the unsparing critic of Jehoiakim. Zedekiah consulted him but would not take his advice to offer no resistance to the Babylonian army. Jeremiah's bold prediction of the destruction of Jerusalem and the Temple had offended the religious and political feelings of both court and priesthood and involved him in the gravest danger. For a hundred years the inviolability of the Temple had been a cherished Jewish conviction. Jeremiah was imprisoned and put in the stocks. He was lowered into a cistern and left to die, but the intercession of an Ethiopian eunuch saved his life. When the city was taken for the second time and the Temple was destroyed, he found himself left behind in a desolated and hopeless Judah, from which the glory had utterly departed. Even then his troubles were not over. The turbulent remnant rose against their new rulers and killed them, and to escape the consequences, most of the Jewish community fled to Egypt for safety, taking Jeremiah with them. There he disappears from our view, still protesting against idolatry and striving to keep his miserable companions faithful to their religion.

No Hebrew prophet reveals himself to us so completely as Jeremiah. His anguish over his hopeless task, his resentment against God himself for his situation, his extreme sensitiveness of spirit, combined with his courage and tenacity of purpose, make him a unique figure, at once pathetic and heroic. It was his hard task to distinguish Jewish religion from Jewish national fortunes, and show that they did not stand or fall together; that the Jewish faith did not perish with the Temple, and above all that religion is an individual and inner, not a national and outward, possession and experience. This perception is the great contribution of Jeremiah to Israel's religion.

The Century Bible says:—

We cannot easily overestimate the significance of Jeremiah's doctrine of the New Covenant. It is the supreme achievement of Israel's religion, and its author was the loftiest religious genius who adorned the line of the prophets. For whereas other prophets did much to interpret religion and enforce its demands, he transformed the very conception of religion itself. Hitherto religion had been the concern of the nation with its God, the individual had no independent standing before the Deity. Not, indeed, that what we call personal religion was unknown, but that the stress lay on the national relationship, and the individual had no claim on his God apart from his connexion with his people. Jeremiah shifts the emphasis from the nation to the individual . . . For religion, as he conceived it, was really independent of race and country. It needed no external embodiment, even the ark had ceased to possess any spiritual value. Religion, as he defined it, was not fitly confined to a single people; it was not a relationship between God and the Israelite, but between God and man. The universalism of Christianity was logically implicit in it . . . He was the first to break through the crust of nationalism to the glowing centre of religion. And he who first proclaimed the truth that religion is in its essence the communion of the individual with God, must for ever rank as one of the world's supreme discoverers in the greatest of all realms.

The Significance of Jeremiah To-day

You know, every one of us loves a good book. We love to sit down with a book which has a really good story in it, a story of heroism, a story of character, of accomplishment. The story which Jeremiah tells is one of the best in the world. He says that God gave him a message to give to his people. You remember how Revelation begins: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"—there's the Christ, the coming of the message. Mrs. Eddy says that Christ is "the divine message from God to men" (S. & H. 332 : 10). Jeremiah begins: "The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came" (Jer. 1 : 1, 2). So Jeremiah also indicates that it is the message of the Christ which he is giving.

This story of Jeremiah, packed as it is with heroism and intrigue, would be thrilling enough anyway, but its real significance is that it tells a wonderful story of how the Christ-idea was saved from the hideousness of organized nationalism and organized religion. You couldn't have a more thrilling story, and we see to-day that it is told scientifically, through the translation of divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and through the tones of the days of creation reflected in every one of those synonymous

terms. What more could you ask for to interest and inspire you? It is one of the greatest stories in the world. It is true that it lays the axe at the root of error time and time again, but then isn't that what we want? Don't you and I want the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error"? Don't you and I want to know how to analyze, uncover, and annihilate error? Do we always want the mark of ignorance to be on us so that we are faced with a world situation in which nobody can understand what is going on? To-day it seems almost as though we are all holding our breath, waiting for something to happen. Nobody knows what is the real nature of our problem, and nobody seems to know how to deal with it. Yet Jeremiah had to face just what we are facing, and he knew the answer; he analyzed the whole situation, he uncovered it, and he told Israel not only the divine answer, but even the human. He was able to do that, because he was using the Christ-idea scientifically, using it in the realm of spiritual order and Science, and so he could analyze, uncover, and annihilate the claim of evil intelligently and specifically.

Remember that although Jeremiah was constantly analyzing and uncovering the error of what he saw, he never lost that wonderful sense of the spiritual which enabled him to see that "Though empires fall, 'the Lord shall reign forever'" (S. & H. vii:20-21). Empires come and empires go, and the story of their fate is the record of history, but if the spiritual idea advances, as it must do irresistibly, that is all that matters. Throughout the story of Jeremiah you can follow the ordered sequence of the steps by which he translated to his fellow-men the wonderful sense of the Christ-idea which came to him through the Word of God. He used his sense of the Christ to analyze, uncover, and annihilate evil, and so prove that the spiritual was the only reality. He succeeded, although the Jewish tradition is that he was taken down into Egypt and stoned to death. He succeeded, because his work still lives to-day, and will ever live. The story of Jeremiah can no more die than the story of Jesus Christ or of Mary Baker Eddy. It will live forever, and thinking men and women throughout all ages will appreciate and love it, and will understand and use the message it has for them.

The Christ-idea Is Individual, But Impersonal

Jeremiah has fifty-two chapters, but if you can grasp its message, then, when we come to consider Matthew, the story of how Jesus demonstrated the Christ, you will be able to see the perfect

continuity of "the chain of scientific being." The Christ-idea seems to us to have come through different individuals, but the Christ-idea is in no way dependent on individuals. The Christ-idea is always the outcome of divine Principle translating its own ideal of itself, its one relationship as Life, Truth, and Love,—fatherhood, sonship, and motherhood,—through Soul, Spirit, and Mind, to the point of idea. Jesus said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Mrs. Eddy says, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (S. & H. 107:3-6). And so everything which is of the nature of Godlike thought is dependent only on the scientific fact of the Christ. If it were dependent on Jesus, on Mrs. Eddy, on Jeremiah, or on any single person, it would be something available to certain people, but not to others. But the fact of the matter is that it is as independent of persons as are compound fractions in mathematics. It is true that, just as in the realm of music there arise great musicians who listen, seek, and find, and therefore become a channel for the manifestation of the design of music, so throughout human history there have been those who have perceived and translated to mankind the true facts of being, and they have their place in the divine plan. Mrs. Eddy says that "personal revelators will take their proper place in history, but will not be deified" (Mis. 308 : 9-11).

What we are interested in is the Word of God, that which is forever saying to the darkness of materiality, "Let there be light;" we are interested in the eternal Christ, the forever message from God to man; in the eternal Christianity, the infinite relationship and reflection of Life, Truth, and Love, the relationship of every idea to God and to every other idea; and in the eternal Science of the one infinite Being. In the realization of Science our standpoint becomes wholly subjective; we look from Principle. Humanly we may say that God's thoughts come from God and return to God, but that is only a human description. God's thoughts forever reflect God; they never leave God, and they are always comprised in the one infinite reflection. When we arrive at Science, we look at everything from that point of view—subjectively.

So, in considering the human process by which Jeremiah uncovered the errors of his time, don't let's lose the thread of his wonderful spiritual message.

I want you to hear now a few extracts from a book entitled "The Doctrine of the Prophets" by A. F. Kirkpatrick:—

Jeremiah's commission concerned not Israel only, but "the nations": he was to be the exponent of God's world-plan in that age of convulsion and upheaval. It was primarily *to pluck up and to break down, and to destroy and to overthrow*; though ultimately *to build, and to plant*; in other words, to announce the removal of the existing order of things to make room for a fresh one . . .

The ark had been the most prized palladium of the old order; and the spirituality and glory of the new age could not be more emphatically described than by the prophecy that it would neither have nor need an ark, because Jehovah Himself would be in their midst. His Presence would supersede its symbol . . .

The people failed to realize their own guilt. They complained that they were being punished for the sins of their forefathers, and impugned the justice of God. But in the new age a deeper sense of individual responsibility will be realized. . .

Thus in an age of change and convulsion and revolution Jeremiah with unhesitating faith proclaimed the certain progress of the eternal purpose of God. He affirmed that the destruction of the old order was but the prelude to the introduction of a new and nobler order. He declared that the final aim of *the removal of the things that were shaken* was that *the things which cannot be shaken might remain*.

Now we can really begin Jeremiah, and we are going to consider it slowly. We are not going to strain or hurry over it. It is the loveliest of stories, and it should come to us in a lovely way. If we can only get men to see the glory of the Christ as it analyzes, uncovers, and annihilates error, the glory of the divine manifestation of God, of the calculus of divine ideas, filling all space and reflecting God infinitely, we shall be able to correct error as easily and as naturally as we correct $2 + 2 = 5$ with $2 + 2 = 4$. We shall be able to analyze any situation, expose its error, and then annihilate that error by substituting the true idea which it counterfeits. We shall thus have the highest sense of that love which lays down the mortal; the mortal is nationality, corporeality, and everything that partakes of the nature of materiality. If we can only get "the platoons of Christian Science . . . thoroughly drilled in the plainer manual of their spiritual armament" (Un. 6 : 25-27), through understanding in some measure the working of the Word, the Christ, Christianity, and Science, we shall go somewhere, and mankind will be glad to hear about us. Then we won't have to press or push our message.

PRINCIPLE (Chapter 1:1—7:34)

Principle demands loyalty, unity, proof, obedience, honesty. It is annihilation to hypocrisy, which brings no demonstration.

PRINCIPLE AS MIND (Chapter 1) *creates the urge in Jeremiah to analyze and uncover the situation in Judah.*

Principle is that which interprets itself and demonstrates itself. When it demonstrates itself as Mind, it says, "Let there be light," and so it was with Jeremiah. The imperative demand of Principle, interpreting and demonstrating itself, came to Jeremiah as "Let there be light." He had to obey. He couldn't help himself. He had to accept that light and translate it through the Christ. So the story begins with Principle as Mind, and you see how the impulse came to Jeremiah to analyze and uncover the situation in Judah.

VERSE 1. Jeremiah was a Benjamite, and he lays great stress all the way through on Benjamin. The definition of "Benjamin" in "Science and Health" reads in part: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (S. & H. 582:9-13). You remember that at Joseph's meeting with his brethren in Egypt he refused to do business with them until they brought Benjamin. You can't ever do business without Benjamin. Benjamin is really a type of the Christ, which "comforts, consoles, and supports." Remember that sense of Benjamin, because the symbol is introduced time and time again in Jeremiah.

VERSE 4. The Christ always comes, and nothing can prevent it.

VERSE 5. In this and the five following verses you find a perfect sevenfold sequence. Mind forms and knows, Spirit sanctifies, and Soul ordains or identifies.

VERSES 6 and 7. Jeremiah sees that Principle must operate, must interpret itself. Mrs. Eddy writes, "The divine Principle of the universe must interpret the universe" (S. & H. 272:28-29).

VERSE 8. "I am with thee"—Life is the I AM.

VERSE 9. "put my words in thy mouth"—the voice of Truth.

VERSE 10. Here you have the sense of universal Love, which both destroys all that is unlike itself and mothers its own idea.

You will find these sevenfold sequences throughout Jeremiah, giving the tones of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."

VERSE 11. The almond tree was always the first tree out. It symbolizes the beginning of things, the Word, "Let there be light."

VERSE 12. "hasten my word to perform it"—the Word becomes the Christ.

VERSE 13. The "seething pot" gives a sense of the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

So Jeremiah, just as John does in Revelation, begins by saying that what is coming to him is the Word, and that it is manifesting itself as the Christ.

VERSE 14. "Out of the north an evil"—refers to the king of Babylon, Nebuchadnezzar. Jeremiah kept telling the people that if they would only submit to Nebuchadnezzar, and thereby give themselves time to turn to God, all would be well, and God would show them the way out. He said, in effect, "Be subservient to Nebuchadnezzar; at present he seems to be the instrument that God is using, and he is the lesser of two evils." He saw that in time Babylon would itself be devastated, and that meanwhile the answer was to turn to God and work out the problem on a spiritual basis. Again and again he gave them this answer, but they wouldn't listen. He showed them the hopelessness of fighting Nebuchadnezzar, but they disregarded him and so were devastated.

VERSE 15. "set everyone his throne"—that which they were founded on, the counterfeit of Principle.

Jeremiah saw that Nebuchadnezzar was being used by God; in a similar way, we often have to use a remedy (not a medicine necessarily), but some remedy which is not absolutely spiritual and yet is the solution nearest right under the circumstances. You will see as we go on that just as Joseph was convinced in his day that Pharaoh was subserving God's purpose, so Jeremiah in his time was convinced that Nebuchadnezzar was conforming to the will of God in destroying Jerusalem and the Temple.

"gates of Jerusalem"—a type of the Christ.

"the walls"—a type of the Word.

"the cities"—a type of the calculus, which is Science.

In this verse Jeremiah gives an indication of how false principles attempt to counterfeit the divine infinite calculus.

VERSE 17. "gird up thy loins"—that always has the tone of Principle. You remember that the children of Israel were told to eat the Passover with their "loins girded, [their] shoes on [their] feet, and [their] staff in [their] hand," and that it gave the sense of Principle.

"speak unto them"—Principle as Mind was to interpret itself through Jeremiah.

VERSE 18. "I have made thee this day a defenced city"—we have a city, a divine infinite calculus, which is based on Principle and unassailable. Nothing can touch Truth, and it is "an iron pillar," the Christ, the "rod of iron." That which is of iron is supposed to be unalterable, and so Truth is the unalterable standard; it will always be a pillar,—a pillar of cloud by day and of fire by night, typifying the Christ. The "brassen walls," hard as brass, also symbolize that which is unalterable,—unalterable because it is according to the divine plan. (See S. & H. 306: 25-29.)

VERSE 19. When you have a "defenced city" and an "iron pillar" and "brassen walls," you needn't be afraid of anybody. If you use them, they will protect you. You only need to be afraid if you don't use them.

"I am with thee"—"Principle and its idea is one" (S. & H. 465:17).

References:— Mis. 16: 9 (from "The")-12 (to semi-colon)
98: 23-25
99: 12-18

In connection with that last reference, remember that Jeremiah went to the dungeon and he is supposed to have been stoned.

Second Talk on

JEREMIAH

Chapters 2:1 — 6:30

Now let's go on to Principle as Spirit.

PRINCIPLE AS SPIRIT (Chapter 2: 1-13) *interprets to Jeremiah the sin of duality.*

VERSE 2. "in a land that was not sown"—the virgin purity of Spirit.

VERSES 2, 3. Jeremiah shows that Israel at one time acknowledged God as the "Adorable One" (S. & H. 16: 29), and thereby enjoyed the fruits of their pure allegiance.

VERSE 5. "gone far from me"—false sense of separation. Remember the second statement of the Commandments, "Thou shalt have no other gods before me."

VERSE 6. Here there is another sevenfold statement.

"brought us up out of the land of Egypt"—Mind says,
"Let there be light" to the darkness of ignorance.

"led us through the wilderness"—"Spirit duly feeds and clothes" in the wilderness experience (see S. & H. 507: 3-10).

"through a land of deserts and of pits"—where a "material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 18-19).

"a land of drought"—no interpretation, the opposite of Principle. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"the shadow of death"—a false sense of Life.

"no man passed through"—no true manhood.

"no man dwelt"—no rest, the opposite of Love.

VERSE 7. The fruit of Spirit. "Spirit duly feeds and clothes . . ."

VERSE 11. No other nations changed their gods, but Israel forsook the glory of the true God for unprofitable idols.

VERSE 13. "the fountain of living waters"—the inexhaustible source of good, the naturalness of the demonstration of Principle as Spirit. (See S. & H. 3: 17-24.)

"cisterns, that can hold no water"—the emptiness of false systems.

And so you have in those verses the sense of Principle as Spirit interpreting to Jeremiah the sin of duality. There had been virgin purity in the wilderness, but it had been defiled.

References:—

My. 152: 20-24

Mis. 363: 22-25

S. & H. 595: 25-26

So you can see how Jeremiah begins by throwing light on the whole situation; he has the urge at first to analyze and uncover what he sees, and then he uncovers the sin of duality, which is the opposite of Spirit. Now we go on to Principle as Soul.

PRINCIPLE AS SOUL (Chapter 2: 14-37) *interprets to Jeremiah how Israel has bound itself with false gods,—false identity. It shows that Principle never pardons mistakes until corrected, and that sin punishes itself.*

How we all bind ourselves with false identity, and how we should labour to free ourselves with our true identity! We all believe that we are mortals, that we are born materially, that we live in a material corporeality. We believe that an ordinary mathematical fact like $2 + 2 = 4$ is indestructible, and yet that man, God's image and likeness, can be snuffed out like a candle. We believe that a tree can live for centuries, but that man dies off in sixty or seventy years. If anybody built a motor car which got out of order as quickly and as continually as the human body, nobody would buy it! We all bind ourselves with a false identity, a false corporeality. A human baby can't even get around by itself as well as a new-born lamb! The way out of the bondage of false identity is to identify yourself with Mind, Spirit, Soul, Principle, Life, Truth, and Love, and to maintain that identity by declaring what you are as idea, as spiritual idea, as identified idea, as demonstrated idea, and as eternal, conscious, and fulfilled idea. If you do that day in and day out, and know that that truth is the Christ to false identity, you will be using Soul, and it will establish your identity as the son of God. Jeremiah uses Principle as Soul to interpret the freedom of Soul and the bondage of sense.

VERSE 18. Sihor is the Nile, and it symbolizes theories of paganism and darkness.

VERSE 19. "Thine own wickedness shall correct thee"—sin is its own punishment.

"an evil thing and bitter"—the bitterness of material sense.

VERSE 20. "broken thy yoke"—Principle demonstrating the freedom of Soul. (See Mis. 101: 14-18.)

VERSE 21. "a right seed"—you remember that on the third day of creation "the earth [the spiritual idea] brought forth grass, and herb yielding *seed* after his kind, and the tree yielding fruit, whose *seed* was in itself, after his kind."

"turned into the degenerate plant of a strange vine"—the opposite of the translation from sense to Soul, the opposite of identity with God. Changeableness and decadence.

VERSE 23. "a swift dromedary traversing her ways"—the Century Bible says, "She is continually driven to and fro by the sting of passion; she does not go forward quietly on her appointed way, but moves restlessly backwards and forwards, crossing and recrossing her old tracks, impelled by low desires."

VERSE 27. They are breaking the third statement of the Commandments by worshipping graven images.

VERSE 28. "if they can save thee in the time of thy trouble"—only Soul can bring salvation.

"the number of thy . . . gods"—but there is one Principle.

VERSE 32. Principle and idea are inseparably identified. Bride gives "a sense of Soul" (S. & H. 582: 15), and idea is always wedded to Principle. The beauty of Soul.

VERSE 36. The opposite of the changelessness of Soul.

VERSE 37. False identity, which takes us away from Principle, which makes us believe in gods many, powers many, instead of in the one infinite power of one infinite God, is just desolation.

References:—

S. & H. 517: 15-17
339: 11-19
390: 7-9

Now just let's look back quickly at what we have considered so far, because the important thing is not to lose the thread. Principle as Mind creates the urge in Jeremiah to analyze and uncover the situation in Judah. Principle as Spirit interprets to him the sin

of duality. Then Principle as Soul interprets to him how Israel has bound itself with false gods,—false identity; it also shows him that Principle never pardons mistakes until corrected, and that sin punishes itself.

PRINCIPLE AS PRINCIPLE (Chapter 3: 1-15) *interprets to Jeremiah the close unity of God and Israel, as the symbol of Principle and idea, and how this has been abused.*

VERSE 1. Principle and its idea can never be separated. Principle knows no mistake. Some day we shall recognize the loveliness of the scientific fact of unity, and we shall see that division and separation are unreal—they are just foolishness. If you are afraid or hating, you need to know that Principle and its idea are inseparable. Fear—that someone else will get ahead or get more attention or more money or a better position—makes us do beastly things. But as an idea of Principle all good is available to each one of us. Principle demonstrates itself as one and indivisible.

VERSE 6. The worship of trees was very widespread at the time.

VERSE 7. “Turn thou unto me”—unto Principle.

VERSE 10. Mrs. Eddy writes, “There is no hypocrisy in Science. Principle is imperative” (S. & H. 329: 21-22).

VERSE 11. “backsliding Israel” represented weakness, but “treacherous Judah” represented wickedness.

VERSE 12. “I am merciful”—the fourth statement of the Commandments is, “And shewing mercy unto thousands of them that love me, and keep my commandments.” True mercy is seeing through the error to the fact of any situation. If you say, “I deserve to suffer,” you are malpractising yourself. You deserve to know God. You must know and use your Principle.

VERSE 13. Obedience is always to do with Principle.

VERSE 14. “one of a city”—Science teaches that “Principle and its idea is one” (S. & H. 465: 17).

“two of a family” symbolizes the manhood and womanhood of God’s creating.

VERSE 15. “feed you with knowledge and understanding”—Principle teaches and interprets.

References:— S. & H. 476: 4-5, 9-17

256: 19-3

So Jeremiah develops his story in the most wonderful way. He first has the impulse to analyze the situation, then he begins to show the crime of duality (how the virgin purity which had been Israel's when the Christ-idea came to her, had been adulterated), then he shows how she began to identify herself with many gods, and then he declares that nothing matters but to maintain the unity of Principle and idea.

The Only Right Estimate of Evil

I wonder when the day will come when we reach that state of spiritual culture which recognizes all evil as animal magnetism. Then we shall always see man as God's idea, and we shall forgive men their sins. If Jesus had been a strict moralist, he ought to have condemned the woman taken in adultery; the moralists wanted to stone her, but Jesus knew that all evil was just nothingness, foolishness, ignorance, fear. That is all that sin is. The word "sin" translates the Hebrew meaning "missing the mark," and it is just wrong thinking, but Jesus knew that man is always the idea of God, and therefore Jesus could deal with the belief of a sick or sinning man. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S. & H. 476 : 32-4). We shall never heal the sick as we should do as long as we believe in the sinning man. But when we begin to understand Principle as Principle, and we see that Principle forever interprets itself through its own idea of itself, then, and only then, shall we be enabled to deal with evil. Then we shall really have that sense of power, government, Science, and system which will enable us to deal with evil as Jesus dealt with it.

As long as we believe in a sinning mortal, we shall see the sick mortal, but as we understand the working of Principle as Principle, we shall see the inexorable proof of Principle, which is its demonstration of its own idea, and we shall realize that nothing else is ever going on. Then evil won't fool us, and we shall be able to deal with it. Evil fools us when we believe in a sinning mortal. All the fear, hate, jealousy, and envy in the world come from our belief in a sinning mortal. When we understand the nature of Principle as Principle, of that which is imperative, absolute, and final, then we see that there cannot be such a thing as a sinning mortal, and when we see that there is no sinning mortal, we are able to deal with error as nothing. All you do with error is to prove its nothingness through analysis, uncovering, and annihilation. You prove that $2 + 2$ is not 5 by knowing that $2 + 2 = 4$, and just so shall we be able to prove the nothingness of error.

PRINCIPLE AS LIFE (Chapter 3: 16-25) *interprets to Jeremiah the hopelessness of looking to any human belief for multiplication—the false way; he sees that the divine fatherhood is the answer—the true way.*

The way to demonstrate true multiplication is through a right idea of fatherhood, and there is no other way. Multiplication of spiritual things, or of ideas on the human plane, only comes about through a sense of fatherhood or Life.

VERSE 16. Even the Ark of the Covenant that was so venerated became an outworn symbol. All human symbols are temporary.

And so as thought begins to ascend into the realm of Life, Truth, and Love, symbols become more of the nature of idea, more mental, and more spiritual, and more exalted. Jeremiah symbolized the nature of God in his own way, and we symbolize it by the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love, which are higher symbols, but none of us knows to-day what will be the symbols in fifty years' time. After all, Mrs. Eddy in her textbook completely transformed the symbolism of the Bible, although the story of the Bible is perfectly told in her own language. The world which Mrs. Eddy lived in, seventy-five years ago, was a very different world from ours. We are living at a time when men are thinking in a scientific terminology which is completely different from yesterday's idiom. Nor do we know what will be the terminology of to-morrow. I believe that the old symbols will always carry weight, because they are fundamental, but fresh symbols for the ideas of God are constantly appearing, and that is what we shall continue to find in the future.

For instance, I have a friend, one of the best-known aeroplane engineers in the world, who told me that the other day he attended a lecture by an expert on the atomic bomb, who began by saying, "Now, I am going to talk to you in very simple language, because we have developed an entirely new terminology to explain atomic energy." And yet my friend told me that he hardly understood a word of what was said. The whole idiom was completely new. And so "as we rise, the symbols disappear."

In so far as symbolism is scientific and ordered, it lives, but the symbols of Jeremiah's or Mrs. Eddy's time would not alone do the work of to-day. They comfort and strengthen us, but our eventual task is to put spiritual facts into the idiom of to-day, because this is the scientific era. The nature of Truth is that it forever develops; it is as eternal as God Himself. And so you see that we just can't

tell how the ideas symbolized in past ages in one way, and to-day in another, will be symbolized to-morrow. What we do know is that "the old, old story" will always carry weight, and in this respect it is an interesting fact that the majority of Jesus' sayings are quotations or paraphrases of the Old Testament, and that comparatively few of them are completely original. Most of them are based on the Old Testament, to which Jesus evidently attached the greatest importance. But the fact of the matter remains that if a symbol is outgrown and yet one holds on to it, it becomes a danger. As we rise, the symbols must disappear.

VERSE 17. "throne of the Lord"—"throne" always symbolizes Principle. Mrs. Eddy says, "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done" (S. & H. 202: 3-4). You practise Principle, and "life-practice" is the individual demonstration of Principle as Life. "All the nations shall be gathered unto it"—unto the scientific unity of Principle and idea.

VERSE 18. "Judah shall walk with . . . Israel"—manhood is to be united with womanhood. The true way of Life.

"the land that I have given"—Israel entered the Promised Land at the point of Soul as Life in the Scriptural record.

VERSE 19. "My father"—infinite Life.

VERSE 21. "perverted their way"—false sense of the way of Life.

VERSE 22. "Return"—to Principle.

VERSE 23. "multitude of mountains"—a mass of emotional thinking. We don't gain salvation from the "mountains" of religious emotion, but from "the Lord our God," from the fatherhood of God, from Principle operating as Life, and we must uplift our thought to that divine fatherhood. The tone here of Principle as Life is perfect.

References:—

S. & H. 262 : 10-16

265 : 5- 9

202 : 15-23

A Spiritual Sense of God Our Only Goal

You know, some day when you are labouring in a time of stress or pain or sorrow or fear or sin, labouring to prove a divine fact, these things we are considering are going to come back to you, and you will see them in terms of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and they will have for you an abundant spiritual

meaning. Remember that our whole purpose is to culture our sense of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," so that it becomes to us a matter not of words, but of the deepest spiritual and scientific sentiment. We learn it through words, but that is just the beginning.

We are now learning the divine orders of these synonymous terms. We have been watching how Hosea used the order of the Word, and now we are watching how Jeremiah uses the order of the Christ. As we go on to consider the New Testament, we shall see that Jesus illustrated the order of the Christ and Christianity and foretold that of Science, and in Revelation, which climaxes the Bible, we shall see the whole system symbolized. Here in Jeremiah we are seeing how the developing order of the days of creation has given place to the order of the Christ, in which the true spiritual values, the infinite values, of Mind, Spirit, Soul, Principle, Life, Truth, Love are becoming perfectly apparent. If I try to describe to you in a human way what Mind is, I may tell you two or three dozen things about the nature and operation of Mind, but that is just a beginning. As you culture the sense of Mind in your own thinking, there comes to you a deep spiritual impression of what Mind is and does, and no man can put that into words. Mrs. Eddy says, "Human language can repeat only an infinitesimal part of what exists" (S. & H. 520 : 5-7). And so I am very anxious that you don't strain to remember details, because the thing that matters is for you to get that deep cultured spiritual sense, which is the new birth, or awakening, of the Christ-idea in your own thought. You are beginning to know yourself as God knows you, and some day when you are going through deep waters, these things we are considering will come back to you with renewed force, and you will use them in terms of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and of the Word, the Christ, Christianity, and Science.

The Universal Scope of Divine Order

After this afternoon's session a woman said to me, "You know, when you said that the order of the days of creation is the basic order of every activity in human experience, I began to see for the first time what Mrs. Eddy means when she says, 'All is infinite Mind and its infinite manifestation, for God is All-in-all' (S. & H. 468 : 10-11)." We are beginning to see how Science enters into the minutiae of existence, into every detail of our daily life. We are beginning to see, for instance, in everything we do, that Mind originates, Spirit develops, Soul identifies, Principle gives spiritual power, Life multiplies, Truth gives form, and Love fulfills. Whatever you do, whatever you think about, you have to use that funda-

mental process. In taking any step whatever, you must always begin by thinking intelligently about it; you say, in Biblical idiom, "Let there be light." Then you proceed in an orderly way, you go forward, and then you identify your way. Identifying your way enables you to see that it is the right way, that it is in accord with system, and therefore as you follow it, it brings results, it is multiplied. Then you see the form of what you have done, and finally you realize its completeness and fulfilment. The fact of the matter is that nothing worth-while can happen, either humanly or divinely, unless there is at the back of it the infinite cause. However far removed anything may seem to be from that which is Principle, remember that Mrs. Eddy says that "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267 : 24).

So there is nothing going on but Mind, but spiritual thinking. There is nothing going on but Spirit, development. There is nothing going on but Soul, definiteness. There is nothing going on but Principle, power, accomplishment, demonstration. There is nothing going on but Life, multiplication, exaltation. There is nothing going on but Truth, consciousness and form. And there is nothing going on but Love, which fulfils all things. That is all that is ever going on, and that is why civilization has developed from mist and mud and darkness into what we know to-day. There is nothing going on at any time anywhere but God. Even the error which is so apparent to-day has come to the surface because there is a Christ, forever analyzing, uncovering, and annihilating all that is unlike God. There is nothing going on anywhere but the divine, and every experience that comes to us impels us to prove that. Mrs. Eddy is reported to have said, "If you fall down and break your leg, get up and thank God that you know the way to deal with it."

PRINCIPLE AS TRUTH (Chapters 4: 1—5: 31) *interprets to Jeremiah the nature of the Christ as the true Jerusalem, and as true manhood; it also shows that the sword of Truth destroys error.*

VERSE 1. "return"—to Principle, as always.
"not remove"—fixed in Principle.

VERSE 2. "in righteousness"—right consciousness.

VERSE 3. "Break up your fallow ground"—let there be system.
"sow not among thorns"—among vague thinking, fear, hate, jealousy.

VERSE 5. "Blow ye the trumpet"—the seven trumpets in Revelation have the overtone of Truth.

"defenced cities"—don't forget that as you understand Science you have a "defenced city," you have "an iron pillar," and you have "brassen walls." Walls encompass, they symbolize the compass of infinity, which has neither beginning nor end.

VERSE 6. He is telling them that Nebuchadnezzar seems to be God's instrument.

VERSE 10. Truth is a sword to error.

VERSES 11, 12. "a dry wind"—this gives a sense of false government. Mrs. Eddy says, "Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us" (S. & H. 201: 14-16). Jeremiah was showing them that because they would not have the true sense of government, a false sense of government would come to them. And yet it is a fact that Jeremiah saw the hand of God in the coming of Nebuchadnezzar, whom he considered to be the lesser of two evils.

VERSE 14. "wash thine heart"—the sixth Beatitude is "Blessed are the pure in heart: for they shall see God."

VERSES 19, 20. Mrs. Eddy says, "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims" (S. & H. 223: 28-30).

VERSE 21. "Standard" and "trumpet" are both symbols of Truth. Mrs. Eddy writes, "Love and Truth make free, but evil and error lead into captivity. Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!'" (S. & H. 227: 22-23).

Now we have another of these wonderful sevenfold descriptions, which occur all the way through Jeremiah.

VERSE 22. "not known me"—the opposite of Mind.

"none understanding" and "wise to do evil"—the opposite of Spirit.

VERSE 23. "without form, and void"—no identity, no sense of Soul.

"no light"—no sense of Principle, which was symbolized in the fourth day of creation by the lights in the heavens.

VERSE 24. "The mountains . . . trembled"—the opposite of the sense which Mrs. Eddy gives in her commentary on the fifth day of creation, "Spiritually interpreted, rocks and mountains stand for solid and grand ideas" (S. & H. 511: 24-25).

VERSE 25. "no man"—the opposite of true manhood, of Truth.

VERSES 26, 27. "The whole land . . . desolate"—the opposite of the fulfilment of Love.

VERSE 28. "the heavens . . . black"—the saying is, "The darkest hour precedes the dawn."

VERSE 29. See S. & H. 96: 18-27.

"not a man dwell therein"—no Truth.

CHAPTER 5

VERSE 1. "find a man . . . that seeketh the truth; and I will pardon"—Mrs. Eddy says, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (S. & H. 449: 3-4).

VERSE 3. Mrs. Eddy says, "the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion" (S. & H. 97: 23-25). All the way through you can see how Mrs. Eddy's writings elucidate the Bible text, and give its scientifically spiritual interpretation.

You know, it is said that salvation must start at the house of God, and it doesn't take a very intelligent thinker to see that organized religion is in a bad way to-day. Now, disorganization of religion should start at the house of God, and Mrs. Eddy, who only meant her discovery to be organized in its initial stages, made provision for the eventual disorganization of her church. This is an era in which, if men don't understand Truth individually, individuality of every sort will be destroyed. It is when an individual sees a little of Truth, and there is freedom of thought and demonstration, that there begins to be progress; but the minute you try to organize Truth by appointing a head who says, "This is the way everybody must think," inspiration fails and there is only retrogression. Thinking men will no longer accept that state of affairs. One is often reading reports in the papers which tell how only one in five people goes to church, and only one in ten reads the Scriptures. And so salvation should start at the house of God, and I believe it will. I believe that disorganization of religion will begin, and in fact has already begun, with the Christian Science Church, in obedience to Mrs. Eddy's vision. In her writings Mrs. Eddy has hardly a single

good word to say for organization, and there is much to show that she never wanted it.

This tone of Principle as Truth is very wonderful. If you compare it with Mrs. Eddy's writings, you will find time and time again a close correlation with what she says on this whole subject of the chemicalization which is caused by the coming of the Christ. Here in Jeremiah we are seeing Principle as Truth, and we couldn't have a higher sense of the Christ than in Principle declaring itself as Truth, or the Christ.

VERSE 6. Here we have the opposite of generic man. You remember that Mrs. Eddy in her commentary on the sixth day of creation gives the true sense of generic man: "The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah:—

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them" (S. & H. 514:19-25).

That "little child" is the Christ-idea which is being born to you and me and all mankind. Here Jeremiah is presenting the opposite picture; he is showing that false relationship, the false sense of generic man, will destroy Judah.

VERSE 10. Mrs. Eddy says, "Truth is the rock of ages, the headstone of the corner, 'but on whomsoever it shall fall, it will grind him to powder'" (S. & H. 380: 5-7).

VERSE 14. The flames of Truth consume error.

VERSE 15. There you get the opposite of the compound idea man.

VERSE 22. Divine system and government. Though the waves of hell "toss themselves," they can't touch you, if you have a "defenced city," an "iron pillar," and "brassen walls." (See S. & H. 124: 20-24.) When you and I understand Principle as Truth, when we understand Principle's interpretation of itself as true manhood and as the government and system of man, then we can walk over the waves of hate, jealousy, envy, greed, selfishness, disease, materiality, war, and we shall be able to still the tempest. The Mind of Christ stilled the tempest by stilling the belief of any power opposed to Spirit.

VERSE 24. The giving of rain symbolizes Principle's interpretation of itself. Mrs. Eddy says that infinite Principle is "the father of the rain" (S. & H. 257: 19). Also in this verse we have the sense of system again.

VERSE 31. An erroneous sense of government and authority, based on false consciousness, but "the end thereof" is that "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (S. & H. 390 : 9-11).

And so Jeremiah establishes the sense of Principle as Truth by uncovering the error of the situation. Inevitably we've all got to understand Principle as Truth—we can't avoid it—and as we do understand Principle interpreting itself as Truth, it will come to us as true manhood. Principle as Truth shows us the irresistible nature of Truth. Principle *is*—it's not something that can be side-tracked. Principle always operates according to system, and it forestalls error. Truth corrects our errors—it must do so, because it's Principle, but because it's Love, it does so in the loveliest way. Truth corrects the errors that claim to be you by showing that they are no more part of you than $2+2=5$ is part of $2+2=4$. The two-edged sword of Truth brings error to the surface, and thereby forces you to be the son of God. You touch divine dynamite in Principle as Truth.

References:—

S. & H. 11 : 17-18
191 : 8-15
292 : 1-6
542 : 7-9

PRINCIPLE AS LOVE (Chapters 6: 1—7: 34) *interprets to Jeremiah that, through the Chaldeans, Love will force Jerusalem to accept what best promotes her safety; also, Love will lead her out of oppression.*

Can you imagine anything that would seem on a superficial view more unlike the work of Love than the experience which awaited the Jews? Yet Jeremiah proceeds to prove that Principle as Love interprets that experience as a blessing. The Hebrew race was always supposed to have been at its best in the wilderness. When Moses led them into the wilderness and established monotheism in their thinking, the foundations of Christianity were laid. In the same way, when the Hebrews were taken down into Babylon, it looked like a terrible disaster for them, and yet out of that experience came the first chapter of Genesis and the Priestly document, which crystallized the divine system; they were written in Babylon. So Jeremiah proceeds in the tone of Principle as Love to show that all that is to happen to Judah is the design of Love. Mrs. Eddy says, "spiritual Love will force you to accept what best promotes your growth" (S. & H. 266 : 11-12).

VERSE 2. "delicate" refers to fineness, daintiness, not to health.

VERSE 3. God likened Judah to "a comely and delicate woman," but now she was to be desolated.

VERSE 6. "she is wholly oppression"—Mrs. Eddy's use of the term "oppression" is very interesting. She introduces it into her definition of Jerusalem, which reads, in part: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589 : 12-15). The sense here of oppression as "wholly . . . in the midst of her" is a wonderful symbol of the opposite of Principle and Love. In the Bible, Principle is always symbolized by the phrase "in the midst." (For references to "oppression," see S. & H. 225 : 20-22; 227 : 14-15, 19-20; 451 : 4-7. Note how Love frees from oppression.)

VERSE 8. "Be thou instructed"—nothing instructs but Principle.

VERSE 10. "they have no delight in it"—because "The design of Love is to reform the sinner" (S. & H. 35 : 30).

VERSES 11, 12. Mrs. Eddy says, "Divine Love corrects and governs man" (S. & H. 6 : 3).

VERSE 14. Mrs. Eddy said that it cost her more to go into the workings of evil and show men how to deal with it than anything else she had to do—it needed a greater sense of Love. Love chastens, corrects, and governs mankind, and here, as Jeremiah was showing, divine Principle expressing itself as divine Love was going to force the rottenness in Judah to be destroyed. The highest human sense we have of Love is expressed through motherhood and womanhood, and the true mother will not let an error go by in her child. Father may excuse it, but Mother never, and so the highest sense of Love is that which will not be satisfied with anything less than perfection. (See My. 210 : 19-11; S. & H. 201 : 20-2.)

VERSE 16. Mrs. Eddy writes, "Love inspires, illumines, designates, and leads the way" (S. & H. 454 : 18-19), and she also says, "The way is absolute divine Science: walk ye in it" (Mis. 359 : 23-24).

VERSE 21. "stumblingblocks"—Mrs. Eddy writes, "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak" (Mis. 328 : 23-26). But divine Love will also be a stumblingblock in the way of the man who is sinning.

A Summary of the Tones of Principle

Now, just take the time to go over all these tones and think them out, and then they will burn themselves into your thought. You will see that the coming of the Christ begins with Principle as Mind, which says, "Let there be light," and nothing can withstand it. Principle as Mind says, "Let there be the light of interpretation." Then Principle operates as Spirit, and says, "Let there be substance and reality;" it separates the pure from the impure. The coming of a right idea to a situation first presents the idea, and then analyzes, uncovers, and annihilates all that is unlike that idea. Then Principle as Soul gives the sense that it is imperative that you identify yourself with Principle, and it also uncovers all false identity,—graven images. Then in Principle as Principle you begin to understand the absoluteness of Principle, interpreting itself at all times and under all circumstances as its own ideal of obedience, honesty, perfection, system, Science, one.

Then comes the sense of Principle as Life, and as that comes to you, it interprets the fact of the one infinite fatherhood, and shows that the only way to demonstrate multiplication is to turn to that fatherhood. In human experience the father feeds the home and maintains it, and so as you turn to the fatherhood of God you have a sense of real being, of multiplication, of the permanence and eternity of ideas, of the infinite progression which Mrs. Eddy says is "concrete being" (Mis. 82: 20). Principle as Life demonstrates that, and it shows the hopelessness of false multiplication.

And then in this coming of the Christ, Principle begins to operate for you as Truth, and you begin to see true manhood, you begin to see that "the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." That "little child" is the Christ-idea as it is born to your thought, and that Christ-idea shows you the compound idea man, including all right ideas. It will bring to you a true sense of that dominion which man was given on the sixth day—"dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Principle as Truth will give you that dominion symbolized by "a little child shall lead them."

Finally, you will come to Principle as Love, and it will show you the loveliness of divine motherhood and womanhood. It will demand irresistibly that you recognize the loveliness of true motherhood and womanhood, and then it will demand irresistibly that every form of error be eradicated. It will always give you "what best promotes your growth." If it would seem to punish us, it is

only because we won't learn the other way,—the way of Science. All the time Principle as Love is saying, "Turn to me," and Principle as Love knows no oppression, it is operating all the time to make free, to fulfil, to bring out the sense of universality, motherhood, and fulfilment. Mrs. Eddy writes, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Mis. 209:32-3). That illustrates perfectly the nature of Love. Love will not allow anything to remain that is unlovely. Divine Principle, Love, as the Christ-idea, is forever coming to you and to me, and as it comes, it refuses to allow anything to escape annihilation that is unlovely, unmotherly, unfruitful, that has not the beauty of holiness.

And so Jeremiah begins his story with these seven tones of Principle, and in analyzing the situation he shows Judah how the design of Love is going to operate humanly. But all the time he pleads with the people to accept the better way out, and though he seems aware that they will not accept it, yet he continues to plead. The better way out is always to be still and wait on God. And of course for Judah there was a way out, because in a comparatively short time the Chaldeans were defeated, and then the Persians who defeated them allowed the exiled Jews to return and re-build Jerusalem, and establish a right government. Jeremiah saw the issue, and he saw the answer; with spiritual sense you will always see both the issue and the answer.

So we begin to see how Principle interprets itself as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. These things will be understood by the "little child" in us, and in the days to come they will flow into your thought and my thought, and they will do wonderful things, because the "little child" is just the beginning, the merest beginning, of the appearing of the Christ-idea in consciousness, as it comes from Principle. The Word is the ordered development of uplifted thought which is seeking to arrive at Principle, but the Christ is forever coming from Principle; it is the divine message from God to men, the divine translation of the ideal to the point of idea.

Third Talk on

JEREMIAH

Chapters 7:1 — 9:12

The Divine Order is Fundamental

Don't forget, the only thing we are trying to learn is the true nature of God. We are trying to learn the full meaning of Mrs. Eddy's statement, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and I am more and more impressed with the fact, which every day I see more and more clearly, that there is no development in any subject except through the order of the days of creation. That is the process which has always been fundamental to thought, and it always will be. Whatever subject you think about, you must do so through the sequence of "Let there be light, let there be development and order, let there be definiteness, let there be system, let there be multiplication, let there be form, and let there be completeness." There is no other way at all, and it is the way in which every subject has developed, whether it has been recognized or not. Now, why is that so? Because the order of the days of creation is fundamental. It is evident that these great Hebrew thinkers, as they considered the things of reality, discerned that there was this complete, perfect, sevenfold order of development, and they adopted it in order to illustrate their sense of monotheism.

And so remember that all we are trying to do is to answer in thought, in inspired thought, the question "What is God?" Speaking of Jesus and his disciples, Mrs. Eddy writes: "In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding"—what is the divine order? It is the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Jesus was leading his disciples into that divine order, "under the sway of his own perfect understanding." Moreover, he led them with simplicity, and simplicity is what we all need so much. Science is the simplest thing in the world. Simplicity means purity, and

purity involves order. Whatever is simple, is pure,—unadulterated, unmixed. Mrs. Eddy goes on: "His power over others was spiritual, not corporeal. To the students whom he had chosen, his immortal teaching was the bread of Life. When *he* was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university" (Ret. 91:17-27). So Mrs. Eddy couples divine order with teaching.

Someone gave me to-day's "Times," and at the top of the personal column, where they always have a Bible text, the following is quoted: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4: 31). Well, when you *know*, you can speak with boldness, and you can't speak with boldness until you do. The most exact knowing in all the world, and the only exact knowing, is spiritual knowing. If we can only bring to mankind a sense that one can know the things of reality with scientific certainty, then we shall establish for humanity a sense of spiritual power, and that will deal with the lust for power, which is the great error of to-day. We need to bring out that this scientific sense of reality is the simplest thing in the world, but that being simple, it is vast. And so we too shall be able to speak with authority and with boldness, because the understanding of reality is within our grasp, and we know that it is. It is a very comforting thing to know, and to know that you know.

A Summary of Principle in Jeremiah

Now here is a brief epitome of the tone of Principle in Jeremiah:—Principle is always interpreting itself as "Let there be light" (The "word of the Lord came unto me [Jeremiah], saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations"). Its message is always one of absolute purity, rebuking impurity ("For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"). Principle never pardons mistakes, but shows that it is sin which punishes itself; the identity of divine Principle alone is sinless ("Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts").

Moreover, Principle is always declaring the oneness and inseparability of its idea from itself ("Turn, O backsliding children, saith the Lord; for I am married unto you"). It interprets this oneness as the forever Father,—the one Life ("Thou shalt call me, My father"), also as the sonship of Truth casting out all that is unlike true manhood ("O Lord, are not thine eyes upon the truth? . . . Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"), and as the motherhood of Love, which always forces us to accept what best promotes our growth ("But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people . . . But they hearkened not, nor inclined their ear . . . Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate").

You know, these tones are perfect, and they represent the truth of being. In my life to-day I have a sense of happiness, a sense of confidence, a sense of what might be termed divine satisfaction which I have never known in such full measure before, and as the sense of Science comes into your life, it will give you that too. Opposition to divine Love will cause mirth to cease out of the land, and it will bring fear, hate, jealousy, envy, malice, doubt, and despondency, but if the certainty of Science comes to you, if the understanding of Science becomes a sword in your hand, there will come into your life a wonderful sense of satisfaction, in which the past is wiped out, the present holds rich fruit, and the future holds no fears, because you live in the eternal "now" of infinite good.

The reason why I am able to say this to you is that for forty years, as I have often told you, I have been trying day in and day out to handle the claims of evil intelligently, specifically, and scientifically. That attempt to handle the claims of evil has in no way depleted my spirituality, rather has it increased it at every turn. Spirituality will always enable you to say in a small measure, with Jesus, "the prince of this world cometh, and hath nothing in me," because you deal with error before it manifests itself.

The Prophetic Method Essential to Spiritual Progress

In considering this story of Jeremiah, let me remind you again of an important point: there are two ways of learning—in a direct way or by inference. Mrs. Eddy gives a very good idea of the method of learning by inference when she says of the second

record of creation in Genesis, "This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity" (S. & H. 502: 10-17). Remember that Jeremiah's mission was "to destroy, and to throw down, to build, and to plant," but he was first of all "to destroy, and to throw down." Now, we must learn from that process. When we come to the New Testament, we shall see the rich, full stream of positive Truth, healing, redeeming, saving, and blessing, and we shall have Jesus' wonderful teaching. But remember that Jeremiah's mission is absolutely essential to each one of us. As Ezekiel writes, "Thus saith the Lord God . . . I will overturn, overturn, overturn, . . . until he come whose right it is," and so because Jeremiah is overturning scientifically, with Truth, with exact system, don't think that the prophetic writing is in any way secondary. It isn't secondary.

I don't believe that anybody can ever understand God unless the darkness which seems to be "upon the face of the deep" is systematically dispelled through Mind, Spirit, and Soul, through that process which says, "Let there be light," which separates, and which then burns the tares. You must have that process, and you can't escape it, but after you have used it faithfully and honestly in every experience you have, it brings you to the understanding and demonstration of Life, Truth, and Love.

Mrs. Eddy says that "the human footsteps leading to perfection are indispensable" (S. & H. 254: 1-2), and so when Truth in its Science comes to us in human experience, you and I must begin to use it intelligently, so that we not only begin to see the realities which it elucidates, but we also begin to use those realities to analyze, uncover, and annihilate every phase and condition of materiality. If we don't do that, we shall never get anywhere. The minute we have any vision of the Christ at all, of the scientific translation of immortal Mind, there must begin to take place the translation of mortal mind, whereby we begin to translate materiality out of itself and to find that the spiritual is the only. Now, this process is scientific, it is accurate, it is understandable, and it shows, as Mrs. Eddy says, that "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24), and it is just as essential an element of progress as the affirmation of positive Truth.

So don't try to side-step Jeremiah. Jeremiah was not interested only in the problem of Israel, but in the whole problem of evil and when we come to the tone of Life, we shall see how insistently he demands the laying down of the mortal. The fifth day of Life always demands that, because it demonstrates immortality. It involves the scientific process of eliminating mortality. John refers to it in the words, "Greater love hath no man than this, that a man lay down his life for his friends." When we come to Jeremiah's presentation of the ordered, intelligent, spiritual process of laying down mortality you will see how scientific it is. Don't feel that because it is not the positive flow of Jesus' teaching, that it is not worth your while. It is invaluable to you, and so don't be fooled into believing that it isn't, and that it isn't so important, because without it you will never arrive at that "pure river of water of life, clear as crystal," which you find in Jesus' teachings. The vision of the Christ has come to Jeremiah, and he is really the first of the prophetic writers fully to elucidate that vision. Isaiah speaks constantly of the Christ, but Jeremiah gives a fuller explanation of the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). How does the plan of mathematics or music operate to destroy the error incarnate in a false sense of mathematics or music? By correcting mistakes scientifically, and that is what the Christ does. Mrs. Eddy says, "To know the what, when, and how of error, destroys error" (Mis. 299: 2-3).

So don't forget that in Jeremiah you are listening to the Christ-idea, to the divine manifestation of God as it comes to the flesh to destroy incarnate error, by analyzing, uncovering, and annihilating it. And in considering it, be alive to the deep significance of what we are doing. Don't be fooled into believing that you must not be awake and analytical and intelligent and interested. You need to be more awake than ever. When Jesus prayed in the garden, he was handling error; his disciples slept, and the effort of error is always to make you sleep. Jesus was handling the claim of mortality as never before, till the sweat poured off him like blood. Well, somebody must have recorded that incident, and I have a feeling that John didn't sleep, that he kept awake, but that being John he didn't say so. John was the beloved disciple, and I myself am more and more convinced that it was love for God and man which impelled Mrs. Eddy to show us the absolute necessity of the intelligent translation of mortal mind through analysis, uncovering, and annihilation. I am certain that the Christian Scientist who really has the love for God and man in his heart, will always be awake to what is going on in the belief

of mortality, and he will intelligently and persistently apply himself to the analyzing, uncovering, and annihilation of error, but he will always do it from the throne of grace,—from the standpoint of the one infinite, from the standpoint of power, of the reality of God, and always on the basis of the nothingness of evil.

And so don't be fooled into believing that the teachings of the New Testament are any more important than these of the Old Testament. The teachings of the New Testament would never have been possible but for them. John, in his Revelation, climaxes the Bible record by giving both the positive and the negative viewpoints; he analyzes error through the seals, uncovers it through the trumpets, and annihilates it through the vials, as no one else has ever done, and he was the beloved disciple. You can't side-step this issue of handling evil, and if you are awake enough, you will respond to the command, "what I say unto you I say unto all, Watch." Watch that you let the Christ be the "divine manifestation of God, which comes to the flesh to destroy incarnate error," watch that you learn intelligently to analyze, uncover, and annihilate evil. Mrs. Eddy speaks of discerning the error in your patient's mind which makes his body ill (not of making a physical diagnosis), and unless you become accustomed to handling the claims of evil persistently, day in and day out, you will never be able to discern the error in your patient's mind. This process of analysis, uncovering, and annihilation is the most highly skilled metaphysical process, and it rests on a wholly spiritual and scientific basis.

So in studying Jeremiah, let it be to us a lovely story, let it be to us a story which shows us the scientific way out of hell, which enables us to overturn, destroy, and throw down materiality. As the darkness begins to disappear, and we become masters of the situation, then, and only then, can we demonstrate in pure spiritual thought divine Principle, Life, Truth, and Love. The office of divine Principle, Life, Truth, and Love, is not fundamentally to analyze, uncover, and annihilate evil, but rather to demonstrate divine fact, spiritual values, spiritual reality. It is the process symbolized through the terms Mind, Spirit, and Soul which teaches men how to dispel the darkness with the light of intelligence, how to distinguish and expose that which is wrong, and how to burn the tares,—that is, to annihilate all that is false, thereby establishing the third degree, in which mortal mind disappears. This process is an objective one, it is working out of something, but when we come to an understanding of Life, Truth, and Love, the process becomes subjective—we deal with error with

authority, and it disappears. So I want you to see that there is no more valuable process in the world than this laying down of the mortal, which you learn in the fifth day of creation. In the first day of creation you learn to analyze to some extent, in the second day you learn to separate, and in the third day you learn to burn the tares and gather the wheat into the barn. But when you come to the fifth day, you learn to lay down the mortal with power and with authority, because you understand true spiritual values. Then, when you come to the sixth day of Truth, Truth destroys error, utterly wipes it out; and when you come to Love there just isn't any error—Love makes it an impossibility. So don't let mortal mind put you to sleep mentally when we come to this tone of Life, because if you do, you will miss something; like the disciples, you will be sleeping in the garden. Jesus said, "could ye not watch with me one hour?" That "one hour" symbolizes the answer to the question "What is God?" That question and its answer are the first of the twenty-four questions and answers which Mrs. Eddy gives in "Recapitulation."

Principle as Love (Continued)

We were considering this tone of Principle as Love last night, and you remember that we saw that it interpreted to Jeremiah that through the Chaldeans, Love would force Jerusalem to accept what best promoted her safety; also, Love would lead her out of oppression.

CHAPTER 7

VERSE 3. Jeremiah is saying, in effect, "Put yourself into line with Principle, and you will have some sense of the rest of the seventh day of creation. Amend your ways, and bring your thought into line with Principle, and in some measure you will dwell in the only place there is,—the Mind of Christ, and in the eternal 'now,' in which God is for ever at rest."

VERSE 4. The condition at that time was that all the Hebrews were told by the priests and false prophets, "Nothing can happen to Jerusalem because the Temple is there." Well, we know that the "temple" is only a temporal sense. It may be a symbol of the material body, but even its scientific meaning, which Mrs. Eddy defines as "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9), even that isn't the essence of Life, Truth, and Love.

In Revelation you will see that at the point of the "city of our God" the temple disappears, and it is perfectly evident that the time came in Jesus' experience when he could say of the temple, "There shall not be left here one stone upon another,"—not one religious belief. And so the temple can never be more than a temporary stage, and yet, as Jeremiah saw, all these people were saying that Jerusalem would never be taken, because the Temple, the central symbol of their religion, was there.

The time is coming when men will go out individually and present Christian Science as Truth, because the churches will have served their purpose. The establishment of Science as pure Science is something which all mankind wants, though it may be that they will have to take it into their religious organizations before they come out of them. We live in a world which is longing for Truth, and so this question of the temple is still very much to the fore. The only true church is found in so far as each individual possesses the Mind of Christ. Mrs. Eddy defines "Church" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583: 12-13). Nothing else at all is entitled to the name. If we don't face that issue, we shall lose the substance for the shadow, as Jeremiah said that the Jews were doing.

VERSES 5-7. Mrs. Eddy writes, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law" (Mis. 117: 13-15). Compare the fourth statement of the Commandments, which is "shewing mercy unto thousands of them that love me, and keep my commandments," and the seventh Beatitude, "Blessed are the peacemakers: for they shall be called the children of God." The peacemakers are those who can fulfil the divine order, those who can demonstrate peace, not those who just say at every turn, "Let's be friends." The real peacemakers are those who can *make* peace, who can demonstrate the peace of God, the fulfilment of divine harmony.

VERSES 8-11. In other words, Jeremiah is saying, "If you adhere to Principle, you will dwell in the only place there is,—in the bosom of divine Love, where there is no cruelty, no hate, no degradation, no lack of inspiration, or anything of the kind."

VERSE 11. See S. & H. 142: 18-24.

VERSES 12-14. Shiloh at one time housed the Ark of the Covenant, and so was held in great veneration, but it was eventually destroyed. And so Jeremiah says that God will do the same to the Temple, if the people persist in their hypocrisy.

VERSE 16. Love does not answer prayer unless it is in accord with Principle. (See S. & H. 6: 18-22.) Principle responds only to that which is Love, because that is the nature of Principle. Love fulfils all righteousness and annihilates error. The sense of divine Principle, Love, completely exterminates evil. Jesus said on the cross, "Father, forgive them; for they know not what they do." It is that consciousness of the divine ascension and the beauty of holiness which enables us to handle evil, and at that point we handle evil impersonally and to glorify God,—to demonstrate our Principle.

VERSE 18. "queen of heaven"—the Semitic mother-goddess Ashtoreth, symbolizing the false sense of Love. A false sense of womanhood and motherhood always takes an active part in false worship.

VERSE 20. Mrs. Eddy says, "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 27-30). Jeremiah loved the Hebrew race, he was a Hebrew of the Hebrews, but he loved the spiritual idea more, and he saw that unless the Hebrew people were redeemed,—and they might have to suffer to be redeemed,—the divine idea would be lost, and that it must be saved at all costs. "The greatest wrong is but a supposititious opposite of the highest right" (S. & H. 368: 1-2). The design of Love must always be fulfilled, no matter what the condition, because Principle is infinite Love.

You know, in talking to you people to-day about the Bible, I can feel you responding, and I can feel that you would make any sacrifice for the idea of Science.. The trouble in the past has been that so few Christian Scientists would accept their individual responsibility of thinking systematically on a spiritual and scientific basis. Now, Jeremiah was trying to impress on the Jews the necessity of thinking. He was telling them that the way out was for them to give their time to thinking, to trying to understand God. Could you love mathematics or music or engineering if you didn't understand those subjects? Just so, you can't love God unless you understand Him, and to gain that

understanding you must think. Thinking is the basis of everything, because God is divine Mind.

Now we come to another sevenfold sequence.

VERSE 25. "out of the land of Egypt"—compare the first statement of the Commandments, with the tone of Mind.

"daily rising up early"—that gives a sense of the order and development of Spirit.

VERSE 26. "hearkened not"—no acceptance, no identification through Soul.

VERSE 27. "will not answer"—no response to Principle.

VERSE 28. "obeyeth not . . . nor receiveth correction"—they will not lay down the false sense of Life.

"truth is perished"—no sense of Truth.

VERSE 29. "rejected and forsaken"—the opposite of Love.

When the sense of "I am the Lord thy God, which have brought thee out of the land of Egypt" is introduced, a sevenfold sequence almost always follows.

VERSE 31. Could you think of anything more unlike true motherhood than the sacrifice of sons and daughters in the fire?

The people had no sense of Principle. All they had was adoration of the Temple, and blind belief in their national Jehovah. Blind belief is of no advantage to mankind. There is only one thing that matters to mankind, and that is the understanding of Truth. I don't want to allow any belief whatever to create hell for me, and the only way to heaven is through spiritual understanding, through establishing individually the true church. Jeremiah is uncovering just the error which we see in the world to-day, that men won't think about spiritual things, and organized religion has told them that they mustn't think about them, and that the way to heaven is through somebody else. The truth of the matter is that you can't reach heaven unless you wake up and think individually in a divine way. That is what Jeremiah saw so clearly. It is no good relying on an organization to support you; you've got to build individually on Principle.

VERSE 34. "the voice of the bridegroom, and the voice of the bride"—a symbol of divinely united spiritual consciousness. You remember Mrs. Eddy's wonderful definitions of "Bride" and "Bridegroom." The definition of "Bridegroom" reads, "Spiritual understanding: the pure consciousness that God,

the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (S. & H. 582: 17-20). There you have the creative sense, which is symbolized in the development of the Word through Mind, Spirit, Soul, Principle, and up to the point of Life. But the definition of "Bride" as "Purity and innocence, conceiving man in the idea of God [it is Love which conceives]; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer" (S. & H. 582: 14-16) gives the very much higherceptive sense—Truth fulfilled in Love. And so if you understand divine Principle, Love, if you amend your ways by bringing thought into accord with Principle,—that is, with Mind, Spirit, Soul, Principle, Life, Truth, and Love,—and if that is fulfilled in divine Love, then you will have both the creative sense (the bridegroom), and also theceptive sense (the bride). Both are essential. The creative sense is that which says to the darkness, "Let there be light," that which separates, identifies, leads you to a system, and then gives you a sense of the fatherhood of God, but in Truth and Love you have theceptive sense of womanhood and motherhood. Those two aspects are the "voice of the bridegroom, and the voice of the bride."

"the land shall be desolate"—now, we don't want our land to be desolate. We want the land for all mankind to be the consciousness of divine Principle, Love, which is Principle fulfilled through the wedding of the creative sense and theceptive sense.

And so Jeremiah is taking these very highest aspects of God and using them to uncover the belief in the Temple, and the false sense of motherhood, and all that they mean. To the Hebrews Jerusalem was the nation's mother, but the only true Jerusalem is the spiritual Jerusalem, which, as Paul saw, "is the mother of us all."

I see to-day that in the convocation of the churches at present being held in Holland, a wonderful thing has happened—they have passed a resolution that the Christian churches should approach the Jewish people to see if they can't conform their views of Deity. It is a very wonderful move towards the inevitable unity of all mankind in the Christ-idea, to which "every knee shall bow." Oh, if only we understand Principle as Love, Principle fulfilled, we shan't want the temple sense. We shall only want to demonstrate Principle in all its loveliness, and that demonstration will constitute our church,—"whatever rests upon and proceeds from divine

Principle." That will be our church, and we shall live in it morning, noon, and night, and we shall never be out of it.

References:—

Mis. 123: 8-10 (to semi-colon)
S. & H. 241 : 1-4

LIFE (Chapters 8 : 1—12 : 17)

No exaltation, no inspiration, mortality (dead bones), no multiplication (multiplied sorrows), taking God's name in vain, loss of individuality, unmercifulness.

All those are the opposite of Life, of "Blessed are the merciful: for they shall obtain mercy," of individuality, of true multiplication. Jeremiah, who must have had the most acute sense of what Life really means, uses Life as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love to uncover and bring to the surface the counterfeit sense of life.

LIFE AS MIND (Chapter 8:1-17) *shows the prophet that worshiping God in vain is "dust to dust,"—nothingness. It has no multiplication, no method, and no healing.*

VERSES 1, 2. You remember how careful the Israelites were with the bones of Joseph; they brought them with them out of Egypt. They were regarded as sacred, because bones are the last corporeal elements to dissolve; they last longer than anything else, and thereby give a sense of the continuity of Life. But bones are also used to symbolize the sum total of dead material theories; Ezekiel uses dry bones in that way. And here Jeremiah illustrates the essence of materiality by "bones." They are to become "dung,"—nothingness.

VERSE 2. All this false worship of the sun, the moon, and the stars was centred in the Temple.

VERSE 3. Mrs. Eddy says, "Death is not a stepping-stone to Life" (S. & H. 203:24).

VERSE 5. "perpetual backsliding"—the opposite of "Infinite progression is concrete being" (Mis. 82:20).
"refuse to return"—human will.

VERSE 6. "every one turned to his course"—false individuality. The word "individuality," of course, has to do with Life, and it means indivisibility,—the one Life. It means that you cannot do anything apart from God, that you are nothing apart from God, that you have no being apart from God, and that you are inseparable from God. That is your true individuality.

VERSE 7. Here Jeremiah uses a symbol of the fifth day, the birds, which know the time of their migration and return, in order to illustrate how Judah has ignored the divine method.

VERSE 8. "in vain"—the fifth statement of the Commandments is, "Thou shalt not take the name of the Lord thy God in vain."

VERSE 13. Well now, instead of thinking in a limited way about this "consumption" of the Israelitish people, suppose you and I begin to see that it represents the consumption of error in our experience and in the world's experience. Wouldn't you and I to-day love to know enough about Life as Mind, in its infinite aspects, to be able to consume the manifold errors in our experience? Now, you might say that Life as Mind illustrates the metaphysics of the Word of Life. You might say that it illustrates the fatherhood of God as all, or the one individuality as supreme over all. You can translate it in any way you like. But suppose you and I see to-day that the metaphysics of the Word of Life is supreme, and that that fact destroys all the false fruit in the world to-day,—all the vanity, hate, despotism, and everything of the kind,—then we might say with Jeremiah, "there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them." False mortal belief would then cease to bring forth any fruit. There would be no multiplication of all that we see going on in the world to-day—hate, jealousy, envy, greed, lust for power, fear, hopelessness. They would just disappear.

VERSE 14. "defenced cities"—a sense of Science.

"let us be silent"—you remember the saying that there is seldom found a soul still enough to hear God speak.

VERSE 15. "a time of health"—an eternity of health, a demonstration of Life as Mind.

"behold trouble"—the multiplication of disaster.

Jeremiah points out that the understanding of Life as Mind will multiply all things divinely, but that it will also act to desolate all that is unlike itself. In materiality, the opposite of Mind, there will only be multiplication of trouble.

References:—

S. & H. 2:31-3

14:25-30

331: 1-6

Scientific Understanding versus Religious Emotion

You know, we are trying to gain a sense of Science, not just a religious sense, because a religious sense doesn't go very far towards helping us to meet the problems of humanity to-day, and only a non-thinker would imagine that it did. As you look at the onrush of materiality in the shape of physical science, and the lust for power, and the doubt and distrust which men have towards each other as individuals and nations, and incurable disease, and the belief of accident, which grows and grows till we pay no attention to it—as you look at all that, do you really suppose that it is possible to meet those beliefs through religious sentiment? Of course not. But through intelligent and scientific thinking we can and should meet those beliefs, first in our own experience and then that should broaden until it includes all mankind, until we have that concept of 'Truth' which enables us to deal with those beliefs simply as animal magnetism, and we begin to deal with them for all mankind constantly and persistently.

So you see that you and I aren't engaged in trying to gain an emotional religious sense that will make us very happy for a few days here, but will just peter out when we go away and have to face the stern realities of human experience. What you and I are engaged in is a process which involves reason and revelation. That reason is divine reason, and that revelation is the eternal unfolding of God's own ideal, the Christ, through an infinite calculus of ideas operating in the realm of Science and system. And we must be engaged in that process constantly, and persistently, on a very exalted basis, so that our sense of Science is something which lasts. It will never last unless it is both created through the bridegroom and also conceived by the bride. Unless we are absolutely wedded to it through both the creative and theceptive sense, so that it becomes foundational to us, so that it becomes our very being, it won't last.

So remember what we are doing. We are students, we are thinkers, and we must always be seeking, finding, using, and being. We are trying to gain, not a religious thrill, but that holy sentiment which is scientific, spiritual, metaphysical (above matter), and if we are in earnest, we shall succeed. Then we shall go out with a sense of the inexorability of Truth and of its power to analyze, uncover, and annihilate malicious animal magnetism. Then to some extent the platoons of Christian Science will be drilled "in the plainer manual of their spiritual armament" (Un. 6:26-27). If we can build up a body of men and women who understand the Christ-idea as it appears to mankind to-day through an abso-

lute divine calculus of ideas operating in the realm of Science and system, and if we can feel the touch, the nearness, and the dearness of that Christ-idea, then we can begin to analyze, uncover, and annihilate with Science and with power the claims of animal magnetism which would destroy mankind. Then we shall be metaphysicians, we shall be Christlike, and we shall be doing something in human life that is really worth-while—we shall be laying down mortality. And as we lay down mortality, we shall take up our true selfhood both for ourselves and for mankind.

So let's remind ourselves time and time again of what we are doing, because we must be consistent about it. Mrs. Eddy writes, "The preparation for a metaphysical practitioner is the most arduous task I ever performed" (Hea. 14:17-19). We must never forget what we are doing, and that what we are trying to hear, know, understand, and appreciate, is the one infinite, operating through an infinite calculus of ideas. We are trying to understand how to analyze the problem of mortality in its every detail, and how to uncover it, and when we have analyzed and uncovered it, the remaining third will destroy itself, it will wipe itself out. Remember that at the back of what we are considering is the infinite impulsion of the Christ-idea, of divine Principle, Life, Truth, Love, forever translating itself as your true identity and the true identity of all mankind. That impulsion is forever going on, and all of us can feel it. There aren't just some of us who can feel it; all of us have the Mind of Christ.

So become an individual, and enter into your true state of being; you can do that only in so far as you reflect the divine being and individuality. Let's become real people, people of character and intelligence, people who express power, substance, and reality, who hear the angels sing, to whom the ideas of God are forever coming in pure Science, and who are using those ideas to analyze, uncover, and annihilate the claims of the carnal mind. That is what Jeremiah is showing you how to do. As I have said, the New Testament is a different story, because it is the story of power which has become the grace of God. But power must first of all be established as power, and that is what we find in Jeremiah.

LIFE AS SPIRIT (Chapters 8:18—9:12) *shows that worshipping false gods brings a wilderness and separation. It perverts all things.*

VERSE 18. That which comforts is always the development of Spirit.

"my heart is faint"—it lacks the vitality of Life.

VERSE 19. Compare the second statement of the Commandments, "Thou shalt have no other gods before me."

VERSE 20. They have lost their opportunity. The Israelites entered into the Promised Land with such a sense of inspiration,—they had been through the wilderness, and the harvest seemed right at hand,—but then degradation set in, and they had a materialized sense of things, which brought forth no fruit. "The harvest is past, the summer is ended" symbolizes the time-factor, the opposite of Life.

VERSE 22. "no balm"—no blessing. Spirit blesses.

"no physician"—the greatest healing of all time took place when Jesus demonstrated Life in fulfilment of his mission as the Son of Man. The Christ operating as Life healed as nothing else has ever healed. Jesus' mission from the aspect of Life was primarily a mission of healing, and it was the most marvellous healing,—raising the dead, cleansing the leper, giving sight to the blind, and so on.

CHAPTER 9

VERSE 1. In the fifth day the waters brought forth abundantly, but the false sense of Life brings forth mourning. Remember the second Beatitude, however, "Blessed are they that mourn:"—they see the hopelessness of materiality:—"for they shall be comforted."

VERSE 2. "Oh that I had in the wilderness a lodging place"—that illustrates the desire to be separated from materiality.

VERSE 4. Only an understanding of God can be relied upon.

It is wonderful how Jeremiah, in this tone of Life as Spirit, which operates as true separation and as the laying down of the mortal, takes almost every aspect of mortality and shows you its hopelessness. This Book of Jeremiah was not written merely for the Hebrew people; it was written for you and me and all mankind, because it is based on eternity.

VERSE 7. "melt them, and try them"—Spirit purifies.

It is interesting that "daughter" is introduced at this point, because you remember that in the fifth day of creation you find for the first time the phrase "after *their* kind,"—the male and female of God's creating.

VERSE 10. "Mountains" symbolize exalted thought, and Mrs. Eddy defines "Wilderness" as "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597:17-19).

"both the fowl of the heavens and the beast are fled"—no sense of the fifth day of inspiration, or of the sixth day, where the cattle symbolize diligence, promptness, and perseverance.

VERSE 11. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

VERSE 12. That might be paraphrased, Who is going to understand the insubstantial nature of mortality through the exaltation of Life and the order and substance of Spirit?

Reference:— S. & H. 66:10-14

So Jeremiah first shows in Life as Mind that the one Life, the one individuality, the one Father, the one immortality, is all, that it is power and light to the situation, and that it is manifested as metaphysics. Then in Life as Spirit he demonstrates that the whole mass of mortality will just fall away. You can't rely on anything in mortality; it has neither reality nor substance, and therefore it just passes away.

Putting First Things First

You know, if in this human experience of ours spirituality brings us joy and satisfaction and makes life worth living in every way, that is good, and as it should be. We *should* have joy, satisfaction, strength, comfort, inspiration, friendship, unity, substance; we should have all those things, but they should come to us through a spiritual process, through a realization of the one fatherhood which is Mind, which is all, which is of the nature of idea. If they come to us in any other way, they take wings and fly away.

Now, if something comes to you through spiritual sense, you don't lose anything thereby. All you lose is a lot of hell, and that's what Jeremiah is showing. Don't be afraid to lose that which is of the flesh, because in fact you lose nothing and you gain everything. I have proved this, and I know it to be true that if you seek first the kingdom of God, if you understand the reality of being through the Christ, which comes to us to-day in this scientific age, not as a person, but as the divine infinite calculus of God's ideas, then "all these things shall be added unto you." The Christ comes to you and to me to-day as Christ Science, which is the infinite calculus of divine ideas. If you gain health, unity with mankind, safety, sanctity, anything that is worth hav-

ing, through that spiritual process, then you will be able to say of it, "Its beginning will be meek, its growth sturdy, and its maturity undecaying" (S. & H. 463:15-16), and you will never lose it.

As you do that, you are resurrecting yourself from the only death there is, which is life in matter. As you give up this belief of life in matter through Life as Mind, or Life as Spirit, then the "second death" has no power over you. The dying of matter, of disease, sin, penalty, war, hate, will then have no effect on you, it won't "come nigh thy dwelling," it just won't touch you at all. And so here in Jeremiah we are seeing the joy and the reward of using Life, the one Being, the one immortality, that which is the one multiplication, eternity, fatherhood, exaltation, and inspiration, of using it either as Mind (which manifests it as all and as metaphysics), or as Spirit (which makes it substantial and ordered).

This is Science. It isn't theory. And so remember that in this process of analysis, uncovering, and annihilation, you are proving the only resurrection there is, the resurrection from matter, and it is a scientific process. Do you suppose that Jesus raised himself from the dead in one great moment of exaltation? Not a bit of it! He had been raising himself from the dead for thirty years day in and day out. He was a trained metaphysician, he knew how to use the ideas of reality, and he knew how to destroy mortality, and because he had practised that for thirty years, he was equal to the final test. This belief that you jack yourself up by your bootstraps and heal a patient by some sudden spiritual impulse when he comes to you, is nonsense. When a patient comes to you, you will have the power to help him in so far as you have understood the ideas of God, loved them, and lived them, just as a mathematician has power to correct a mistake, because he is trained in mathematics. But remember that Mrs. Eddy says, "In Science we can use only what we understand" (S. & H. 329:12). There is nothing supernatural about reality. It is the most natural thing in the world. There is nothing remote or "high-falutin'" about it at all, but it does involve the positive understanding of the ideas of God and the application of those ideas to the human problem, until eventually, through analysis, uncovering, and annihilation, you reach a real understanding of divine Principle, Life, Truth, and Love, and thereby demonstrate positive spiritual values. All this is what Jeremiah is showing you in the most masterly way. So all the time I want to remind you of the necessity of living and loving Science. It isn't something outside of you, and if you see it as it is, as the essence of your being, the effect it will have on you will be eternal. You will never be the same men and women again.

JEREMIAH

Chapters 9:13 — 15:21

Jeremiah was trying to save Israel from something far worse than mere physical death—he was trying to save them from spiritual death, and that is what we've all got to save ourselves from. Moreover, he was doing it in the most systematic and scientific way. So if you and I save ourselves and we help to save mankind from spiritual death, then we are standing at exactly the same point as Jeremiah. It is perfectly evident in this world of ours that if a great spiritual animus based on intelligence and Science doesn't make itself felt, mankind is going to be buried for centuries in the darkness of materiality, and we are fools if we don't see that. The day of blind faith in God—good faith, but blind—is past. Blind faith won't accomplish anything in these days. Men question to-day whether there is a God at all; they say, "Where is He? Why doesn't He do something about what is going on?" And on the other hand they are asking whether so-called physical science isn't going to destroy the material universe.

And so Jeremiah was trying to save the Hebrew nation from what we've all got to save ourselves from—spiritual death, the loss of spiritual sense; and the way, the only way, we can save ourselves is through understanding the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and through understanding the translation of divine Principle, Life, Truth, and Love, through Soul, Spirit, and Mind. Then we must take our knowledge of the Word and of the Christ, and begin to analyze, uncover, and annihilate the claims of animal magnetism. That is what we've all got to learn to do scientifically, every single one of us, and we can't side-step it. So just watch how Jeremiah exemplifies this process.

LIFE AS SOUL (Chapter 9:13-26) *shows that false identification multiplies sorrow.*

Here Jeremiah tries to identify immortality to Israel by showing that the false identification of God and man will just multiply sorrow. In that false identification man is identified, not with God,

not with divine Principle, Life, Truth, and Love, but with mortality, and the outcome is multiplication of sorrow,—sin, sickness, and death.

VERSES 13, 14. They have not identified the way of Life.

VERSE 15. The bitterness pictured there is the opposite of the joy and sweetness of Soul.

VERSE 16. “scatter them”—the opposite of Soul gathering.

This verse refers to the breaking up of material beliefs which Mrs. Eddy says “may seem to be famine and pestilence, want and woe” (S. & H. 96:15-17).

VERSE 18. The waters of mortal mind are going to bring forth sorrow abundantly. In the fifth day state of thought the waters bring forth an abundance of health, happiness, and holiness.

VERSE 19. “a voice of wailing”—the opposite of the joy of Soul.

VERSE 21. This is the opposite of Soul destroying the tares.

VERSES 23, 24. “let not the rich man glory in his riches”—there can be no joy in false identification. Mrs. Eddy, speaking of the Science of Soul, writes, “The first demand of this Science is, ‘Thou shalt have no other gods before me’ . . . It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love” (S. & H. 467:3-4, 9-10). That is true identification.

Divinely, as the manifestation of the Christ, Jesus *was* the Son of God, but on the human plane he had to *make* himself the Son of God. Now, you and I are the sons of God; the truth about us is that we have the Mind of Christ; our only body, entity, and being is in the Mind of Christ, and we individually reflect the one divine Mind. But humanly you and I have to make ourselves the sons of God, and we do it through the threefold process which John describes in Revelation through the opening of the seals (using the days of creation to analyze error), the sounding of the trumpets (the uncovering of error), and the pouring of the vials (the annihilation of error). That is the way by which we make ourselves the sons of God.

VERSES 25, 26. Circumcision was a mark of identification, but Jeremiah shows here that it was no longer a symbol of spirituality. Jeremiah had vision and courage enough to denounce all outworn symbols—even the Temple. In effect, he says here, "You don't possess a single thing that is lasting and substantial but your understanding of God. Except for that, you are naked, you are not clothed in any way." That's true of us as well. All that we have when materiality breaks up is what we have gained of the Mind of Christ, which is reality. Fundamentally we already have the Mind of Christ, because that is our birthright. John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear [when Christ is made manifest], we shall be like him; for we shall see him as he is." So we've got to make ourselves the sons of God.

VERSE 26. "wilderness"—here that symbolizes a false sense of Soul. Mrs. Eddy gives as her negative definition of the term, "Loneliness; doubt; darkness" (S. & H. 597:16).

And so Jeremiah foretells that wonderful thing which is happening to-day before our very eyes. He sees that every vestige of mortal belief, including the belief that organized religion can save man, will be just swept away, and he shows that there will be nothing left to Judah but spiritual understanding. Mrs. Eddy says that "to know [God] aright is Life eternal" (S. & H. vii:19-20), and in this scientific age we know God through the symbol of "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Our understanding of that statement is all that we really possess. We haven't anything else that is real and permanent, and we only understand that which we can prove.

References:—

S. & H. 21:25-31
22: 3-10
66: 9-10, 30-1
60:29-1

Well, we know that what Mrs. Eddy says there on page 60 is absolutely true. Nothing gives you such satisfaction, comfort, and joy as does an abiding consciousness of spiritual values. When you put spiritual fact into operation in your life and you see the fruit of it, nothing gives you so much joy. Some day we shall realize that there is no fruit but the fruit of the Spirit, and the fruit of the Spirit is to-day appearing as divine order, as the infinite categories of divine metaphysics, as the fact of Truth made manifest through the calculus of Spirit.

LIFE AS PRINCIPLE (Chapters 10:1—11:20) shows that worshipping anything but Principle is vain worship, and brings the fruits of disobedience.

VERSE 2. “the signs of heaven”—astrological beliefs. The sun, the moon, and the stars were all worshipped in those days. Of course, those “signs of heaven” are the counterfeit of the fourth day of creation, where the system of the heavens is revealed as illustrating divine government.

VERSE 4. The attempt to give fixity to a false sense of Principle. Mrs. Eddy says, “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle” (S. & H. 112:32-3). And so the counterfeit of that was that they tried in a human way (“with nails and with hammers”) to give fixity and permanence to their idolatrous sense.

VERSE 6. “none like unto thee”—unto Principle. Mrs. Eddy says, “God is the divine Principle of all that represents Him and of all that really exists” (S. & H. 272:29-30). So spiritual thinking in you or anyone is the true representative of divine Principle, Life, Truth, and Love. Your spiritual thinking, however undeveloped it may be, is a consciousness of divine idea, and as such it is the representative of divine Principle, Life, Truth, and Love.

VERSE 8. “brutish”—the opposite of the fifth Beatitude, “Blessed are the merciful.”

VERSE 10. “the living God, and an everlasting king”—Mrs. Eddy says, “Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (S. & H. 290:1-2).

VERSE 12. See My. 226:6-16.

The Divine Translation Means Present Salvation

As we begin to understand the real nature of God as divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, it will translate our universe out of matter into Spirit, out of hell into heaven. It isn’t going to take away our universe, because this universe is the only universe there is. It is our false mortal and material sense of it which must pass away, and as the Christ-idea comes to us, that is what will happen. Little by little we are going to find out, through Mrs. Eddy’s symbolism of Mind, Spirit, Soul,

Principle, Life, Truth, and Love, the true nature of the only universe there is. That process is the divine translation which takes place through analysis in Mind, through uncovering in Spirit, which is separation, and through the burning of the tares, or annihilation, in Soul.

As you understand these things, you are going to see the darkness disappear and your thought is then going to be identified with divine Principle, Life, Truth, and Love,—with the demonstration of positive spiritual values. Thus you will have the power of Principle, the demonstration of Principle, the oneness of Principle, the interpretation of Principle, the foundation of Principle, the basis, the Science, the system of Principle. You will have the eternality of Life, the immortality of Life, the true sense of fatherhood, of permanent, eternal Being, the infinite cause, multiplication and exaltation, not *to be* demonstrated, but *demonstrated*, because you will have found your unity with Principle. You will have all that Truth is,—consciousness, sonship, Christ, manhood. And you will have all that Love is,—fulfilment, glory, beauty, holiness, perfection.

This process of analysis, uncovering, and annihilation will make operative right here and now the translation out of matter into Spirit. There isn't any hereafter. If salvation isn't *here* now, it isn't *here* after, but it is *here* anyway. There is only one time and place, and that is here and now. It is no use looking for salvation in the future. Salvation is not *going to be*: salvation is ever-present. "Beloved, now are we the sons of God," and here and now, through the coming of the Word and the Christ to thought, we've got to translate mortal mind out of itself, and then we shall find Christianity, which demonstrates true values in Principle, Life, Truth, Love, and finally we shall find reality, we shall find Science itself. But don't forget that it is all a matter of the eternal "now." To-day is the day of salvation. Your heaven is here and now, as you understand the Science of reality. The Mind of Christ is the Science of reality, and is ever-present.

Jeremiah is illustrating all these values from the point of view of Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and so on with all the synonymous terms. Think of the infinite variety of these divine combinations, which are the operation of the Word, the Christ, Christianity, and Science. As you begin to understand the four orders, you begin to use them quite naturally, just as you see here how naturally Jeremiah uses the Christ in a sequence which is perfectly apparent. You don't have to strain to learn them. They always have been and always

will be natural to you, because from everlasting to everlasting you have the Mind of Christ.

Mrs. Eddy says, "Even the human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to divine beauty and the grandeur of Spirit. It lives with our earth-life, and is the subjective state of high thoughts" (Mis. 86:22-26). As the ideas of God come to you in universal being, and you understand those ideas, you begin to translate health, happiness, holiness, and manhood out of matter, and you find them eternally in Mind, in Spirit, in Soul, in Principle, in Life, in Truth, and in Love. That process must go on here and now, as Jeremiah shows. He sees the threatened loss of the only thing that is worth-while,—the spiritual idea,—and he shows Judah that everything they have built up,—belief in the Temple and Jerusalem, exaggerated nationalism, greed, selfishness,—is just worth nothing and will be destroyed, and the only thing that does matter is the preservation of the spiritual idea. That is all that matters to us. Some day we are going to awaken and realize that only one thing matters in the whole world, and that one thing is the spiritual. As you gain some sense of the spiritual here and now, it never passes away. Its beginning is always meek,—it comes in quietness, almost unknown to you; its growth is always sturdy; and its maturity is always undecaying.

VERSE 16. "portion of Jacob"—remember that Jacob is the first character in the Bible record to be interpreted as "Science" in the Glossary of "Science and Health." Mrs. Eddy's definition of Jacob reads, in part, "the revelation of Science" (S. & H. 589:5-6).

"Israel is the rod of his inheritance"—"Israel" means ruling with God, ruling with Soul.

VERSE 20. "my children are gone forth of me"—the divine fatherhood rejected.

"there is none to stretch forth my tent"—Mrs. Eddy says, "We cannot deny that Life is self-sustained . . . simply because, to the mortal senses, there is seeming discord" (S. & H. 390:4-7). "Tent" symbolizes a state of consciousness.

VERSE 23. "the way of man is not in himself"—the way of man is in God. Man is the consciousness of God; in so far as you are conscious of God, you are man. In so far as you are conscious of Mind, you are of the nature of thought and idea, of the nature of intelligence and power. In so far as you

are conscious of Spirit, you are of the nature of substance and reality, of development and order. And so with all the synonymous terms. Man is "the conscious identity of being as found in Science" (S. & H. 475:16-17), and therefore as you know God,—and you know God just as you know any subject, through the ideas which express Him,—to that extent you are man, and you are the likeness of Mind, spiritually-minded. So it is not in the power of "man that walketh to direct his steps," but only in the power of Godlike thought. Man is not physicality: man is idea, consciousness. Mrs. Eddy writes, "Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man" (S. & H. 304:16-18). Nothing is man but that which is the consciousness of God's presence and power. Nothing else is man.

Now, you can realize that manhood, because you know something of the divine system. Nothing in the world can prevent you from having a consciousness of God, and as you have that consciousness of God, you become the man who has dominion over death, the grave, poverty, disease, and everything of the kind. That is the true man, and you arrive at that state of consciousness through Science, through the Word and the Christ, and as the Christ comes, it involves the translation of mortal mind through the days of creation, operating to analyze, uncover, and annihilate.

VERSE 24. "with judgment"—with Principle.

CHAPTER 11

VERSE 2. "covenant"—to the Hebrews this was the Commandments, which were given to Moses in his fourth ascent of Mount Sinai.

VERSES 4, 5. Here there is another sequence, this time in the order of the Word up to the point of Life.

"out of the land of Egypt"—the light of Mind always brings out of Egypt, out of the darkness of superstition.

"according to all which I command"—the order of Spirit.

"so shall ye be my people, and I will be your God"—the identity of Soul.

"perform the oath"—Principle demonstrates itself.

"a land flowing with milk and honey"—the abundance of the fifth day.

"So be it, O Lord"—Jeremiah's answer gives the sense of Principle.

Mrs. Eddy says, "Life demonstrates Life . . . If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless, —no Father" (S. & H. 306:7-12). As you understand Life, as it comes into your thinking and you love it and live it, it demonstrates Life,—immortality, resurrection, individuality, fatherhood, eternity, multiplication.

VERSE 13. "the number of . . . thy gods"—but Principle is one.

VERSE 16. "A green olive tree, fair, and of goodly fruit"—"The talents He gives we must improve" (S. & H. 6:6-7). We must *live* what we know.

VERSE 19. Jeremiah is referring here to the secret plots devised by his enemies to destroy him. (See S. & H. 37:9-10; 22:11-17.)

"destroy the tree with the fruit thereof"—the Century Bible says that this means the tree in its full, fresh vigour, which gives a great sense of Life as Principle.

References:—

S. & H. vii:18-21

281:20-26

Life as Life, Life as Truth, Life as Love

Jeremiah continues in this tone of Life to the end of Chapter 12. In Life as Life (Chapters 11:21—12:9) he shows that worshipping in vain destroys inspiration and exalts mortality, that it has no multiplication. In Life as Truth (Chapter 12:10-15) he shows that worshipping in vain brings a sword for a while, but inevitably Truth restores. In Life as Love (Chapter 12:16, 17) he shows that worshipping in vain is desolation, whereas Love fulfils all things.

We have considered enough of Life for you to have some sense of the wonderful scientific process involved in laying down the mortal sense of life through analysis, uncovering, and annihilation. That process is the operation of the Word of God, which is focused at the point of Life.

I would just like you to notice that at the end of Life as Love Jeremiah sounds a more positive note. Verse 16 of Chapter 12 reads, "And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people." That building is

infinite progression, which Mrs. Eddy says is "concrete being" (Mis. 82:20).

References:— (Life as Life) S. & H. 542:29-2
5:14-21
(Life as Truth) S. & H. 183:23-25
19:12-16
No. 40: 1-7
(Life as Love) S. & H. 91: 5-8

A Summary of the Whole Tone of Life in Jeremiah

Here is the summary which we have made of the whole tone of Life in Jeremiah:—

Life analyzes a material concept of life, and shows it to be nothingness,—dead bones ("they shall bring out the bones of the kings of Judah, and the bones of his princes . . . and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, . . . they shall be for dung upon the face of the earth").

Life analyzes reliance on a false sense of substance, and shows that it results in a wilderness ("And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. Who is the wise man, that may understand this?").

Life analyzes the false identification of man with material life, and shows that it brings only sorrow ("Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; . . . I will feed them, even this people, with wormwood, and give them water of gall to drink").

Life analyzes the belief that Principle can be mocked by human will, and shows that Principle is imperative ("He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens").

Life analyzes false individuality (belief in existence separate from God), and shows it to be devastation ("I have forsaken mine house, I have left mine heritage; . . . Mine heritage is unto me as a lion in a forest; it crieth out against me: therefore have I hated it").

Life analyzes all false trust in that which cannot save, and shows that Truth alone is the Saviour ("Many pastors have destroyed my vineyard . . . They have made it desolate . . . Thus

saith the Lord against all mine evil neighbours, . . . I will pluck them out of their land, and pluck out the house of Judah from among them . . . and will bring them again, every man to his heritage, and every man to his land").

And finally Life analyzes false allegiance to anything but Love, and shows that Love alone can deliver ("if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; . . . then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord").

TRUTH (Chapters 13: 1—17: 27)

The standard, the ideal, the Christ, true manhood. The sword of Truth. Truth uncovers error.

Let's bear in mind at this point the sixth Beatitude, "Blessed are the pure in heart: for they shall see God," and the sixth statement of the Commandments, "Six days shalt thou labour, and do all thy work," and the sixth statement of the Lord's Prayer, "And forgive us our debts, as we forgive our debtors," which is interpreted by Mrs. Eddy, "And Love is reflected in love" (S. & H. 17:7). That last statement gives a clear sense of what constitutes true manhood. A reflection contains nothing unlike the original, it reproduces the original exactly. True manhood is the reflection of all that Love means.

TRUTH AS MIND (Chapter 13:1-16). *Christ, Truth, the girdle upon which all hangs, is hid; to mortal sense it has no light, and is as nothing rather than all.*

Now, think of the wealth of interpretation of Truth as Mind. You could say that it is Christ as all; health operating through the healing power of Mind; health as the only medicine, Mind; sonship manifested with power; Christ operating as metaphysics. You could interpret it in numberless ways. As you dwell on these tones, they expand in your thought and become more and more real to you. You begin to feel that they are a sword in your hand.

VERSE 1. "a linen girdle"—a symbol of Christ, Truth, manifested as Mind, which clothes. The priests in those days wore linen garments, because linen symbolized purity.

"put it upon thy loins"—loins symbolize the creative sense.

"put it not in water"—that creative sense is not to be put into the elements of thought, into vague thinking, but into understanding and idea. Truth must be maintained in its purity as idea.

VERSES 3-11. Jeremiah depicts the result of obscuring Truth in the paganism of Babylon, symbolized by the Euphrates. Jeremiah was convinced that Babylon would eventually be destroyed, and that the captivity of the people of Judah was simply the divine method of forcing them to progress, and would only be temporary. But he also saw that the Christ-idea, represented by the linen girdle, must be kept pure and must not be marred by materialistic theories, whether of Israel or Babylon. He saw that if it were absorbed in any unspiritual modes of thought, this Christ-idea, upon which everything depended, would be "good for nothing." His warning was evidently taken to heart, because it was in Babylon that the Priestly document was written. There the prophets turned whole-heartedly to the spiritual, to that which the girdle symbolized, and they wrote that wonderful Priestly document, which really forms the body of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

VERSE 10. The opposite of the sixth Beatitude, "Blessed are the pure in heart: for they shall see God."

VERSE 14. "Truth bestows no pardon upon error, but wipes it out in the most effectual manner" (S. & H. 11:17-18).

VERSE 16. The opposite of the light of Mind, of "Let there be light." If our sense of the Christ-idea, symbolized by the girdle, is marred, it brings darkness instead of light. Jeremiah saw that if that girdle was buried in Babylon, or betrayed and neglected by Judah, the light would go out, and so it is with us to-day. You know what Christ is—Christ is "the divine message from God to men" (S. & H. 332:10). Christ is not something static: Christ is the divine impulsion, it is that which is omnipotent, omniscient, omnipresent, and omni-active. Christ is the divine ideal of God, and because God is Love, it is forever being translated as infinite individual spiritual ideas. It is forever coming to the flesh through the seven days of creation operating as analysis, uncovering, and annihilation, and that is why we so often find in connection with it the symbol "ten," illustrating the application of Truth to the flesh. Christ is reduced to the point of understanding, and as we understand the Christ-idea, it operates to analyze, uncover, and annihilate the beliefs of mortal mind.

Now, if you and I have some measure of the Mind of Christ, that is our light, but if we neglect that light, we are like the foolish virgins—we have a lamp, but we lack the oil

of consecration. And so it is up to each one of us to keep that light burning. How? In one way only—by understanding God through the infinite ideas which express Him, and by using those ideas. As we do that, the girdle becomes the light upon which all depends, and we are clothed by Mind with the idea of Truth. Now, we must keep our light burning. We can do it, and we must do it. Truth is health, and Mind is that which heals, and so Truth as Mind is health made manifest,—health in everything. And how we all long for that! Truth as Mind is Christ made manifest, the form of the Son of God made manifest, the divine standard made manifest, and so it is a wonderful tone. Truth is the girdle which we must keep unsullied, which we must never bury in the elements of human thinking. The Christ must be above matter always, and the light of it must be maintained in all its purity. Remember that the girdle was the most important part of the dress in those days.

If someone has a sense of Truth, and then drifts away from it, and encounters trouble, the way to heal him is to know that Truth as Mind has never ceased to operate for him.

References:—

S. & H. 242:21-29
452:20-27
267:22-28
142: 7-10

Our garment is what we know of God, and what we know of God is the Christ-idea made manifest in Mind. Don't let's spoil our garment by burying it in Babylon, or by neglecting and betraying it, as Judah did. Let's keep it fresh, clean, and pure.

TRUTH AS SPIRIT (Chapter 13:17-27). *Christ, Truth, unveils the uncleanness and impurity of pride, and shows its nakedness.*

Truth as Spirit gives the sense of the divine idea as Truth operating in a calculus of ideas as Spirit. Truth comes to us in an ordered way through the calculus of Spirit.

VERSE 17. “mine eye shall weep sore”—remember the second Beatitude, “Blessed are they that mourn: for they shall be comforted.”

“the Lord's flock”—manhood, the calculus of God's ideas.

VERSE 19. All materiality will be “carried away captive;” none of it can stand. Everything in your thought and in the world

which is based on materiality will perish. It can't stand, because there is neither Christ nor substance in it—no Truth and no Spirit.

VERSE 20. "beautiful flock"—the ordered calculus of God's ideas.

VERSE 23. Materiality is diametrically opposed to the nature of Spirit, and it cannot "change its spots." Jesus said of mortals, "Ye are of your father the devil, and the lusts of your father ye will do."

VERSE 27. A sense of the sixth Beatitude again.

Don't be afraid of giving up mortality, because all you ever give up is fear, hate, jealousy, envy, greed, the belief of beginning and end, death, pain, sorrow. Don't be afraid to give up all that. Don't be afraid to live in the realm of reality, of conscious spiritual thought. Jesus lived in it, and he is the only one who has completely overcome mortality. Unconsciousness was unknown to him, because he lived in infinite consciousness. Even in the tomb he was conscious, because he was living in infinite consciousness. He couldn't die, because he was living in infinite Life, Truth, and Love. There is nothing Jesus did that you and I can't do eventually, because he accomplished what he did through Science. If there were one way for Jesus and another way for you, Love would not be universal, but the fact remains that his way was the way that Jeremiah illustrates and the way that Mrs. Eddy explains in her textbook. It is the only way, and you and I can use it, because it is Science.

References:—

S. & H. 31:1-3

201:7-12

341:8-10

TRUTH AS SOUL (Chapters 14:1—15:18). *The sword of Truth exposes the famine of sense.*

When the Christ-idea is identified as Soul, it certainly does bring a feast of Soul, and a feast of Soul inevitably means a famine of sense, because Soul destroys the tares, and those tares represent a barren state of thought.

How many times you and I have to use Truth as Soul! Time and time again we need to use it. Truth as Soul means Christ identified, man satisfied and saved, health identified, man sinless, man incorporeal, consciousness that is free and joyous, and we want a sense of every one of those. When we really understand Truth as Soul, we have arrived at the point where we don't have

to symbolize the divine tones through words, because they are living and vital ideas to us, part of our very being. Then, when a situation confronts us which is the counterfeit of Truth as Soul, we can deal with it; if we want, for example, to identify some poor man whose identity as the son of God seems to have been obliterated, we *can* identify him truly, we can make him free, we can give him joy, we can bring him true salvation.

So we begin to learn these tones, just as we would learn the numbers in mathematics or the notes in music. Jeremiah illustrates them, though of course his specific purpose at the time was to save Israel from the spiritual desolation which had come upon her. We are learning them not only in order to deal with mortality, but also in order to demonstrate positive spiritual values.

VERSE 1. It seems to be a historical fact that at this time Jerusalem suffered from a very bad drought, but here, as always, Jeremiah uses it as a symbol to bring out spiritual values.

VERSE 2. "the gates"—a symbol of the Christ-idea.

"black unto the ground"—the opposite of Soul, which gives identity. Mrs. Eddy says, "We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues" (S. & H. 479:27-29). In the opening of the third seal in Revelation you will find that the "black horse" symbolizes the opposite of Soul.

VERSE 4. The earth did not bring forth—the opposite of the third day of creation.

VERSES 5, 6. "no grass"—in the third day the earth brought forth grass, a symbol of the Word.

VERSE 7. "for thy name's sake"—for the sake of Soul-sense.

VERSE 8 "the saviour . . . as a stranger in the land"—you remember that in her elucidation of the third day of creation Mrs. Eddy speaks of "strangers in a tangled wilderness" (S. & H. 507:10). A stranger is one not identified with the people of the land, and that is what Jahweh seemed to Israel. The "saviour," true manhood, was no longer identified to them.

VERSE 9. "Why shouldest thou be . . . as a mighty man that cannot save?"—don't you see that that is just what men are asking to-day? They are saying, "Where is God? What is He doing? Why doesn't He do something? Why doesn't

He help?" And it is simply because God is not identified to them. God is Truth, and the saving power of God is the Saviour or Christ, Truth; it is God translating Himself to men as Truth or Christ, and that must be identified,—it must be taken into mankind's thought through the Mind of Christ, which identifies all things. That is what Jeremiah demands here. Mankind to-day doesn't identify God. It doesn't understand Mind, Spirit, Soul, Principle, Life, Truth, and Love, it doesn't understand the infinite in its Science, and it doesn't identify the Christ.

"yet thou, O Lord, art in the midst of us, and we are called by thy name"—Mrs. Eddy writes, "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal" (S. & H. 476:28-32).

VERSE 10. "loved to wander"—opposite of the journey from sense to Soul.

VERSE 12. "I will consume them by the sword, and by the famine"—the symbols of "the sword" and "the famine" appear constantly in these verses; "the sword" symbolizes Truth, and "the famine" symbolizes the opposite of Soul. Mortality disappears in face of the demonstration of the nature of God as Truth reflecting Soul. The only thing that brings Christ is Christlikeness, spiritual thinking. You can't change God. God is infinite good, and He is the same yesterday, to-day, and forever. The only thing you can ever do is to use God in Christianity, to understand and demonstrate God, His presence and power, and before that demonstration mortality disappears.

VERSE 14. "The prophets prophesy lies in my name"—they fail to identify the voice of Truth.

The tone of Truth as Soul goes on to verse 18 of Chapter 15. Verse 16 gives a wonderful sense of how Soul-sense rejoices in the voice of Truth, and there is also the sense of identity—"I am called by thy name, O Lord God of hosts." If the Christ is identified for you through Soul,—health made definite,—then your "wound" isn't "incurable" (see verse 18).

References:—

S. & H. 96:15-20

129: 5-6

Hea. 10:13-20, 26-2

Just think of Truth as Soul,—the joy and freedom of the Christ-idea. As you begin to understand how Truth operates as Soul, the joy of the Christ-idea comes into your thought, and because it is dynamic, out of your thought goes the bondage of all that is unlike Christ. As we understand Truth as Soul, we can prove man to be sinless, we can see the form of manhood definite and identified—we can do so much if we really understand this tone.

The Science of True Salvation

Nothing better could happen to mankind to-day than for it to discover that that which it calls the infinite, the infinite cause, or God, is ever-present, ever-available, understandable, and demonstrable, and that God is both Spirit and divine Principle, and therefore a right answer cannot be found except through a scientific understanding of God. There is no possibility whatever of getting a right answer otherwise, and the way of Science is available to all mankind. Men have got to give up the "Micawber" attitude of hoping that God will do something in the future; they must begin to use the present, begin to understand and put into practice Jesus' statement, "Ye shall know the truth, and the truth shall make you free." Because God is Love, He is forever translating Himself as Christ to mankind, and the only thing mankind has to do is to accept and use that Christ. Christ operates according to Science, and it is imperative in this scientific age that we see that, or physical science will devastate us.

Nothing better can happen to a human being than for him to realize that as a mortal he is headed for hell, unless he seeks heaven. Mrs. Eddy asks, "Who is telling mankind of the foe in ambush?" (S. & H. 571:10-11); Jeremiah was certainly telling mankind of the foe in ambush, and not vaguely, but definitely and scientifically. That is what we've all got to do. We've got to tell mankind of the danger, of what the real difficulty is, and what the answer is. We've got to show mankind the availability of that which is called God,—Life, Truth, and Love. We've got to show mankind how to seek through the Word, how to find through the Christ, how to use through Christianity, and how to be in pure Science. Now, to-day the situation which we are faced with is very different from that which faced Jeremiah. Jeremiah was facing the outcome of a false theology, centred round the Temple at Jerusalem; this false theology perverted into paganism and hypocrisy the true theology of the prophets which did eventually establish Christianity for mankind. To-day you and I see the stream of human thought being

directed towards a blind worship of physical science. It is stated, for example, in a pamphlet issued by the Ministry of Education that "for a large number of men and women science has been enthroned as the authority and hope for man's future; for them, science has displaced God." We've got to meet the belief of physical science, or it will devastate human happiness and human experience.

TRUTH AS PRINCIPLE (Chapter 15:19-21) *makes man a "fenced brasen wall" and one with God.*

The tone here is given in just three verses. You will find very often that the tone of Principle is illustrated briefly and concisely.

VERSE 19. "stand before me"—if you understand Truth as Principle, the irresistible Christ, the demonstrated Christ, the foundational Christ, the Christ of Science and of system, the Christ that is one, because it is the ideal of Principle, then you can "stand before" Principle.

"as my mouth"—as the voice of Truth, of divine interpretation.

"let them return unto thee; but return not thou unto them"—Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."

VERSE 20. "fenced brasen wall"—"wall" is a symbol of that which encompasses and measures. Here it symbolizes the full compass of the Christ-idea, which makes man impregnable against the beliefs of the carnal mind.

"I am with thee to save thee"—"Principle and its idea is one" (S. & H. 465:17).

VERSE 21. "I will redeem thee"—Christ redeems, and when Christ is understood as Principle, that redemption is absolutely irresistible. Now, if we understood Christ to-day as Principle, we should understand the government of Christ, and if we understood the government of Christ to-day as infinite, irresistible, and demonstrated, think what we could do for mankind.

References:—

S. & H. 18:13-2
286: 9-11
573: 13-18 (to period)

Our Present Opportunity

These things are no fairy-stories. They are as true as God Himself; in fact, they are Immanuel, "God with us," just as the ideas of music that come to us through the symbols of music represent the very presence and power of music. These symbols of the Bible are symbols of fundamental ideas, and although to-day we express them in a different idiom, they are essentially the same symbols, symbols of the sevenfold divine order of "Let there be light, let there be development, let there be definiteness, let there be power, let there be multiplication and eternality, let there be form and consciousness, let there be fulfilment." The synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, and Love are simply the climax, the crystallization, of those symbols. They express a much vaster, wider, and fuller sense of that to which the seven days point. They are the symbols which bring us to-day the very presence and power of God. For instance, Mind epitomizes our sense of the infinitude of idea, Spirit our sense of the infinitude of development, and Soul our sense of the infinitude of identity. Moreover, the ideas of God combine in infinite ways, just as the number 3 in mathematics can be used in an infinite variety of combinations. Mrs. Eddy speaks of the "numerals of infinity" (S. & H. 520:10), the numerals of Life, Truth, and Love, and they are becoming living realities to us.

And so, right in our hands, mentally and spiritually, we have these values. They are symbolized for us in perfect order and system. As I have said to you, if to-day we understood the nature of Truth as Principle, we could demonstrate the government of Christ in the world, and in our own human experience we could demonstrate individually the government of Christ, we could demonstrate Truth as manhood at one with Principle, indivisible and inseparable from Principle. Think of the beauty and scope of that.

Now, if these things filled our thought day in and day out, if they became real and living to us, and not mere theory, if we lived, loved, touched, and handled them as Jesus and Mrs. Eddy did, then they would operate dynamically in our experience and we should see the fruit of them in every detail of our daily life. That is our opportunity to-day, and it is an opportunity which all mankind will eventually have to see and utilize. Mankind must inevitably realize that salvation is not a matter of chance but a spiritual and scientific necessity, that it is the operation of Immanuel, "God with us," of that which comes to you and to me to-day as a calculus of divine ideas,—ideas of the "incorporeal,

divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." All you and I are trying to do is to lay hold mentally and spiritually on those ideas, in order that they may convey to us a more definite, a more exalted, a more scientific and a more demonstrable sense of the infinite.

Now, Jeremiah was using the tones of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." He was deeply conscious of the betrayal of the Christ-idea in Judah. And so the destruction of the Temple, of Jerusalem, even death itself, meant nothing to him, if only he could save that Christ-idea. He saw the only way to save it, and he saw that he had to show his fellow-men that way, and he showed it through illustrating the translation of the Christ, coming to men through the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, each tone diversified through the days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." It is the most wonderful picture, and the unity of it is marvellous. We don't know how much it was edited and re-edited by the prophetic writers, or how many centuries that process took, but it is certain that they brought it into accord with the Christ-idea.

Now, love this idea. See your way out of hell, out of materiality, through Christ. Analyze, uncover, and annihilate mortality systematically and scientifically, and then you will be a real warrior.

Fifth Talk on

JEREMIAH

Chapters 16:1 — 21:14

We have been watching how Jeremiah in the tone of Principle gives the sense of divine interpretation, and how that operates in the tone of Life to analyze error, in the tone of Truth to uncover it, and we shall see in the tone of Love how it operates to annihilate it. Then in the tones of Soul, Spirit, and Mind he translates the whole picture onto a positive basis. He builds up a wonderful sense of positive spiritual values.

Now, at these Oxford sessions we are building spiritually, and when we come to them we must be willing to give our whole-hearted consecration to the job in hand. Don't make any mistake about it: humanity to-day stands on the brink of disaster. A careful study of Jeremiah will show you that he saw that if the fighting could only be staved off, the Spirit of God would move upon the face of mortal mind and save the situation. And so to-day, if we only know enough to still the tempest and avert the chemicalization in which the carnal mind compels men to destroy each other through fear, hate, and jealousy, then the human situation will be alleviated. We stand at a very critical point in human history, and if material and spiritual desolation is to be avoided, it isn't going to be by chance or any human happening, but only through a scientific apprehension of the Mind of Christ. Everything that is going on to-day is simply the outcome of materiality organized on a supposedly scientific basis, and only that which is spiritual and truly scientific can deal with it.

And so the responsibility we have is very grave. Christian Science is not a thing we take merely for ourselves. Mrs. Eddy speaks of being never "absent from your post . . . never unready to work for God" (Mis. 116:26-28), and we've got to be "instant in season, out of season." To maintain inspiration and individuality in what we are doing is going to be a big job, but unless we can get the individual really to consecrate himself to Science, we shall

just fail. However much we may profess to love Science, we prove that love only by our willingness to make sacrifices for it.

The Infinite Theme

Several people have asked me if I think that the prophets knew the scientific nature of what they were writing, and if Mrs. Eddy specifically embodied in her books the system which we are beginning to understand. Yes, I certainly do. I think that the prophets gained some sense of the Word and the Christ, and that they foresaw the coming of Christianity and Science. If they had actually understood them, they would have used them, as Jesus did. Mrs. Eddy says, "The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings,—the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit" (S. & H. 270: 14-21). With Jesus came the demonstration of Christianity, and Jesus foretold the coming of Science. He said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth;" and that scientific aspect was presented by Mrs. Eddy.

Mrs. Eddy's textbook is a textbook which, like the writings of the Bible, was written not just for time but for eternity. The symbols used in the elaboration and embellishment of their infinite theme are temporary, and the elaboration of to-day may give place to something entirely different in ten or fifteen years' time, but Mrs. Eddy's textbook will remain the unalterable standard. She says that she has "bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x: 12-15). If Mrs. Eddy had tried to do the vast amount of elaboration and embellishment that will have to be done, she would never have had time to write the textbook as she has. She has written a textbook in which the divine system is made perfectly clear, and which is written from the most inspired point of view in a terminology which will stand the test of the ages. On the other hand, much of the symbolism which you and I used in the early days we have already discarded.

I am quite sure that the prophets were familiar with the divine system as summarized in the first chapter of Genesis, and as elaborated in the stories of Adam and Eve, Noah, Abraham, Isaac, Jacob, and so on, and that they not only knew it but also used it.

Jeremiah began to use it not only to illustrate the Word but also to illustrate the Christ, and very definitely to portray the Christ translation. The apprehension of it grew in thought until the beginning of the Christian era, when Jesus fulfilled the seven days, or the Word, fully demonstrated the Christ, established Christianity, and foretold the coming of Science,—the Comforter that “will guide you into all truth.”

I am now completely and utterly convinced that you cannot think intelligently on any subject in the world except in the way that is symbolized in the first chapter of Genesis. You've got to start with “Let there be light,” with “Let there be intelligence and wisdom.” You've got to take the second step of giving development and order to thought. You've got to take the third step of “Let there be definite ideas.” You've got to take the fourth step, by which you see that definiteness is of the nature of power and that it must partake of the nature of system. And so inevitably you come to the fifth step, which involves the activity and multiplication of definite ideas; to the sixth, in which those ideas take on form; and finally to the seventh, in which you see that they have always been included in the system to which they belong. Whatever the subject, that is the basic order of reasoning. The prophets adopted the Chaldean symbols and lifted them into the realm of monotheism. To-day we are lifting the symbolism onto an even higher basis as the illustration of pure Science.

It is interesting that both Jeremiah and Revelation follow the sequence of the Christ order,—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Revelation begins in the tone of Principle with the interpretation of the whole system. Then in Life comes the opening of the seven seals, the analysis of error; in Truth come the trumpets, the uncovering of error; and in Love comes the annihilation of error. Then in Soul there are two aspects: Soul fulfils the annihilation of error through the vials, and then prepares thought for the revelation of the city foursquare. Then in Spirit is presented the city foursquare, and finally in Mind the revelation is reduced to human experience.

Jeremiah illustrates a similar process. In the tones of Life, Truth, and Love he shows the analysis, uncovering, and annihilation of error, and then at the point of Soul he fulfils annihilation as the burning of the tares, and also begins to build, to identify positive values. Then in Spirit he gives a sense of the city of the Spirit, of the City Foursquare, and in Mind he illustrates its operation in human experience. When we come to the end of Jeremiah, you will see this building up process quite clearly.

TRUTH AS LIFE (Chapter 16) destroys the impure in heart, and through Christ, Truth, establishes the one fatherhood.

We haven't time to go into details of this tone, but just let me read you a brief summary of it: Jeremiah is commanded to abstain from marriage and from houses of mourning and feasting. In this instance he lays down the mortal willingly because of his love of Truth, and this is a symbol of what Judah will be compelled to do. The way is either through suffering or Science.

References:— S. & H. 63:5-11
326:3-22

TRUTH AS TRUTH (Chapter 17:1-23) establishes true manhood through Christ,—the gates.

Remember, Jeremiah was told that he had "to root out, and to pull down, and to destroy, and to throw down," and then "to build, and to plant."

VERSE 1. "pen of iron"—iron was a symbol of changelessness and permanence. It is true manhood that should be indelibly printed on our thought—not the record of sin.

VERSE 5. Isaiah says, "Cease ye from man, whose breath is in his nostrils."

VERSE 7. Mrs. Eddy says, "Only through radical reliance on Truth can scientific healing power be realized" (S. & H. 167: 30-31).

VERSE 8. "a tree planted by the waters"—Jeremiah is going to plant a true sense of man,—the man who has dominion over all the earth. Man as God's idea knows no droughts,—is not affected by such things as wars, epidemics, lack of money, lack of inspiration. The true man is not "careful,"—that is, full of care, full of fear and worry,—because through Truth as Truth he is always conscious of health, the divine standard, true sonship.

VERSE 9. "who can know it?"—Truth searches out and exposes error of every kind.

VERSE 14. Truth is always health and salvation.

VERSE 19. "the gate"—a symbol of the Christ. As we shall see, the wall in Revelation symbolizes the Word, the gates the Christ, the foundations Christianity, and the city itself represents Science.

" all the gates "—every manifestation of the Christ.

VERSE 22. "Neither carry forth a burden"—the minute you begin to understand the nature of Truth and Love, you are unburdened, because in the sixth day of Truth you reach the climax of "Six days shalt thou labour, and do all thy work," and on the seventh day you see that everything is included in the perfection of divine Love, and that therefore there is no work to be done.

"out of your houses"—out of your consciousness. Don't be fearful, worried, pressed, and critical, and so allow a human sense of responsibility to rob you of your awareness of divine perfection.

References:—

S. & H. 428: 8-14
242: 9-14
476: 11-27

Mrs. Eddy quotes from the first verse of this chapter at the end of her commentary on the true record of creation in Genesis; she writes, "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). What Truth as Truth really means and how we can use it should be written on our understanding and heart "'with the point of a diamond' and the pen of an angel."

Truth as Truth means manhood, it means Christ appearing as a calculus of ideas, it means manhood expressing health, consciousness, a standard, sonship, the form of the Son of God, it means Truth operating as Christ, it means positive knowing (and nothing that is negative can exist in Truth), it means the great Surgeon, the great Physician, the great Redeemer, the great Restorer; it is "an alterative in the entire system" (S. & H. 371:30-31). So let's begin to understand what Truth as Truth means. Let's see, as Jeremiah shows us, that Truth as Truth establishes true manhood through Christ,—the gate. Nothing must pass through that gate that carries a burden. Leave your burdens, forget them. All this pushing and straining only leads to trouble. So much trouble comes from it, and whenever you fall into the error of bearing a burden, everything goes wrong. We must not bear the burden of mortality, or of anything. "Six days shalt thou labour," and then your burden drops away, because Truth as Truth shows you, not that you have to *make* Christ Christ, but that Christ *is* Christ, irresistible and ever-present.

You can see how Jeremiah is developing his whole story. Up to this point he has been uncovering error, but every now and then he introduces a positive note, and now in Truth as Love the tone is predominantly positive. In the beginning of the tone of Soul he again takes the negative standpoint, but from that point on he builds and plants, he identifies the spiritual positively.

TRUTH AS LOVE (Chapter 17:24-27). *No burden on the sabbath shall enter by the gates,—the Christ.*

VERSE 24. “hallow the sabbath day, to do no work therein”—God “rested on the seventh day,” and so the seventh day is a day of fulfilment, completeness, realization. Mrs. Eddy says, “Always begin your treatment by allaying the fear of patients” (S. & H. 411 : 27-28). Only Love can annihilate fear.

VERSE 25. “throne of David”—David united Judah and Israel, which were types of manhood and womanhood, and so he is introduced to symbolize the right idea of manhood and womanhood. You remember that we epitomized Truth as Truth in the days of creation as *Christ* and *compound idea man*, and Truth as Love as *perfection* and *perfect womanhood*. So when Jeremiah speaks of “the throne of David,” it is because David understood manhood and womanhood, and so demonstrated a measure of the compound idea man.

“shall remain forever”—Jeremiah didn’t expect the material Jerusalem to remain forever, but he was thinking of that state of consciousness which John describes as the city which “lieth foursquare.”

VERSE 26. The divine motherhood embracing all ideas.

“from the south”—“south” gives the sense of Christianity, and Jeremiah wanted to indicate the compound idea man. You remember that in absolute Christian Science the combination of Life and Love illustrates Christianity; Truth is not specifically included, because the sense of manhood is introduced as the compound idea.

VERSE 27. Love annihilates everything unlike itself, so that nothing is left but Love. Don’t be afraid of this annihilation—you aren’t afraid of annihilating $2+2=5$.

References:—

Po. 79:18-21

Ret. 94: 9-20

S. & H. 577:19-27

The sense of worry and burden and pressure and tension is all fear. You can't demonstrate Principle with fear; you can only demonstrate Principle through that which is the opposite of fear,—divine Love. So Jeremiah is showing that the way through Truth as Love involves no sense of burden at all, because it is the way of perfection and perfect womanhood, where there is no burden, but only infinite conception and the child of that conception, which is Truth. The realization of Truth as Love enables us to understand what Jesus meant when he said, "My peace I give unto you," and "Let not your heart be troubled," and if we know that this idea is Science, then we see that we don't have to *make* it operate, because Science operates of its own accord. I don't believe that anybody who has a burdened sense of Science can ever reap the full benefit of it. When we really have an understanding of divine Love, we gain the sense that God "rested on the seventh day." The more we realize that God just *is*, the more we shall have of "the peace of God, which passeth all understanding." So don't push and press and pull—it doesn't get you anywhere. We need the balance of Soul, which gives us the calm of Soul and the definiteness of Soul, but the minute we strain humanly, we lose balance and calm and definiteness.

All these tones which we are considering now are viewed from the Christ aspect, because it is the Christ order which Jeremiah is illustrating. But the possible ways in which these tones can be interpreted are infinite; there is no end to them at all. Think of that tone of Truth as Love, and you will see that it means the Son of God mothered, the Christ fulfilled, man glorified, the standard of Truth perfected in Love—all those things. You can translate that tone infinitely, and as you do so, you have the tools which enable you to deal with materiality. As you understand Truth as Love, you don't have to make it *do* something; it *is* something—it is the presence and power of God. It is an idea of omnipotence, omniscience, omnipresence, and omni-action. You don't have to stick it on like a mustard plaster! It is everywhere, it is ever-operative, it is dynamic, it is essential, it is of the nature of infinite being.

We are beginning to see what these tones mean to each one of us individually, and that is what matters. All you and I have got to do is to understand more of that statement, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Mrs. Eddy's whole textbook is an explication of that statement, and the "Key to the Scriptures" shows you how the system which demonstrates it was used in the Bible, and how it will demonstrate that statement to-day.

A Summary of the Whole Tone of Truth

Let me read for you our summary of the tone of Truth in Jeremiah:—

Truth uncovers the belief that Mind can be less than all, and shows that this belief would mar the consciousness of Truth as idea (the linen girdle). Truth uncovers the falsity of any impure standard or order ("Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory"). The sword of Truth lays bare the beliefs of sensuality, and shows sensuality to be a famine ("I will consume them by the sword, and by the famine, and by the pestilence . . . By sword and famine shall those prophets be consumed"). Truth as Principle establishes man as one with God ("I will make thee unto this people a fenced brasen wall . . . and I will redeem thee out of the hand of the terrible"). Then Truth uncovers the belief that man can ever be separated from God, for divine fatherhood and divine individuality are ever-operative ("Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt: but, The Lord liveth, that brought up the children of Israel from the land of the north . . . and I will bring them again into their land that I gave unto their fathers"). Truth uncovers the belief that salvation can come from anything but the Christ ("Cursed be the man that trusteth in man, and maketh flesh his arm . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is"). And Truth uncovers all belief in the necessity of a burdened sense, for Love meets every human need ("And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then there shall enter into the gates of this city kings and princes sitting upon the throne of David . . . and this city shall remain for ever").

LOVE (Chapters 18:1—23:40)

Design — Mother — fulfilment — peace and rest — sabbath. Annihilation—destruction—war—chastening—reform.

There is no war in divine Love, and when men understand the nature of divine Love as motherhood, as the infinite design of God, as fulfilment, peace, and rest, the true sabbath, then there will be no more war. If we understood the nature of Love as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, war would pass away, and that is just what Jeremiah showed Judah before the sacking of Jerusalem. To-day we certainly do need to

know what constitutes real peace. The seventh Beatitude is "Blessed are the peacemakers: for they shall be called the children of God." The true peacemakers are not those who try to bring about peace on a human basis and hope that it will last; real peacemakers are those who know enough about God to make peace—they can destroy war in the carnal mind, and in that way alone are they peacemakers. If you make peace to-day, and to-morrow there is war, that isn't a true sense of peace at all. But if you understand enough of the nature of God as Love to dominate the condition called war, then you can make peace which is permanent and real because it is scientific.

LOVE AS MIND (Chapter 18). *Love's design establishes law, and annihilates hate.*

Think of what Love as Mind means to you. You could think of it as the perfection of Love made manifest, the allness of divine motherhood, the design of Love made manifest in intelligent action, the glory of God created—you could think of it in endless ways, as you can think of all these tones. The important thing is for these tones to become so definite in thought that they are tools which you can both know and use. It is the Christ forever translating itself which enables you to do that, and remember that we are considering the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

VERSES 1-6. Love as Mind creates its own design. "God fashions all things, after His own likeness" (S. & H. 516:9).

VERSES 7-10. Remember that the will of God is made manifest through the Christ, which not only operates as absolute Truth, but also "comes to the flesh to destroy incarnate error." The Christ would not be of very much use to us if it only operated as absolute Truth, and did not operate positively in human experience to destroy error. But it does destroy error through the translation of mortal mind—analysis, uncovering, and annihilation.

Jeremiah saw that it was essential that Judah be awakened, and he saw that Nebuchadnezzar would be the agent by which that would come about, and so, in a relative sense, Nebuchadnezzar was God's servant. Of course, that wasn't true from the absolute point of view, because God knows nothing about sin or war. Let's take an analogy: suppose you were driving in a motor car to a railway crossing where you were going to be involved in a smash, but before you got there your wheel came off and you went into the gutter. You would think that it was an accident, but in fact

it would be a demonstration of divine protection. We need to remember that. Mrs. Eddy, speaking of "moral chemicalization," says that "when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (S. & H. 540:11-16). We need to realize that the truth we know operates not only in the realm of reality but also in the realm of human belief, because the carnal mind is quite willing to admit that Truth operates in the realm of Truth, but denies its power to come to the help of suffering humanity. Remember that Truth is operative in the realm of Truth, in the realm of belief, at all times, and under all circumstances, because it is omnipotent, omniscient, omnipresent, and omni-active. So an improved human condition is sometimes a step forward.

Mrs. Eddy says, "To gain a temporary consciousness of God's law is to feel, in a certain finite human sense, that God comes to us and pities us" (Un. 4:7-9); we know that that is not true from a scientific point of view, because God knows nothing about our shortcomings or about anything unlike Himself, but the understanding of God's presence and power does seem to come to you and to me as that which pities us. When Hosea saw that "Lo-ruhamah," "not pitied," was translated into "Ruhamah," "pitied," it is quite evident that he thought that God Himself had done it. But there isn't anything ever going on in reality but God, and when we begin to recognize that, we see that Truth is universally operative at all states and stages of consciousness.

VERSE 8. Love cancels all debts.

VERSE 11. "make your ways and your doings good"—that is, obey the law of good, which is Mind.

VERSE 12. True desire is in Mind.

VERSES 18, 19. Mrs. Eddy says of Jesus, "He was inspired by God, by Truth and Love, in all that he said and did. The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality" (S. & H. 51: 23-27). She also says, "His hearers understood neither his words nor his works" (S. & H. 54:17-18). Jeremiah had to face similar persecution and misrepresentation.

VERSES 21-23. Love does not pardon hate, but annihilates it.
"Clad in the panoply of Love, human hatred cannot reach you" (S. & H. 571:18-19).

So Jeremiah gives a perfect illustration of the design of Love made infinitely manifest as the power of Mind. He shows that the design of Love is the only design, and that it can be made manifest at all times and under all circumstances. But he also shows that, being all, it operates to bring to nothing whatever is unlike itself. Love creates its own design, and that design is perfect, and so it is a law of extermination, a law of nothingness, instead of a law of allness and manifestation, to that which is unlovely. All that is imperfect, that has no part in the divine design, is effaced.

Reference:— S. & H. 248:3-4, 12-4

In that reference, Mrs. Eddy expresses in the scientific terminology of her age exactly the same spiritual idea, the same divine sentiment, as Jeremiah expresses through the illustration of the potter. Both bring to you the sense of Love as Mind, the sense that Love always has a perfect design, and that as Mind it creates that design and makes it manifest as power and as law. So we are again seeing the correspondence between the Bible and the Christian Science textbook.

Now, this story of Jeremiah is one story, and the whole tone of Love has its natural place in the unfolding of the Christ order,—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. But like all the other tones it is presented in a sevenfold way, according to the days of creation, just as in Revelation you find sevenfold sequences over and over again, whilst the basic order is that of the Christ-idea. In Revelation too, all four orders,—the Word, the Christ, Christianity, and Science,—are introduced, and they constantly combine, but in Revelation, as in Jeremiah, it is the Christ order which is fundamental.

I am certain that if we consider quietly and intelligently the whole of this story of Jeremiah, it will leave one picture in our minds. We shall see how every tone unfolds perfectly naturally in a sevenfold way, and then we shall realize that all these illustrations are just leading us to a cultured sense of what the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love really mean, and how they operate.

LOVE AS SPIRIT (Chapter 19) *destroys empty, substanceless thinking and all idolatry.*

The sense of Love as the perfect design made manifest is now developed into the sense of Love as the substance, reality, and order of Spirit.

Remember that these writings were edited and re-edited by the prophetic school during hundreds of years, so don't suppose that this illustration of the potter's earthen bottle was introduced haphazardly. The prophetic writers in the course of their centuries of editing would never have illustrated in a haphazard way what they knew of the Science of reality.

VERSE 1. The "earthen bottle" is a symbol of that which is created materially and which harbours the things of the flesh, the opposite of Spirit.

VERSE 10. "break the bottle"—a symbol of the breaking up of material beliefs (see S. & H. 96:15-18). Materiality has no order, no design—it is just chaos.

VERSE 15. Mrs. Eddy writes, "Love unfolds marvellous good and uncovers hidden evil" (My. 288:2-3).

References:—

S. & H. 3:17-26

Peo. 2:14-25

In 1907 was revealed to Mrs. Eddy the final form of her answer to the question "What is God?" which she had changed several times. She never copyrighted her book after that date. I think that she copyrighted her book before that because her sense of God was not definite in her thought, because it was not yet sufficiently in accord with Truth to be safe from distortion. But when she gave that definition of God, which was the climax of her revelation and which came to her after forty years of work, she saw that that was the absolute answer, and that Truth was its own protection, and therefore she never took out another copyright. Her textbook contains the answer to every conceivable question about the human problem and the true nature of God. As time goes on, if her adherents become real Scientists and real Christians, individual thinkers instead of mere followers, Mrs. Eddy's definition of God will stand out as second to none in the whole history of human thought, as the climax—in this age certainly—of the true revelation of God's nature as "incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science] Mind, Spirit, Soul, Principle, Life, Truth, Love." The whole of the divine system is indicated in that one answer. It

embodies the fundamental divine order, but those synonymous terms combine and reflect each other infinitely through the Word, the Christ, Christianity, and Science, just as the numbers in mathematics combine infinitely through addition, subtraction, multiplication, and division.

As I often say to you, these are our tools, and they are no vague tools, they are exact and definite, because they are based on spiritual Science, on that which is understandable, demonstrable, and changeless.

LOVE AS SOUL (Chapter 20) *annihilates all bondage and fulfils identity in spite of false conceptions of every kind, including a false sense of motherhood.*

In a positive way you could interpret this tone as motherhood identified, or the glory of God operating as salvation, or in countless other ways. Here he sees the danger to the idea, he sees that which would prevent its fulfilment; what Jeremiah sees here, you and I are seeing as we attend the birth of the spiritual idea. It is being born to us as our child, we are the mother to it, and it is the appearing of our own spiritual selfhood, that which God knows about us. Jeremiah sees all the time that he must fulfil the idea which has been interpreted to him, in order that it may analyze, uncover, and annihilate error, and he sees that he must translate the divine message to men and show them the way out of hell.

VERSE 2. "in the stocks"—the opposite of the freedom of Soul.

VERSE 3. "Magor-missabib" means "terror round about."

VERSE 4. Jeremiah identifies Pashur with the antipode of Love, with that which is the opposite of motherhood, perfection, completeness, protection.

VERSES 5, 6. That which is unlike Love is always bound. Love is the liberator and Soul confers freedom, but all that is unlike Love and unlike Soul binds.

VERSE 10. Mrs. Eddy says, "It is the animal instinct in mortals, which would impel them to devour each other" (S. & H. 563: 30-1).

VERSE 11. Compare "Blessed are the meek : for they shall inherit the earth."

VERSE 13. "Sing"—the joy of Soul.

"he hath delivered the soul of the poor"—Mrs. Eddy writes: "[Love] restoreth my soul [spiritual sense]" (S. & H. 578:8).

So Jeremiah shows that the design of Love, the motherhood of Love, makes free, but false conception binds. Love as Soul sets free. Love as Soul enables those who are in accord with the divine design to sing for joy, but to that which is unlike Love it brings penalty and sorrow.

References:—

S. & H. 518:19-21

My. 200:21-25

201: 1-7

S. & H. 231:21-25

The fear of sin is the opposite of Love as Soul. Love as Soul means love of the sinless, and the fear of sin is the opposite of that.

LOVE AS PRINCIPLE (Chapter 21) *punishes disobedience.*

VERSE 4. Mrs. Eddy writes, "Divine Love corrects and governs man" (S. & H. 6:3).

VERSE 5. Love chastens.

Israel had some sense of the divine idea, and Israel was really the chosen of God, and therefore its sin was the greater. The Chaldeans were evidently a virile race, but they had no pretensions to being the chosen of God. You are always judged according to your use of the talents which are given you.

VERSE 7. Mrs. Eddy says, "From lack of moral strength, empires fall. Right alone is irresistible, permanent, eternal" (Mis. 268:27-28).

VERSE 9. Jeremiah certainly did try to get his fellow-countrymen to see the way out, which was to trust in God and not resist the Chaldeans, but they consistently failed to understand or obey him. However, when they were taken down into Babylon, the Hebrews were enabled to do the greatest job they ever did. They wrote the Priestly document, and that proved to be one of humanity's greatest blessings. And so, when Jeremiah showed them the human way by which they could have avoided the captivity, and they refused to accept it, that was a blessing. When people try to accept Science who haven't the ability to conceive it divinely, they become false mothers; they overlay it. Nothing can mother and demon-

strate this idea of pure Science but the conceptional sense of divine motherhood, and Love as Principle is a symbol of that. Mrs. Eddy writes, " Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream. Sin alone brings death, for sin is the only element of destruction " (S. & H. 196: 6-10).

VERSE 10. Just think of the courage and vision of Jeremiah. Here was the Jewish race menaced by the Babylonians, and he was telling them that all they held dear was going to be swept away. Even when the Egyptians relieved Jerusalem and everyone turned on Jeremiah as a false prophet, he still prophesied the return of the Chaldeans, and of course that happened. His courage was astounding.

References:— S. & H. 19:24-28
Mis. 267:25-2

In Love as Principle, Love demonstrates its own perfect design irresistibly, and that means that Love must also annihilate whatever is unlike that design and unlike Principle. Now suppose you and I knew enough to demonstrate Love as Principle in our world to-day, to demonstrate the design of Love as irresistible, wouldn't that destroy all this greed and hate and mistrust and inferiority complex and fear which is trying to destroy humanity? Of course it would! What would be the use of the Science of Christianity if it were mere theory and left the hell of material belief untouched? It would not be of any value at all. But nothing in all the world annihilates error like Love, and nothing in all the world demonstrates Love like Principle, and I believe that we should know enough about Love as Principle to prove that. If we are on our toes mentally and spiritually, we shall know enough about divine Love and its infinite design, its glory, beauty, and holiness, its infinite ascension, its infinite fulfilment, its universality, and we shall know enough about Principle and its imperative, demonstrable, and foundational nature, to meet humanity's need. Fundamentally, Love's design is already demonstrated, and as we understand that fact, it operates to annihilate fear, hate, jealousy, envy, greed, selfishness, war, and so on, in any experience.

And so Jeremiah shows you that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Divine Principle, Life, Truth, Love, Soul, Spirit, and Mind illustrate a process which effectively destroys error, and we certainly need a Christ which gives us the two-edged sword of Truth, —decapitating error and establishing truth.

Sixth Talk on

JEREMIAH

Chapters 22:1—31:30

We're hearing a great deal just now about the "new look," but what you and I are interested in is the "new outlook,"—the scientific and exact understanding of the ideas of God. We have found the key to this understanding in Mrs. Eddy's answer to the question "What is God?" This "new outlook" involves learning the new tongue, which is really the "new-old" tongue, for the simple reason that the days of creation represent the one eternal process of unfolding thought—"Let there be light, let there be development, let there be definiteness, let there be power, let there be multiplication, let there be form, and let there be fulfilment." Some day it is going to be recognized that you cannot approach any subject at all except through that basic creative process. It is as eternal as God Himself. And so when Mrs. Eddy gives her answer to the question "What is God?" she is simply climaxing in the scientific terminology of to-day the developing symbolism of the eternal foundation of spiritual and intelligent thought.

If we go quietly and prayerfully and earnestly through this story of Jeremiah, I believe that it will bring to us a wonderful sense of divine Principle, God, forever translating His eternal nature,—a wonderful sense of Principle, Life, Truth, Love, Soul, Spirit, and Mind, each in its sevenfold aspect,—and also we shall have done something for mankind at this critical period of history, because the understanding of the Christ cannot fail to operate dynamically.

For a long time you and I have been thinking a great deal about the days of creation,—about the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—but now we are beginning to think in terms of the Christ order,—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind,—and pretty soon we shall be thinking in terms of the Christianity order,—Principle, Mind, Soul, Spirit, Life, Truth, and Love,—and eventually all four divine orders will become perfectly familiar to us.

LOVE AS LIFE (Chapter 22) demands the abundance of mercy for long life and the preservation of true individuality. The individuality of Life is forever undivided from the divine plan of Love.

Now, what does Love as Life mean to us? It means that the divine plan is eternal, that it is infinitely individual, that the divine plan is being—it means all those things, and of course you can illustrate the tone infinitely.

VERSE 3. Remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy."

VERSE 4. "the gates"—a symbol of the Christ.

"throne of David"—that state of consciousness which recognizes the male and female of God's creating.

VERSE 6. Gilead and Lebanon were both richly wooded.

VERSE 9. "Thou shalt not take the name of the Lord thy God in vain" is the fifth statement of the Commandments.

VERSE 10. "Weep ye not for the dead"—Jesus said, "let the dead bury their dead."

"him that goeth away"—who loses his sense of individuality, of being undivided from God.

VERSE 12. That is what happens when man has no sense of Love as Life,—no sense of the eternal plan, the individualized plan, the multiplied plan, the plan that has both fatherhood and motherhood. Speaking of the false account of creation in Genesis, Mrs. Eddy writes, "The second record chronicles man as mutable and mortal,—as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible" (S. & H. 522:7-11).

VERSE 13. No sense of what Jesus meant when he said, "Greater love hath no man than this, that a man lay down his life for his friends."

VERSE 19. "buried"—Mrs. Eddy says that "spiritual death is oblivion" (S. & H. 310:24-25).

VERSE 26. All that is not part of the divine plan of Love is forever cast out.

VERSE 29. Mrs. Eddy defines "Earth," in part, as "a type of eternity and immortality" (S. & H. 585:5). It is that sense of eternity and immortality which hears the Word of Life.

Love has a design, and it is an infinite design. As Life it is fulfilled in mercy, in true individuality, in true multiplication, and it operates to bring desolation and death to everything that is unlike that infinite design.

References:—

S. & H. 542:27-2
543: 8-16
554: 4-7

I have seen the claim of death turned back by a true sense of Love and Life, by a realization that the plan, the infinite design, of Love is Life. Death can have no power whatever against a consciousness of the fulfilment of Life, of the beauty and holiness of Life, and of that motherhood which forever conceives Life, because that consciousness is of the nature of eternity. Life means multiplication, exaltation, inspiration, fatherhood, eternity, and that is the plan of Love for each one of us.

So as you and I culture these tones, and we think, for instance, about Love as Life, what are we doing? We are praying, we are contemplating the ideas of God, and those ideas of God are Immanuel, "God with us."

LOVE AS TRUTH (Chapter 23:1-32) shows that false prophets only counterfeit the full reflection of Love.

Remember that Mrs. Eddy gives "And Love is reflected in love" (S. & H. 17: 7) as the spiritual interpretation of the sixth statement of the Lord's Prayer, and that reflection is true manhood.

VERSES 2, 3. Mrs. Eddy writes, "In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice" (Mis. 81:25-29). Just think of that. Divine Love hears and answers the call, and Truth utters the divine verities of being. Love is forever fulfilling itself as Truth. Well, what is Truth? It is health, consciousness, manhood, sonship, Christ, the great Physician, the great Surgeon—all those things. Mrs. Eddy gives a beautiful sense of Love as Truth in that statement. Most of what is going on in the world to-day is the result of fear and ignorance. We are ignorant of the other fellow, and he is ignorant of us, and we fear each other, and the result is viciousness. So what we need above all is that sense of Love as Truth which delivers men "out of the depths of ignorance and vice."

VERSE 4. Love is always giving us shepherds. Mrs. Eddy says, quoting the twenty-third Psalm, " [Divine Love] is my shepherd; I shall not want " (S. & H. 578:5).

VERSES 5, 6. " I will raise unto David a righteous Branch, and a King shall reign "—that King is generic man, which is true manhood and true womanhood, and it is constantly symbolized in the Bible by David, who united Judah (manhood) and Israel (womanhood). Manhood and womanhood are the expressions or classifications of generic man, who is both male and female. The religionists have interpreted these verses as referring only to Jesus, but what the prophets were interested in was idea,—reality and infinity. Of course, this prophecy was fulfilled in Jesus, but its meaning should not be restricted to that, because it applies to every birth of that right consciousness which is true manhood and true womanhood, generic man, which Mrs. Eddy says will " lead on the centuries " (My. 347:3). We shall see later how Jeremiah says that the day will come when womanhood will include manhood,—" A woman shall compass a man " (Jer. 31:22).

VERSES 13-17. Here there is another sevenfold sequence, which presents the opposites of all the synonymous terms. As you realize the fulfilment of generic man, all these errors will be exposed to you. The hopelessness of all that is unlike Truth will necessarily be uncovered.

VERSE 13. " caused . . . to err "—the opposite of Mind.

VERSE 14. " commit adultery "—the opposite of Spirit.

VERSE 15. " wormwood " and " gall "—the opposite of the joy and sweetness of Soul.

 " from the prophets . . . is profaneness gone forth "—no true interpretation—the opposite of Principle.

VERSE 16. " vain "—the opposite of Life.

 " not out of the mouth of the Lord "—the opposite of the voice of Truth.

VERSE 17. " Ye shall have peace "—a false sense of comfort, which says, " Peace, peace; when there is no peace."

VERSE 20. Complete fulfilment, whereby Love leaves no imperfections.

VERSE 21. " not sent these prophets "—they have no part in Love's plan. You remember how Truth enters into Mrs.

Eddy's definition of "Prophet" as "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593:4-5).

VERSES 23, 24. The ever-presence of infinite Love.

VERSE 26. "prophets of the deceit of their own heart"—how utterly unlike the fulfilment of Truth!

VERSE 27. Mrs. Eddy says, "Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence" (S. & H. 234:32-3).

VERSE 30. Mrs. Eddy says, "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed" (S. & H. 452:23-26).

VERSE 32. "false dreams"—the false dreams of that which is unlike Truth. Jeremiah first gives the sense of generic man, and then he uncovers its opposite, which is false prophecy, false beliefs of every kind.

References :— S. & H. 567 : 27-30
453 : 20-23
357 : 8-9

To-day we certainly do need to know how Love's design operates as Truth,—as a two-edged sword, which destroys error and establishes the right idea. Mrs. Eddy says, "Hidden sin is spiritual wickedness in high places" (S. & H. 453:20-21). The effort of the carnal mind to-day is to hide everything, and only the design of Love operating as Truth, as the two-edged sword, can bring it out from under cover. Every day I know for myself that I live in the realm of omnipotent, omniscient, omnipresent, omnivactive Truth, where Truth unveils, forestalls, reverses, and defeats error, causes it to betray itself, sets upon it the mark of the beast, the mark of ignorance, and finally annihilates it. The plan of Love as Truth or Christ comes to the flesh to destroy incarnate error through analysis, uncovering, and annihilation—not vaguely, but more systematically than the fact that $2+2=4$ corrects the belief that $2+2=5$.

LOVE AS LOVE (Chapter 23:33-40) destroys all sense of burden.

I don't believe that anybody understands God when he is a mournful Tommy!

Mrs. Eddy, speaking of the end of the struggle with mortality, writes, "Here prophecy pauses. Divine Science alone can compass

the heights and depths of being and reveal the infinite" (S. & H. 292:4-6). Prophecy cannot reveal the infinite; it takes divine Science to do that. Prophecy revealed the Word and the development of the Christ, but it didn't fulfil the Christ. Prophecy always pauses, and divine Science alone can give the complete answer.

VERSE 34. Old-fashioned religion which tells you of hellfire and damnation has had its day. Intelligent men won't accept it any longer. They know that materiality pays the price of materiality, but they also know that there is a way out,—through intelligent spiritual activity.

Love as Love means the glory of God mothered, the design of Love fulfilled, the design of Love ascended. How can there be a sense of burden on the seventh day? It was then that God rested, and so there was no "burden of the Lord." Whatever thought comes to you, it will never reach perfect demonstration until you see it as fulfilled in Love. It will come to you through the light of Mind, it will develop through Spirit, it will be defined through Soul, proved to some extent in Principle, proved as eternal and multiplied in Life, proved still further as consciousness in Truth, but it won't really have done its work until it is fulfilled in Love. When Love speaks, everything is complete.

If we understand the nature of Love, think of the power which is ours. I know for myself every day that I live in the realm of divine Love, in which all cause, inducement, procurement, impulsion, and activity are eternally fulfilled in Love, which is over all, in all, through all, and All. There isn't anything going on but Love, and therefore there isn't anything for me to *do*; there is something for me to *know*, and that is the loveliness of Love, but I don't feel any sense of burden or false responsibility.

References:— Mis. 133:26-31
S. & H. 567: 7-8

I wonder if we really accept the fact that "one on God's side is a majority." If we would put into the scale of our understanding of Science that purity of purpose, that persistence of purpose, that foundational sense of purpose, which is the demonstration of Principle, then that statement would be proved true in our experience. The trouble with us all is that we have been so educated in the wrong direction that we are tentative, and you just can't be tentative in Science. Now, light passes best through a clean window-pane, so if you want the light to shine through your thought as power and being, then your thought must be transparent, it must be the prism which will split up the light into its sevenfold aspect as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

A Summary of the Whole Tone of Love

Here is the summary we have made of the whole tone of Love in Jeremiah:—

Love's ideas are subject to the design of Love alone ("cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel"). The refining nature of Love destroys all that is impure ("Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents . . . Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again"). Moreover, Love annihilates bondage as the outcome of hate or a false sense of motherhood ("Then Pashur smote Jeremiah the prophet, and put him in the stocks . . . And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks . . . Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed"). Because Love is Principle, it compels obedience to its plan ("O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings"). There is no place in Love's design for a false sense of Life or individuality ("And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die"). Neither is there any place for a false sense of Truth or prophecy ("For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord . . . Therefore, behold, I am against the prophets . . . I am against them that prophesy false dreams, saith the Lord"). Finally, to "infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" ("the burden of the Lord shall ye mention no more").

Throughout our experience in years to come, I am sure that when we think, for instance, of Love as Mind, the infinite design being made manifest, we shall think of the symbol of the potter and his vessel.

SOUL (Chapters 24:1—34:22)

Identity—the gathering of all ideas—restoration—changelessness.

SOUL AS MIND (Chapters 24—26) *maintains true identity, and identifies the words of Jeremiah against all the people through divine law.*

Soul as Mind is a wonderful tone. It gives the sense of balance made manifest, of the definiteness of Soul becoming the allness of right ideas to any situation, of the identity and sinlessness of Soul as power, of the incorporeality of Soul as divine law.

VERSES 1-8. See S. & H. 287:6-8; 277:2-4.

This picture of the good and bad figs is a wonderful analogy. In 597 B.C. some of the people of Judah were taken down in captivity into Babylon, and the rest were left behind in Jerusalem. Through Soul-sense Jeremiah was able to see that those who had gone down into Babylon would accomplish much good, whilst those who remained in Jerusalem were those who just congratulated themselves on how fortunate and blessed they were at being left behind.

VERSE 6. Those who were in captivity in Babylon originated the Priestly document, whereas some of those who remained in Jerusalem later went down to Egypt and worshipped false gods. Jeremiah saw that whole development before it took place. As we see that we have the Mind of Christ, it always shows us the right path, it enables us to discern the right thing to think, to do, and to say, and it operates to analyze, uncover, and annihilate error.

VERSE 7. Jeremiah identified the line of light; through Soul as Mind he identified that which was divine law and wisdom.

VERSES 9, 10. Soul destroys the tares of false identity.

CHAPTER 25

VERSE 4. "not hearkened, nor inclined your ear to hear"—the opposite of the identification of Mind through Soul-sense.

VERSE 10. There will be none of the joy of Soul.

"the light of the candle"—if you look at Mrs. Eddy's poem "Christ and Christmas," you find that in the third picture (symbolizing Soul) there is a lighted candle. That candle is a symbol of the identification of all things through the light of Mind.

VERSE 11. Whether the Jews were actually in captivity for seventy years is of very little importance, but the seventy years' captivity in Babylon was just a symbol of the fact that they could not work out of materiality until the "seven" was cultivated in their thought, until it could be applied to the human situation through analysis, uncovering, and annihilation; they had to understand the "seven" and the "ten."

So often you and I come to a point where we must make a demonstration. A little light comes, and then a little development, a little definiteness, a little power, a little multiplication, a little true consciousness; but there is no finality until the sense of Love comes to us. Remember that none of the synonymous terms is fully expressed unless it is seen in a sevenfold aspect. And so when the Scriptural writers want to give a sense of the "seven" applied to the human through the "ten" of analysis, uncovering, and annihilation, the symbol is nearly always a multiple of seven and ten.

VERSE 12. The "seventy years" in Babylon represent a period, not of time, but of spiritual culture. If we have enough of the Mind of Christ to work out the world's problems on a wholly spiritual basis, then we too shall be using the "seven" through analysis, uncovering, and annihilation, and when we have fulfilled our work in Love, and we see the design of Love made manifest, then the "seventy years" will be accomplished. Mankind's progress will then no longer be attended by horrible desolation.

VERSES 15, 16. Mrs. Eddy says, "Some people never repent until earth gives them such a cup of gall that conscience strikes home; then they are brought to realize how impossible it is to sin and not suffer. All the different phases of error in human nature the reformer must encounter and help to eradicate" (Mis. 237:10-15). Jeremiah encounters and helps to eradicate error through the "seven" and the "ten."

VERSE 17. "the cup"—bitterness, gall, the opposite of the sweetness of Soul.

VERSES 18-33. Through Soul as Mind you see true identity as all,—as all power, all law, all wisdom,—and so you are bound to see all false identity reduced to nothingness.

VERSE 27. See S. & H. 204:30-6.

CHAPTER 26

VERSE 3. "turn every man from his evil way"—that turning is the translation out of matter, out of materialism, through analysis, uncovering, and annihilation. (See S. & H. 5:3-6.)

VERSE 8. Here, and throughout this chapter, the safety of Soul is made wonderfully apparent. Jeremiah knew how to take

care of himself, and it is very interesting to see how he identified his safety through Soul as Mind. Identity to him was power, not powerlessness.

VERSE 9. Mrs. Eddy says, "People like you better when you tell them their virtues than when you tell them their vices" (S. & H. 571: 5-7).

VERSES 12, 13. Mrs. Eddy says, "Is the informer one who sees the foe? If so, listen and be wise" (S. & H. 571:11-12).

VERSES 14, 15. Remember the third Beatitude, "Blessed are the meek: for they shall inherit the earth." But Jeremiah also saw that false identification and false law bring penalty.

VERSE 16. The princes represented a measure of true identification, as Pilate did when he said of Jesus, "I find no fault in this man."

VERSE 24. Jeremiah knew enough about Soul as Mind to establish his own identity, and make it manifest, no matter what the circumstances.

References:— S. & H. 84: 3-13
94:24-3

That first reference gives a sense of identity with the light of Mind. Soul as Mind, when understood, identifies and satisfies us with all that Mind is,—with all the vision, the guidance, the wisdom, the power, the action, the light, and the intelligence which constitute Mind. It is a wonderful tone.

SOUL AS SPIRIT (Chapters 27-29) enables Jeremiah to identify the lesser of two evils, and to choose the forward step and not the backward (spiritualism).

VERSE 2. The opposite of the freedom of Soul.

VERSE 5. "I have made the earth"—Spirit is the only creator.

VERSE 6. There must have been something about Nebuchadnezzar—perhaps it was his fixity or honesty of purpose—which Jeremiah saw that God could use, just as Pharaoh was used in the story of Joseph.

Think of that situation, in which captivity in Babylon was regarded by every Hebrew as a terrible disaster, and yet Jeremiah stood alone in Jerusalem, when it was being besieged, and proclaimed with unfaltering persistence that Babylon was the instrument of the divine will. Through Soul as Spirit, Jeremiah was

able to identify the forward step of true development. To-day you and I see that organized religion, with all it entails by way of personal ambition, personal preferment, careerism, and so on, would destroy the Christ-idea, and we must stand against it.

VERSES 12, 13. Jeremiah evidently saw that if they would only wait on the Lord, and offer no resistance to Babylon, Judah would not be devastated, and so he advised them to accept the yoke of Babylon and work out the problem spiritually.

Jeremiah was able, in a wonderful way, to identify the line of light, to discern the lesser of two evils. Suppose you have a problem which you cannot solve, because you cannot see the right course to take: if you know for yourself that you are an idea of Soul, which identifies you with infinite Mind, infinite wisdom, and if you are in earnest and your purpose is a holy purpose and you are spiritually-minded, then you will be given the right answer. The specific idea you need will flow into your consciousness; it will represent the very presence and power of God, and it will be a law of extermination to the doubt or fear which constitutes your problem.

VERSE 17. Mrs. Eddy says, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (S. & H. 485: 14-17).

VERSES 21, 22. "the vessels . . . shall be carried to Babylon"—of course, that actually did happen. Jeremiah is showing that the substance, the true identity, of ideas is not in their symbol. That which the vessels symbolized would always remain as idea, though the vessels themselves might be removed or destroyed. A symbol may change, grow dim, or perish. For example, to-day we use the term "Mind" as a symbol for God, and it means a great deal to us, but suppose we lived in a world where the term "mind" conveyed something different from what it does to-day, then the symbol might perish; but the idea at the back of it would never change, and it would unfold to us, however we symbolized it, provided that we understood what it meant.

Chapter 28 describes how the complacent optimism of the false prophet Hananiah is exposed. Jeremiah knows that "there is no discount in the law of justice and that we must pay 'the uttermost farthing'" (S. & H. 5:9-11).

CHAPTER 29

Jeremiah sends a letter to the captives in Babylon and identifies the blessing that will come to them. If we understand Soul as Spirit, we too can identify and make definite the divine order, the blessing, the birth, the development, the reality, and the substance of Spirit, as Jeremiah does here. He shows that the divine design, the divine identity, the divine plan, is ever-present, wherever you are, even though it be in hell; even in Babylon the Hebrews could identify themselves as children of God. He tells them, in effect, to use what they know, and identify themselves with Spirit, with divine order, with infinite blessing, with the fruit of Spirit, even though they are in Babylon. The wisdom of what he says is amazing.

VERSE 8. They are to keep to the straight line of Spirit in their definite journey from sense to Soul.

VERSE 11. Soul as Spirit means identified blessing; it identifies all ideas specifically in the divine order.

VERSE 14. Soul confers freedom, Soul gathers, and Soul restores.

Mrs. Eddy says, "Spirit will ultimately claim its own,—all that really is,—and the voices of physical sense will be forever hushed" (S. & H. 64:30-32).

References:— S. & H. 507: 3-6
 253:32-15
 254:24-32

Jerusalem was going to be sacked, the Temple was going to be destroyed, the people were going to be taken into captivity in Babylon, which to them was anathema, and Jeremiah could identify the blessing that would come of that experience—the Priestly document, which ever since has inspired the world. In his stand for Truth, he seemed to be alone, and yet he could identify the precise spiritual significance of what was happening.

And so to-day we know what this idea of pure Science is going to do for mankind. We know that it is identified as the line of light in Mind, identified as the fruit of Spirit in Spirit, identified as the safety and identity of Soul in Soul, that it is going to be demonstrated in Principle, eternalized and multiplied in Life, given form in Truth, and mothered and fulfilled in Love. We know that with complete certainty, and not ten thousand Babylons can stop it. It will bless mankind abundantly. At last we have begun to think in that realm "where there is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free," neither male nor female. At last we have begun to see that Science is for all mankind, and we

don't care whether people are Catholic, Jew, Protestant, or of any sect or persuasion whatever. At last God has shown us the way out through Science, that which you can understand and prove and which is universal, and we are going to put what we have of spiritual sense into it. Nothing that any of us can bring to the idea of Science is worth-while unless it is born of spiritual sense. Progress can only come through that, and it is the widow's mite that brings results. This idea is born of spirituality, and we are "not many mighty, not many noble," but only the pure in heart can demonstrate Science, because they see God.

So you and I can and must identify these tones, not only for our own sake, but for mankind's sake. As we see how Jeremiah used them, we see how we can use them ourselves.

SOUL AS SOUL (Chapters 30:1—31:30) *will destroy the tares and restore Israel,—identify her with God.*

VERSE 2. Jeremiah's message was to be definitely identified in a book.

VERSE 8. Soul confers freedom.

VERSE 9. I love that sense of David, of manhood and womanhood united, of generic man, which will "lead on the centuries." No wonder that the writers made David a forbear of Christ Jesus.

VERSE 10. This all illustrates how Soul gathers thoughts into their proper channels, and demonstrates the safety, the sanctity, the satisfaction, and the calm of Soul.

VERSE 11. Mrs. Eddy says that "the belief in sin is punished so long as the belief lasts" (S. & H. 497:11-12).

VERSE 16. See S. & H. 385:11-14.

All the forces of the human mind try to bring us into bondage. It is things like mediocrity and the inferiority complex which are our "adversaries," and Soul as Soul will silence them.

VERSE 18. "builded upon her own heap"—the objects of sense must be exchanged for the ideas of Soul. The City Four-square will stand forever, but it is essential to destroy mortality.

VERSE 19. The joy of Soul.

CHAPTER 31

VERSES 3, 4. Mrs. Eddy says, "He has called His own, armed them, equipped them, and furnished them defences impregnable. Their God will not let them be lost; and if they fall they shall rise again,"—through Soul-sense,—"stronger than before the stumble. The good cannot lose their God, their help in times of trouble. If they mistake the divine command, they will recover it, countermand their order, retrace their steps, and re-instate His orders, more assured to press on safely" (Mis. 10:9-16).

VERSE 6. That cry comes to us all the time as the spiritual idea develops in our thought. This is the tone of Soul as Soul, and it involves joy, sanctity, satisfaction, identity. This is not a record of a historical happening, but of Science, the eternal "now," forever going on. Soul as Soul is forever identifying each one of us with divine Principle, which translates its ideal as our true identity, and therefore the unsafe, the sinful, and the joyless pass away.

VERSE 7. "Sing with gladness"—no foolish ecstasy, but the certainty of Science, the joy which comes with the definiteness of Soul-sense.

VERSE 9. "a straight way, wherein they shall not stumble"—the definiteness and safety of the journey from sense to Soul.

VERSE 11. In Soul we see the objects of sense exchanged for the ideas of Soul.

VERSES 12-14. The satisfaction of Soul. Mrs. Eddy says, "Soul is the infinite source of bliss" (Mis. 287:12).

VERSES 18, 19. Mrs. Eddy writes, "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?" (S. & H. 535:15-17).

VERSE 22. "A woman shall compass a man"—the highest aspect of manhood is womanhood, because the highest aspect of God is motherhood, and the time will come in our thought when we no longer look at Science from the creative aspect, but from theceptive, which will include the creative. (See S. & H. 64: 21-25.)

VERSE 28. Soul destroys the tares, but also gathers the wheat into the barn.

VERSES 29, 30. Mrs. Eddy says, "It is error to suffer for aught but your own sins" (S. & H. 391:13-14).

References:—

S. & H. 566: 1-9
390: 9-11
125:12-16
Mis. 152:26-29

We can't believe that these ideas presented by Jeremiah are haphazard. So let's learn from the story of Jeremiah, and from everything that we can, the meaning of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

Seventh Talk on

JEREMIAH

Chapters 31 : 31 — 34 : 22

The Infinite Order

The important thing is to let all these Scriptural symbols culture in our thought an infinite and inspired sense of Mind, Spirit, Soul, Principle, Life, Truth, and Love. All those terms combine and reflect each other infinitely, and so, just as we have in some measure gained a definite understanding of what they mean individually, very soon we are going to have a definite appreciation of how they combine through the orders of the Word, the Christ, Christianity, and Science.

There is never any limit to divine order, because it involves infinite reflection. Just as there can be no limit to mathematics as it operates through addition, subtraction, multiplication, and division, so there can be no limit to the infinite as it operates in the divine infinite calculus. As you understand the vast scope of the Word (God's statement of Himself, coming to us by way of revelation), the Christ (God's ideal of Himself, coming to us by way of translation), Christianity (God's reflection of Himself, coming to us by way of demonstration), and Science (the one infinite Being, coming to us by way of interpretation), so you realize the infinitude of divine order. There are four fundamental orders or processes in Science, but think of the scope of the Word, the infinite process of seeking, of the Christ, the infinite process of finding, of Christianity, the infinite process of using, and of Science itself, the infinite process of being. Those processes are the divine addition, subtraction, multiplication, and division.

The Old Story and the New Tongue

There is nothing new about this idea of the Christ as Science. It has always existed, and has been glimpsed in some measure down the ages. It is the eternal story, which underlies everything. The sevenfold numerals of infinity and the fourfold calculus of inspired thought are the basis of everything in human experience,

but only real thinkers have understood their operation. The story has always existed, and it is evident that as time went on, thinkers among the Chaldeans symbolized it through the things of the heavens, through the seven planets known at that time, and the four cardinal points of north, east, south, and west. Then the Hebrews adopted this symbolism of the Chaldeans, and saw its metaphysical significance. With them the symbolism of the "four" of north, east, south, and west reached its climax in John's description of the city foursquare.

Historically, the Bible stories are most inaccurate, and the Book of Jeremiah is no exception. No one knows what eventually happened to Jeremiah or even why he went down into Egypt. Jeremiah wasn't the kind of person to be taken anywhere he didn't want to go, so he must have felt divinely impelled to do so. Some scholars think that Jeremiah lived there to a good old age, whilst others maintain that he was stoned to death. The historicity of it all is most indefinite and uncertain. But it is clear that the prophetic writers, to whom that "seed-plot" of the first chapter of Genesis was everything, saw that the ideas of God must be definitely stated, and they based everything they wrote upon this "seed-plot," or system of ideas, which had always been in the thoughts of men, and which they used to establish the sense of God. Such writings as the Book of Jeremiah were probably re-written and edited by the prophetic writers throughout many centuries in order to bring them into conformity with that "seed-plot."

We have seen how Jeremiah used the potter, for instance, as a symbol,—a symbol in accord with that age; that was his individual way of illustrating the tone of Love as Mind, though the possibilities of illustration are unlimited. There is one "new tongue," and it is new to-day because it expresses the things of the Spirit and of Science in a way that the world has never seen them expressed before, although it is telling the "old, old story" of the way to approach God, the way to find God, the way to use God, and the way to be Godlike. There isn't anything new about it, except that it is expressed in a new idiom. To-day in the scientific age we are learning through divinely scientific terminology how to seek, find, and use the things of God, and how to be Godlike, but the fundamental system of divine ideas involved has always been known to thinkers, and the Hebrew writers in Babylon presented this system in the story of the first chapter of Genesis.

The Seven Days and the Fourfold Calculus

The seven days of creation, as we have seen, illustrate not only the Word, but also the Christ, Christianity, and Science. As

you look at those days from the point of view of Life, from the creative aspect, you have a sense of the Word of God; you remember that in the fifth day there are four statements, corresponding to the Word in its own aspect, the Word reflecting the Christ, the Word reflecting Christianity, and the Word reflecting Science. As you look at these same seven days from the point of view of Truth, you have a sense of the Christ; there are seven statements in the sixth day, illustrating the operation of Truth through the Word, the Christ, Christianity, and Science, each in its own aspect. Then as you look at the seven days from the point of view of Love, you have a sense of Christianity, of divine motherhood, including within itself all that Truth means,—the seven tones operating through the essential aspects of the Word, the Christ, Christianity, and Science. Finally, as you look at the seven days from the point of view of divine Principle, Love, you have a sense of Science, because Principle includes all terms for God (see My. 225: 27-30), and Mrs. Eddy says that "Love imparts the clearest idea of Deity" (S. & H. 517: 13-14).

And so that design of the first chapter of Genesis includes not only the Word viewed from Life, but also the Christ viewed from Truth, Christianity viewed from Love, and Science viewed from divine Principle, Love. It gives a summary of the nature and operation of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and it was crystallized by the prophetic writers in Babylon in about 550 B.C.

Jesus fulfilled the seven days of creation, as the Word of God, at the point of Life; he demonstrated the Christ at the point of Truth; he fulfilled Christianity at the point of Love; and he foretold the coming of Science as "the Spirit of truth," which would guide men into all truth, and which has appeared to us in the scientific age in a scientific way. Mrs. Eddy felt the imminence of the scientific age, and she may be said to have introduced it, because she discovered the Science which includes all sciences.

The Impulsion of Impersonal Truth

Since Mrs. Eddy discovered Christian Science, physical science has progressed much, and it has done a great job for humanity. Theology had put the mark of the beast, the mark of ignorance, on men, so that they believed it blasphemous to think about God, and that it was only necessary to have blind faith, and trust somebody else to work out their salvation for them. But with the coming of physical science that attitude was no longer possible, because physical science has taught men to say, "No, we are not going to believe anything unless we understand it, and what we

don't understand we won't accept." So physical science has done a useful job, and it illustrates that the activity of thought in human experience never ceases to develop. On the other hand, it is true that the carnal mind always follows in the wake of progress in the attempt to pervert it; Mrs. Eddy says that the "serpent is perpetually close upon the heel of harmony" (S. & H. 564: 28-29), and so there is the other picture of physical science completely out of control and almost on the point of destroying the material world. Nevertheless, the fact that it has established the great value of thinking, and of thinking fearlessly, is a proof of the impulsion of the Christ-idea, though the carnal mind always distorts the appearing of the Christ-idea.

If men had been impersonal in thought when Jesus came, the Science of the Christ-idea would have appeared then and there, because Jesus knew it and could have explained it; he said, "I have yet many things to say unto you, but ye cannot bear them now." Men personalized his mission, however, and asserted that Jesus was God. Just so, Mrs. Eddy's followers have misconstrued her revelation of Science by worshipping a religious organization and personalities. The attempt has always been to personalize the appearing of Truth. But the fact remains that nothing is of any value to humanity, individually or collectively, unless it is impersonal. To be of value to each of us, Truth must be seen as impersonal, and the individual must himself accept the responsibility of understanding and demonstrating it. That is the kind of attitude which men appreciate in this scientific age, and they will pay attention to the Science of Christianity when they realize that it is based on an impersonal sense of Truth.

Now let's go on with Jeremiah. We have reached the tone of Soul as Principle.

SOUL AS PRINCIPLE (Chapters 31: 31—32: 44) *identifies and establishes the divine covenant and its permanent and everlasting foundation.*

The covenant is always a symbol of man's unity with God. Soul as Principle means the identifying of the power of God, the identifying of man's inseparability, as idea, from Principle. If we only understood something of this wonderful tone of Soul as Principle, we should always make our demonstrations, because Soul would tell us that we are identified with Principle, and Principle would then prove to us that it demonstrates itself.

VERSE 31. Soul as Principle is always making a "new covenant."

It identifies you with Principle, and Principle always demonstrates itself perfectly.

VERSE 32. That covenant was given to Moses in the form of the Commandments in his fourth ascent of Mount Sinai, the record of which had the tone of Principle.

VERSE 33. Soul as Principle identifies man subjectively with Principle. It identifies and demonstrates the infinite One. See S. & H. 46: 5-12.

VERSE 34. "teach"—it is Principle which teaches, which always interprets itself.

I feel that we are no longer saying to the people who love this idea, "Know the Lord," because they are all beginning to understand something of Soul as Principle, and therefore they are beginning to identify themselves with Principle, to see that it is the rule of Soul that man is eternally identified with Principle, and so they are no longer children—they don't have to be taken by the hand any more. I feel that my relationship to all of you has changed, because you now have some sense of Soul as Principle; you now know that the rule of Soul eternally identifies you with Principle, and that the law of Principle is that it demonstrates itself as perfect idea, inseparable from Principle. Some time ago I used to feel that when I gave out what I saw of Truth, all I could do was to hope that there would be a response, but I don't feel that to-day. It is a case to-day of "Come now, and let us reason together" about things familiar to every one of us. We have a scientific basis of thought which is common to us all, and so it is no longer a case of taking people by the hand and saying, "Know the Lord;" it is a case of "where two or three are gathered together in my name,"—the sense of Soul,—"there am I in the midst of them"—the sense of Principle. It makes me very happy to see how the great majority of you have felt the touch, the power, and the certainty of Science. You have seen that the swimming is good, and you have come in!

Oh, if only we would begin to realize our possibilities, each one of us, as the sons of God, and give up all this belief of inferiority! Some people, instead of getting Science for themselves and being busy about giving it to other people, always want to be attaching themselves to the demonstrations of those who are really active. But that's no good. Gaining the idea individually and then giving it to the other fellow is what matters. If only we would realize the possibilities of manhood, if only we would identify ourselves with Principle as the sons of God, and then go out and give what we know of Science to our fellow-man! That is the way to progress spiritually—you don't do it by trying to make

yourself prominent. This is absolute Science, and as the son of God you've got to function as the son of God, and that means radiation and reflection. And so, if you understand Soul as Principle, you will be "instant in season, out of season," you will be a real "go-getter," and you will find that the other fellow will inevitably come to you, because you have the answer. You will prove Jesus' words, "And I, if I be lifted up from the earth, will draw all men unto me." Forgive me for speaking frankly, but what we need above all to-day is a body of thinkers and doers, and the more individual we are, the better, and the more collective we shall then become in our outlook. Let's each one of us individually accept the responsibility of being a "lively stone," and Soul as Principle will show us how to be that. In proportion as you are essentially individual, you work well with your fellow-man, because your individuality is an expression of that which is Life, Truth, and Love. Individuality never separates; it means indivisibility.

VERSE 34. (contd.) "I will remember their sin no more"—the sense of Soul identified with Principle blots out sin, it eradicates it. As you begin to identify yourself as an idea of Principle, demonstrated by Principle, don't spend a lot of time looking back and thinking of your mistakes and your past diseases. Just look into the "now," into the eternal "now" of your true identity as the idea of Principle. Don't look back: it's a mistake. Some people are always saying "Yes, but . . ." Well, the only things that butt are goats! There isn't any "but" in Science, because Science just *is*. So when this sense of Soul as Principle comes to you, and you begin to see your identity with Principle, don't look back or say "Yes, but . . ." Be whole-hearted in your claiming of your true identity.

VERSE 35. **A wonderful sense of Soul and Principle.** Principle is divine system, and Soul is that which identifies that system.

VERSE 36. Man can no more lose perfection than Principle can cease to be the governing power of the universe.

VERSE 39. "measuring line"—a symbol of divine system.

VERSE 40. That "valley of the dead bodies," of dead systems,—the whole belief of life, substance, and intelligence in matter,—will "be holy unto the Lord," because it will be translated into the divine system. As you begin to understand Soul as

Principle and you begin to identify yourself as the idea of God, that valley of dead beliefs which you had in the past will be translated through Soul.

"it shall not be plucked up"—the foundational nature of Principle and the changelessness of Soul.

CHAPTER 32

VERSE 7. This story is a wonderful illustration of how Jeremiah's sense of Soul as Principle enabled him to identify the permanence of true identity. To the Hebrew, the bit of land he owned was a cherished possession. Palestine is a small country, and every bit of land which was privately owned was kept rigorously in the family. Jeremiah here tells of how when Jerusalem was being besieged, and he was in prison, his cousin came to him and asked if he would buy his field. Jeremiah agreed, because he knew with the certainty of spiritual sense that fields were going to be possessed again in Judah. He saw that Jerusalem was going to be sacked, the Temple destroyed, and the nation devastated, and yet he saw that it was right to buy that field and pay for it, because he saw that it was a symbol of true identity, which is inviolable.

And so as you understand the nature of Soul as Principle, you will see that both the translation from God to man of the divine ideal and the translation out of matter into reality must forever be going on, because there is a Christ. Divine Principle is forever declaring itself as its own ideal of Life, Truth, and Love; as Soul it is forever translating that ideal, as Spirit it is forever diversifying, classifying, and individualizing it, and as Mind it is forever making it manifest. That translation touches human thought through the days of creation at the point of light or manifestation, and it analyzes, uncovers, and annihilates error. Jeremiah in this particular incident identified the permanence of the spiritual as fixed in Principle, and he saw that not only would there be the analysis, exposure, and destruction of error, but in the third degree mortal mind would disappear and all things would be translated back into the spiritual.

VERSE 9. That "seventeen" occurs so often in the Old Testament as a symbol of the "seven" operating through the "ten" of application to the human.

VERSE 10. The certainty of Soul and the system of Principle.

VERSE 15. It was spiritual sense which enabled Jeremiah to take his definite step with certainty and safety, because he saw it as identified with Principle.

VERSE 17. We must realize that the divine Mind is "supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 24-25). We must see that that which is of the nature of Principle and Soul is foundational and changeless and knows no resistance.

VERSE 18. Compare this with the fourth statement of the Commandments, "And shewing mercy unto thousands of them that love me, and keep my commandments."

VERSE 19. Jeremiah sees that the Christ-idea operates in the human as well as in the divine. Christian Science is no abstraction. It is dynamic, it operates both in the realm of Truth and in the realm of human belief, at all times and under all circumstances. A detached sense of Truth which doesn't do anything to solve the human problem is no good to us. What we want is that sense of Science which enables us to say with absolute certainty, "I will come and heal him;" that Science is power, because it is true knowledge. We must see that Truth is positive under all circumstances, that it is an infinite alterative. The only creation we know at present is this creation which we are conscious of, and that is the creation we've got to do something with. Don't forget that everything that we see and know, our whole civilization, our present sense of things, is in a measure the outcome of the development of the Christ-idea. Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" and to establish God's kingdom on earth,—the reign of health, happiness, unity, companionship.

VERSE 20. "signs and wonders in the land of Egypt"—the plagues, which illustrated the systematic, scientific handling of evil.

VERSE 21. The journey from sense to Soul. The spiritual power of Principle.

VERSES 36, 37. Mrs. Eddy says, "Through great tribulation we enter the kingdom. Trials are proofs of God's care" (S. & H. 66: 9-11).

VERSES 38, 39. That is a perfect illustration of Soul and Principle. If only we understood this tone, we would realize our identity as ideas of Soul, and we would see that infinite identity is the divine rule, that we are bound to be identified with Principle, and that Principle is that which demonstrates itself irresistibly. We would see so clearly that our "one way" must be definite and according to Principle.

VERSE 40. Mrs. Eddy says, "The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin" (S. & H. 475: 28-31).

VERSES 41-44. Soul destroys the tares, but it also gathers the wheat into the barn,—it establishes true identity through the demonstration of Principle.

References:— S. & H. 470: 32-5
 476: 17-20
 Un. 6: 4-9

If we understood Soul as Principle, we would be able to say, "if I make my bed in hell, behold, thou art there." Jeremiah saw that though everything human and material would be devastated, redemption would inevitably come. The understanding of the scientific fact of Soul as Principle shows that divine Principle, God, is forever declaring Himself as infinite Life, Truth, and Love, and that because God is Love, which demands translation to every stage of thought, and because God is Soul, which translates, a process of translation from ideal to idea is forever going on irresistibly. Then, because God is Spirit, and Spirit gives order, Spirit takes that translation from ideal to idea, and makes it apparent through the diversification, classification, and individualization of all ideas,—it gives infinite order to every idea. Finally, Mind makes manifest every individual idea, which comes to you and to me and to all mankind at the point of understanding. That understanding operates first of all to bring about an improved sense of things, but it gradually brings us to the understanding of Science, and then Science, the activity of ideas, metaphysics, which means that which is above matter, begins to analyze, uncover, and annihilate error through the days of creation, and establish the fact of divine Principle, Life, Truth, and Love.

There you have the translation from Principle through Soul, and the translation out of the material back into the spiritual. Soul as Principle illustrates two things: first, the infinite identification of divine Principle, Life, Truth, and Love, through the eternal translation from ideal to idea; and second, its operation in human experience to destroy all false identity. And so, if you understand Soul as Principle, you claim as your birthright that eternal translation of the Christ from Principle down to the point of understanding, and the operation of that understanding in your experience to analyze, uncover, and annihilate mortality, and also to establish your unity with divine Principle, Life, Truth, and Love. Think of the vastness and certainty of that.

SOUL AS LIFE (Chapter 33: 1-13) *will restore abundance of joy and being.*

VERSE 6. "abundance of peace and truth"—there is the multiplication of Life.

VERSES 7, 8. You know, we talk quite often about the laying down of mortality, and most people seem to think that it is a struggle, but it isn't. The laying down of the mortal concept is that which takes place as a result of the operation of Science. As you begin to understand Soul as Life, and you identify yourself with the one Life, with Being, individuality, the one Father, the mortal will lay itself down. Soul as Life impels that process. So don't let this laying down of the mortal be a struggle. Let it come naturally through metaphysics, through realizing the facts of Science. The correction of mistakes in music isn't a struggle; it is done through understanding the harmonies of music. And so, as you identify yourself with divine Life, with that which is infinite resurrection, exaltation, and inspiration, the mortal will lay itself down. The things which used to beset you, the little foolishnesses, will just fall away. You get rid of a shabby old coat when you have a better one. Just so, as you gain a better sense of Life and individuality, all the old beliefs just fall away, and that should come about, not through a struggle, but through the joy of Science.

VERSE 9. The Psalmist says, "With long life will I satisfy him, and shew him my salvation."

VERSE 11. Think of that sense of the joy of Soul and the multiplication of Life. As we understand Soul as Life, and bring the Science of it into our experience, we shall have joy, spiritual sense, exaltation, resurrection, and so the mortal, with its fear, sin, hate, and pains, will just pass away.

"his mercy endureth forever"—"Blessed are the merciful: for they shall obtain mercy" is the fifth Beatitude.

VERSE 13. "the flocks [shall] pass again under the hands of him that telleth them"—the abundance of Life identified in Soul.

References:—

S. & H. 265: 10-15, 31-2

Pul. 4: 23-27

Jesus identified himself as the eternally individualized idea of Life when he said, "I and my Father are one," and it was that realization which enabled him to be resurrected. He didn't resurrect himself: he was resurrected by what he knew, by his conscious reflection of the Mind of Christ. Resurrection is associated with both Soul and Life. Resurrection from the aspect of Soul presents incorporeality: from the aspect of Life it presents immortality, a higher sense. Mrs. Eddy says, "Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life" (S. & H. 509: 4-8). Jesus, who was the master Metaphysician, presented to his disciples "the certain sense of eternal Life," the fact of infinite Life, but to them it appeared from the point of view of Soul as resurrection from material sense to Soul-sense.

SOUL AS TRUTH (Chapter 33: 14-26) *makes Christ and salvation definite.*

All the Soul there is, is ours, and all the Truth there is, is ours. Soul as Truth enables us to find what we are and who we are, not humanly, but divinely; it enables us to put off all the pride and arrogance of personal sense, and to stand erect in the conscious knowledge of the Son of God.

VERSE 15. "righteousness"—right consciousness, which is Truth.

"unto David"—remember that David symbolizes generic man, the manhood and womanhood of God's creating.

VERSE 16. "she shall be called, The Lord our righteousness"—she shall be identified as consciousness. As we attain to some understanding of the manhood and womanhood of God, which Mrs. Eddy calls generic man, we shall be named in Soul as consciousness, which is true manhood.

VERSE 17. Mrs. Eddy says, "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 347: 2-5). Generic man is the male and female of God's creating.

VERSES 20, 21. The definiteness of Truth is unalterable.

VERSE 24. "two families"—the sense of manhood and womanhood.

VERSE 26. "mercy on them"—Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2). When the woman taken in adultery was brought to Jesus, he beheld in her the perfect man. He said to her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Truth's method of pardon is to wipe out error.

References:—

S. & H. 418: 20-21

182: 32-7

391: 13 (from "It")-16

Un. 64: 15-19

And so, as we identify Soul as Life, as we identify the fatherhood of God and begin to understand the inseparability of man from God, that will lead us in Soul as Truth to identify the joy of manhood, of generic man, who includes both manhood and womanhood. Soul as Life shows us the indivisibility of man from God, and then Soul as Truth shows the complete fulfilment of that in generic man.

SOUL AS LOVE (Chapter 34) *identifies all with Love, the liberator, and annihilates all that is unlovely.*

Of what use would Love be to you, if it were just a pulseless emotional sense, without the power to annihilate sin, disease, and death for you? Mrs. Eddy interprets the seventh statement of the Lord's Prayer, which corresponds to Love, as "And God leadeth us not into temptation, but delivereth us from sin, disease, and death" (S. & H. 17: 10-11). So when you gain that sense of Love, you see the fulfilment of identity and the complete annihilation of sin, disease, and death, of all that is unlike Love. When you learn to identify yourself with that which is Love, then glory, beauty, fulfilment, holiness, and motherhood come into your life, and fear, hate, jealousy, envy, greed, selfishness,—all of which are of the nature of sin, disease, and death,—must pass out of your experience.

VERSES 8-10. The freedom of Soul and the liberation of Love.

The freedom which we've got to give our fellow-man to-day is the freedom to think. The attempt of so many systems to-day (and it is the outcome of the lust for power) is to induce mass-thinking, to refuse the individual the right to think, to bring him into ruts of thought dictated by a few people, and of course the result is just hell let loose. But the identity of Soul fulfilled in Love will establish each man's right to think as he

is individually impelled by the divine plan, and that is the demonstration which must be made to-day.

VERSES 20-22. Soul as Love annihilates all the tares.

VERSE 22. "return to this city"—the Babylonian army had withdrawn to meet an attack from Egypt.

References:—

S. & H. 58: 12-14

225: 21-22

Mis. 12: 25-32

How wonderfully comforting is this sense of Soul operating as divine Love to make man free and to fulfil all things, and also to exterminate all that is unlovely. As you identify yourself with divine Love, and you find in that divine Love the fulfilment of peace and harmony, the fulfilment of holiness, the fulfilment of ascending thought, the fulfilment of motherhood, the fulfilment of perfection and protection, that identification of the nature of infinite Love will at the same time exterminate everything in you that is unlovely, and thank God it will. Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." It both establishes itself as reality and absolutely desolates unreality through analysis, uncovering, and annihilation. Love is no pulseless thing. Love fulfils holiness and desolates unholiness.

A Summary of the Whole Tone of Soul

So you see the wonder of this tone of Soul as it develops in its sevenfold aspect. Here is the summary which we made of the whole tone of Soul:—

Soul identifies all ideas, and enables every man to be a seer and prophet (Jeremiah foretells the fate of Judah if she does not obey God). Moreover, Soul identifies the ordered development of all things (Jeremiah shows the people the best course of action). Soul makes salvation definite ("And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord"). It is always restoring in thought the sense of the unity of God and man ("Behold, I will gather them out of all countries . . . and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God"). It is always restoring in thought the sense of well-being and happiness ("Thus saith the Lord; Again there shall be heard in this place . . . the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that

shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever"). It is always restoring in thought the consciousness of Christ as the only Saviour ("In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness"). Finally, it proclaims complete freedom from all bondage to every man ("This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free").

As you bathe your thought in the fact that because God is Soul, your being is infinitely definite from everlasting to everlasting, and that because Soul is always of the nature of salvation, your salvation is certain and definite, and that because Soul translates the Christ-idea to men, it translates mortality out of itself—as you bathe your thought in these facts, then sorrow, dissatisfaction, insecurity, and sin of every kind will just pass right away in your experience.

If you want to talk in a new language, you have first of all to learn it. And so, if we are to talk in the language of divinity, which is the infinite language of Mind, Spirit, Soul, Principle, Life, Truth, and Love, we must do the same. Moreover, you can't know Mind except through Spirit, Soul, Principle, Life, Truth, and Love. You can't know anything about any one of these synonymous terms except as you see it reflecting all the others, nor can you know anything about any of them until you begin to see that they are symbols which establish for you numerals of divine consciousness, operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science. And so our purpose is to let these things become so natural and familiar to us that we can think and talk in the infinite language, the "new tongue," of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," which is vast beyond words, infinite in scope, and infinite in demonstration. We are learning to walk with God. We are learning through every one of these illustrations, whether in Jeremiah, Ezekiel, or the other prophets, how to assimilate and how to use the nature of God, as it operates in pure Science.

Eighth Talk on

JEREMIAH

Chapters 35 : 1 — 42 : 14

The Infinite Elaboration of Truth

Mrs. Eddy writes, "I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.' Interpreting the Word in the 'new tongue,' whereby the sick are healed, naturally evokes new paraphrase from the world of letters" (Mis. 363 : 30-5). That prophecy is being fulfilled to-day right before our eyes. There must always be new ways of expressing Truth.

I have said to you before now that the whole of Mrs. Eddy's textbook is an amplification of her answer to the question "What is God?"—"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Moreover, the whole of the Bible is an illustration of it; everything in the Bible illustrates it. That statement shows the operation of God's nature through the Word, the Christ, Christianity, and Science, and it fulfills the first chapter of Genesis.

Mrs. Eddy's final definition of God was revealed to her only in 1907, after forty years of work. She had previously altered it several times, and after that date she never copyrighted her book. I don't believe that Mrs. Eddy ever wanted to copyright her revelation, because, as she undoubtedly realized, Truth cannot possibly be copyrighted. To copyright the Bible, for example, would be impossible.

We have just considered the tone of Soul, and remember that whenever Soul is introduced, you see the definiteness of all ideas. And so we saw how Soul identifies all ideas and enables every man to be a seer and a prophet, how it identifies the ordered development of all things, how it makes salvation definite, how it is always restoring our sense of the unity of God and man, and consequently

how it is always restoring our sense of well-being and happiness, how it is always restoring in thought the consciousness of Christ as the only Saviour, and finally how it proclaims complete freedom from all bondage to every man.

Now we come to the tone of Spirit.

SPIRIT (Chapters 35 : 1—44 : 30)

Purity, separation, order, progress, true worship.

SPIRIT AS MIND (Chapters 35 and 36). *The Rechabites refuse to depart from their purity. Spirit, blessing all, protects Jeremiah and his writings from the ignorant human will of the king.*

The story which is introduced here about the Rechabites is very interesting and wonderful, and the reason for its inclusion is perfectly clear. The Rechabites were a tribe who would never touch wine, through loyal adherence to their ancestor, and Jeremiah here compares their faithful obedience with the disobedience of the Hebrews to their God. He shows how the Rechabites were blessed by their lawful abiding by the purity which had been enjoined upon them.

Then, in the same tone of Spirit as Mind, there follows the story of how the king destroyed Jeremiah's writings, and how Jeremiah re-wrote them in a fuller way. Both incidents are used to illustrate how the order of Spirit, which is purity and true worship, is made manifest as the law of Mind.

VERSE 5. The drinking of wine here represents impure thought, the opposite of Spirit as Mind.

VERSE 7. "strangers"—they separated themselves truly.

VERSES 18, 19. They followed the order of purity, and the outcome of it was that they were able to hear and to see God. When you follow the order of Spirit, which means birth and development and purity and worshipping "no other gods," the outcome is the sense of Mind,—of light, of the ability to perceive, of wisdom, intelligence, and law. And so you begin to understand how pure allegiance to Spirit—to divine order, substance, and reality—operates as light, intelligence, power, and law. Purity always begets true development.

CHAPTER 36

VERSE 2. This book was a symbol of revelation. Mrs. Eddy says that "books and teaching are but a ladder let down from the heaven of Truth and Love" (Ret. 85 : 9-10).

VERSE 3. In mathematics, if you make the mistake that $2 + 2 = 5$, you can correct it in one second and it is finished with, and

just so sin, disease, or death can be corrected in one second. Before the fact that $2+2=4$, $2+2=5$ has no power to continue itself or to create any belief of penalty. When you begin to understand the ideas of God in universal being, you can use those ideas to correct sin, disease, and death instantaneously. Jesus did not predict further punishment for the woman taken in adultery—his only comment was, “Go, and sin no more.” These values of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and of the Word, the Christ, Christianity, and Science have to do with eternity, and in eternity there is no time. Time disappears before eternity. When we begin to understand these eternal values, and when they become so definite to us that they become our very being, then we shall be able to use them so that healing requires “neither cycles of time nor thought” (Un. 11 : 24). With Jesus, healing was instantaneous, because he was thinking in the realm of eternity, not of time.

VERSES 4-8. Jeremiah told Baruch to read to the people the words of the Lord which had come to him and which he had dictated to Baruch. The historians believe that these constituted the first seventeen chapters only of the Book of Jeremiah which we now have.

VERSES 20-31. We have just seen in the story of the Rechabites how their purity and discernment was the line of light to them, but here we have the opposite picture of how the king's impurity, his lack of discernment, was just darkness, and resulted in desolation and death to him. The promise to the Rechabites was, “Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever” (Jer. 35 : 19). That state of consciousness symbolized by Jonadab would always continue—it couldn't be destroyed, because it was of the nature of eternity and reality. But here the state of consciousness displayed by the king did not partake of the nature of Spirit as Mind, and so it was to be destroyed.

VERSE 32. The indestructible nature of pure thought, the substance of Spirit.

References:—

S. & H. 241 : 24-30		(Chapter 35)
238 : 6-9		
451 : 2-4, 16-18		(Chapter 36)
186 : 19-22		
71 : 5-7		

The Mindlikeness, the idea, of all reality—that is, of Spirit—“continues forever.” When Spirit as Mind operates, it comes to you as reality manifesting itself as idea. Reality, that which is substantial, that which is order and development, declares itself to you as idea, and that idea is always of the nature of Mind, of power, light, action, intelligence, and so on. That tone is apparent in both the stories in Chapters 35 and 36.

Because of their recognition of divine order and of divine law, the state of thought symbolized by the Rechabites was always to have continuity, but because of the disorder and malice of the king’s thought, his lack of discernment, there was to be just desolation and death for him. That is a wonderful illustration of Spirit as Mind. Spirit, that which “duly feeds and clothes every object,” was made manifest in law, which protected the Rechabites and which also protected Jeremiah and his writings.

As the impulsion of the Christ gains momentum, it often seems as though error is horribly uncovered, but as Christian Scientists we should know that the action of Truth, although it must ever analyze, uncover, and annihilate error, is painless to mankind and to civilization. For instance, the condition we have facing us in the world to-day may pass away through a hideous war, but if we know enough, we shall recognize that there is nothing to resist Truth, and that therefore the action of Truth must be painless. Pain comes as a result of resistance to Truth, but if Truth is omnipotent, there can be in reality no pain. Sometimes a condition chemicalizes, and then you have to know that the action of Truth is painless. I know for myself every day that Truth unveils and forestalls error, that it “sets upon error the mark of the beast” (S. & H. 542: 8-9), and that it does so irresistibly and painlessly. All the way through, Jeremiah was trying to bring about painless destruction of evil. He wanted all the hideousness that was defiling Israel to be destroyed, and he saw that if destruction came through a spiritual process, it would be painless, but that otherwise it was bound to be painful.

SPIRIT AS SPIRIT (Chapter 37) *feeds and clothes us when we separate ourselves spiritually.*

VERSE 2. There was no consecration, no worship of the one God.

VERSES 5-10. Jeremiah seemed to be in a very awkward position, because after he had been saying that the Chaldeans would destroy Jerusalem, Pharaoh’s army came out of Egypt, and the result was that the Chaldeans raised the siege of Jerusalem for the time being. So it looked as if Jeremiah’s prophecies were falsified. But Jeremiah saw that the relief was only

temporary. He knew that the order of Spirit could not be turned aside, that the development of the spiritual idea was irresistible. The people, however, deceived themselves with false hopes, and Jeremiah was therefore "on the spot." It is really a lovely experience to be "on the spot" for Truth. It is much better than being in that state of mind which Hosea likened to a "silly dove"—going from one false hope to another; that is the state of thought which really demoralizes. We should never mind being "on the spot" for that which is true, because nothing brings such a sense of holiness as that.

An American soldier, who was a young Christian Scientist, told me a most interesting story about the last war. He said that he was once with a crowd of men who had marched all day and arrived at the trenches completely weary, and they hadn't been there an hour when the command came to go over the top. Some of them said that they wouldn't go, but some went over. Those who obeyed the order came back quite safely, but meanwhile the fellows who stayed in the trench were all killed by a shell. In every case you are always safest with Truth. The safest place in the world is standing with God, even if it puts you "on the spot."

VERSE 13. Mrs. Eddy says, "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of" (S. & H. 254: 27-29).

VERSE 21. "give him daily a piece of bread"—"Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation" (S. & H. 507: 3-5). If we abide in the order of Spirit, which means purity and worship of the one God, that order of Spirit will bless us at every step of the way. There will be constant development—the development of good, of the fruit of Spirit, of the strength of Spirit. Nothing will ever come that will interfere with that order. Spirit as Spirit gives a wonderful sense of the onliness of good, of the fact that good has no opposite.

References:—

S. & H. 506:10-12
Mis. 174:16-22
Pan. 4:20

And so we see appearing the fact that the one substance, the only substance, forever develops, forever unfolds, forever gives birth, is forever ordered, and forever brings forth fruit.

The Nature of Divine Order

Spirit gives order to every idea. Mrs. Eddy says that it "diversifies, classifies, and individualizes all thoughts" (S. & H. 513: 17-18). It diversifies—that is, it makes every idea different or diverse, so that there are no two ideas in God's creation that are alike in any way; it classifies—that is, it puts into classes, and there are infinite classifications in divine order; and it individualizes—that is, it makes every idea individual. Diversification is a matter of what might be termed divine quality, and it corresponds to the fact of identity, but individualization has to do rather with the idea of quantity, which is really that of office. You can't have "so much" or "so little" in the divine plan, because infinity can't be measured in a human way. So individualization is a matter of degree and of office, of the office which each of us holds in the one divine Being, in immortality, and every one of us has a different office. Even in human experience we all have different offices, and so it is in Science. The office we each hold is our divine quantity, it is the particular way in which we exemplify the divine Principle in operation, it is the very fact of Life, in which Life individualizes all that is diversified by Soul and classified by Principle. Through Spirit every single idea of God is ordered: it has its own identity, its own classification, and its own individuality.

And so the wonder of Spirit is that it gives infinite order. You will have a sense of that infinite order if you think about Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then you see that Mind, for instance, is all the wisdom, intelligence, action, power, and law that there is in the world, and you consider all the other synonymous terms in that way, and then you see how they combine in four orders, and how those orders reflect each other. Think of the infinitude of that!

Moreover, order involves constant development. Every one of God's ideas (and they all reveal what God knows about you) will forever be developing to you. That is infinite progression, which "is concrete being" (Mis. 82: 20). You will never know yourself as God knows you, because if you did, you would be God, but you are God's idea, and so what God knows about you is forever unfolding to your thought, and that is "concrete being."

I love what Mrs. Eddy says of Jesus and his disciples, that he was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91: 19-20). A calculus of ideas, an infinite calculus of divine ideas, is the way that Christ comes to you and to me to-day. Christ, God's one ideal of Himself, includes everything that God knows, from God's own point of

view. Mrs. Eddy gives a sense of that when she says, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women" (My. 344 : 3-5). If you took the sum total of all the mathematical propositions that could be conceived of, that might be termed the Christ or complete ideal of mathematics. And so God's complete ideal of Himself is the sum total of infinite divine ideas, considered as one whole. That ideal is translated through Soul,—translated from the point of ideal, which is one and infinite, and which could never be comprehended by anything except the infinite itself, down to the point of definite ideas. Then Spirit gives to every idea diversification, classification, and individualization, and Mind manifests the allness and infinitude of divine ideas. So God's Christ, God's ideal, comes to you and to me as *the* Christ, as an infinite calculus of divine ideas, operating through the order of Spirit. That infinite calculus of ideas is Truth, made manifest through the order of Spirit as what we call the compound idea man; it is the truth about every idea in God's universe as it really is. So you can see that the divine order of Spirit is something very wonderful indeed.

Matter, on the other hand, is chaos; it has no order. Du Noüy describes it in his book "Human Destiny" as "perfect disorder." It is personal sense, it is objectification, personalization, corporeality; it is the exact opposite of Spirit. Remember, Spirit involves an infinite calculus of ideas, every one of those ideas living and moving and having its being in the rhythm of Spirit, in the purity, the substance, and the reality of Spirit, every one diversified, classified, and individualized.

If you had to deal with any condition of chaos, the first thing you would try to do would be to establish some sense of law. You would go on to bring to it a sense of order, then a sense of rule showing a definite way out, and then a sense of system. The moment you saw the fact of system, it would operate individually through method, and method would establish for you the right form of government applicable to the situation. Finally, you would arrive at the realization that all order abides in God, that it is forever in and of God.

I think that there are two things which matter most in all that we are now doing: one is order, and the other is Science. I am quite convinced that the birth of this idea of pure Science was the development of the idea of order. As soon as we began to see that there was order to Mrs. Eddy's revelation, we saw that it was available to everybody, and was therefore essentially scientific.

SPIRIT AS SOUL (Chapters 38 and 39) *separates and burns the tares, but preserves the “remnant” (Jeremiah).*

VERSE 2. The definiteness of Jeremiah's vision. He saw how the safety of Soul could be demonstrated.

VERSE 4. “weakeneth the hands”—the strength of Spirit which Jeremiah exemplified was misinterpreted by the undiscerning as a source of weakness.

VERSES 6-10. If you understand how the order of Spirit operates as the safety, the identity, the sanctity, and the salvation of Soul, it will bring you out of any “dungeon,” even though you may have been sinking “in the mire.” If you understand the nature of God as Spirit, and you know that Spirit means reality, order, and strength, and you begin to see how it is identified as the safety and sinlessness of Soul, it will bring you through any experience, no matter what it may be. With that understanding you are safe anywhere.

VERSE 11. “old cast cloths and old rotten rags”—we can use the lessons we learn from past mistakes to free ourselves.

VERSE 14. “into the third entry”—into Soul-sense. Jeremiah found safety in resurrected thought.

VERSE 16. The safety of Soul is illustrated very clearly here.

VERSE 20. Obeying the divine order would ensure Zedekiah's safety. If you understand the divine order of Spirit and you use that order, your safety and salvation are always assured.

This story of how Jeremiah was rescued from the dungeon is a wonderful illustration of Spirit as Soul, of the order of Spirit operating as the safety, the salvation, and the identity of Soul. True salvation comes through identifying ideas in the calculus of Spirit. If only we understood Spirit as Soul, our substance, our purity, our growth, our development, our fruit, our strength, and everything we long for spiritually would be identified, it would be as safe as God Himself, as definite as God Himself, it would have the joy and the bliss and the freedom of Soul. There isn't any way out but through understanding what these terms really mean and using them in our everyday experience. As we do that, we are speaking the “new tongue.”

CHAPTER 39

VERSES 1-8. These verses describe the taking of Jerusalem. Just as the order, the purity, the substance, the reality, and the onliness of Spirit demonstrates itself in the safety and sanctity and

salvation of Soul, so the disorder of the flesh, the duality of the flesh, the impurity of the flesh, ends in material desolation. Zedekiah's eyes were put out—he lost all power of spiritual discernment.

VERSES 11-14. Jeremiah's experience, on the other hand, proved that spiritual sense is always safe and satisfied. Speaking of the Christ, Jesus' "unseen individuality," Mrs. Eddy says, "Formed and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit,—yea, the substance of God, the one inclusive good" (Mis. 104: 5-8).

VERSE 18. "thou hast put thy trust in me, saith the Lord"—Mrs. Eddy says, "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: 17-20).

References:—

S. & H. 89: 22-23 (to comma)

Mess. '00. 8: 21-25

My. 160: 23-31

Ret. 90: 29-2

SPIRIT AS PRINCIPLE (Chapters 40: 1—42: 14) *gives ordered government, against which the flesh always wars.*

There is a wonderful sense here of how the order of Spirit becomes the government of Principle. The order of Spirit is a divine calculus of specific ideas operating in the realm of Spirit and the rhythm of Spirit, and you remember that a calculus is defined as a "process of reasoning by the use of symbols." When you see Spirit operating as Principle, you see the ideas of that calculus of reality as demonstrated, as proved, as operating in the realm of perfect system. And so you see the order of Spirit become the government of Principle.

VERSES 4-6. Jeremiah was free to choose according as Principle interpreted to him the right course of action. He chose to stay with those of his countrymen who had not been deported to Babylon.

VERSES 7-12. Gedaliah's appointment by the Chaldeans as governor of Judah represented a measure of ordered government. His advice to the scattered fugitives was, "gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken." He saw that if the people would accept their defeat, and get quietly on with their work, all would be well.

VERSES 13-15. Ishmael's intention to slay Gedaliah represents the hypocrisy which always seeks to undermine and destroy the government of Principle.

VERSE 16. Mrs. Eddy says, "So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires" (S. & H. 102: 20-23). So here, just when order had become stabilized as government, animal magnetism operated through Gedaliah's apathy and unguardedness, and we shall see at the beginning of Chapter 41 that Gedaliah was murdered by Ishmael. If our sense of order is fixed in Principle, we can never be caught unawares.

CHAPTER 41

VERSES 1, 2. Those "ten men" are another symbol of the application to the human. Here they typify material ways and means, working things out on a material basis and through the physical senses.

VERSES 6-8. Hypocrisy—the opposite of Principle. The ten men are again a symbol of the physical senses. Ishmael didn't kill them, because of his greed for material substance.

VERSES 11-14. The story goes on to relate how the people who had been carried away captive by Ishmael were brought back. Mrs. Eddy says, "Spirit will ultimately claim its own" (S. & H. 64: 30-31).

VERSES 16-18. Under Johanan, the people decided to make their way towards Egypt, for fear of the Chaldeans. (See S. & H. 143: 13-17.)

It is so important for us to-day to understand Spirit as Principle, because unless we accept the order of Spirit and the system of Principle, there is nothing but the chaos of material sense and complete lack of system. That is what we see in many religious organizations to-day. The chaos of emotionalism reigns, instead of the order of Spirit, and that chaos is hostile to system in any shape or form. It doesn't like system, and it doesn't want it.

And so here, there had been a sense of the order of Spirit made manifest as government in Gedaliah, but the hypocrisy symbolized by Ishmael and his ten men immediately came in and tried to disturb and destroy that. Hypocrisy is the opposite of Principle, and where there is no sense of system, hypocrisy always steps in. Principle demands system, it is imperative, absolute, and final, and it involves perfect government. Divine Principle must

be both understood and demonstrated. This story of Ishmael with his ten men shows us how, often, when spiritual sense gives us a sense of Spirit,—of the order, the purity, the onliness, and the reality of Spirit,—and when it enables us to realize that sense of Spirit as the demonstration, the government, the oneness, and the system of Principle, then at that point the physical senses would have us say to ourselves, “There is no order and no system.” Ordinary religious thought will not recognize that there is an ordered way by which men can know and prove God intelligently. Without order there can be no system. And so it is imperative that we understand the order of Spirit, and see how it establishes the government of Principle and the system of Principle.

I don't believe that anybody will ever make real progress in Science without the sense of divine order and system. There is no order in anything but the spiritual. Materiality has no order whatsoever; in fact, everything in the material universe is disordered. You can't have a true sense of Spirit without understanding order, and I am certain that if you begin to understand order, you will understand Spirit,—the reality of Spirit, the development of Spirit, the purity of Spirit. You can't impair order. Order *is* order, and with order always comes substance; order always brings fruit. If in your business, for example, you have order, you will get results, but without it, whatever work you undertake will be fruitless. Remember that order means infinite diversification or identity, infinite classification, and infinite individualization; it embraces all ideas. As you understand Spirit as Principle, you see that order as the system of Principle, as demonstrated, as foundational, as basic, as universally operative.

“Ishmael” and his “ten men” are always trying to deprive us of the sense of divine order—in our government, our business, our homes, our health, and in every sphere of life. They say that being is material, that there isn't, for example, any order to our circulation, pulsation, assimilation, or respiration. We ought to know every day that all processes are ordered, every one of them, because all processes, to be productive of any good at all, must be spiritual and ordered. Material sense denies that there is any order to spiritual things, and so it ensures chaos for itself. Material sense says that there is no calculus of spiritual ideas, and that there is no such thing as the onliness of Spirit, and so it lacks both system and government.

Human thought has only a slight appreciation of the meaning of divine order. You remember the lines, “In beauty, grandeur, order, His handiwork is shown;” but order means so much more

than those lines are generally thought to convey. And when we see Spirit as Principle, we see that order means every idea identified, classified, individualized, inseparable from Principle, moving in the absolute rhythm of Spirit, it means every idea reflecting every other idea in perfect harmony and accord, it means all ideas forever demonstrated by Principle in the one infinite system. So we can't have too clear a sense of this tone.

I am convinced that our present sense of Science is the result of accepting the implications of those two terms "order" and "system." And so, if we cultivate the sense of order and system, then the purity, the development, the substance, and the reality of Spirit will be demonstrated in the government of Principle, in the perfection of Principle, in the one and only infinite system, it will be interpreted in Principle, and so we won't run the risk of being duped by "Ishmael." Whatever in human experience—in government or in any of the sciences—partakes of the nature of system, is but a faint hint of the one infinite system of Principle. I believe that there is nothing that we people who are trying to see the Science of reality should see more clearly than the meaning of Spirit as Principle, in which the order of Spirit becomes the infinite system and government of Principle.

CHAPTER 42

I like to think that Jeremiah never deserted his countrymen, that in spite of their rejection of all his advice he was able to help them, and that his influence on their thought was lasting and eventually bore fruit. In later years the Jews in Egypt probably had some part in translating the Scriptures into Greek.

VERSE 3. They wanted Spirit to order their course according to Principle.

VERSE 4. Jeremiah was going to declare to them the interpretation of Principle.

VERSE 6. "Whether it be good, or . . . evil"—Spirit separates.
"we will obey"—Principle is always that which demands obedience.

VERSE 10. "If ye will still abide in this land"—but they were running away. The way to meet an error is always to stay and face it. If you run away, you only encounter a worse condition. The order of Spirit and the demonstration of Principle will never allow you to run away. Sometimes it is wisdom

for you to *go* away according to divine order, but that is very different from *running away*. (See Ret. 93 : 10-16.)

References:—

S. & H. 405 : 5-21
94 : 12-16
420 : 3-4
224 : 32-3

That which enslaves man is disorder, and it is always “opposed to the divine government.”

And so this tone of Spirit as Principle, in which order is demonstrated as government and system, is a deeply significant one. Do let's get away from any stereotyped sense of divine order. Order means infinite diversification, infinite classification, and infinite individualization. Order means constant birth, constant development, it means the rhythm of Spirit, it means that which is never without fruit, that which is bringing forth fruit all the time. As it diversifies, classifies, and individualizes all ideas, the order of Spirit touches the hem of the one infinite system of Principle, and it becomes of the nature of government, spiritual power, Science, foundation, basis, it becomes imperative, absolute, and final.

In this Christ translation which we are seeing illustrated in Jeremiah, we have seen how Jeremiah began by describing how Principle interpreted to him what should be done, how through Life he saw the fatherhood of God analyzing the situation in Judah, how through Truth he saw the sonship of God uncovering the nature of the trouble, and how through Love he saw the motherhood of God annihilating all false sense. Then through Soul he began “to build, and to plant,” to identify the fatherhood, sonship, and motherhood of God. Through Soul, too, he began to show the certainty and the safety of the idea when it is translated out of material sense into spiritual fact. And now through Spirit he is showing how that idea is ordered.

Remember, all these illustrations are but a few of the billions of illustrations in the history of mankind which have illustrated the nature and operation of infinite good. Some of them were recorded by spiritually-minded men and women, but the great majority of them were never recorded at all. And so the thing that matters to you and me is not the historical symbol of Ishmael or Gedaliah, but the sense which that symbol brings to us of Spirit as Principle. The important thing with all these stories is the understanding they give us of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the numberless ways in which those terms

combine. As we understand what underlies the symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love, the Word, the Christ, Christianity, and Science, we have a calculus of divine ideas, and that is the way in which the Christ comes to us to-day. That calculus operates according to system, demonstrating infinite Life, Truth, and Love.

JEREMIAH

Chapters 42:15 — 52:34

If we are true, if we love and live this idea of the Science of the Christ, and if we really understand it, we shall go somewhere. The reason why men haven't lived the things of God is that they haven't understood them, but we know now how to gain that understanding. "Reason," Mrs. Eddy says, "is the most active human faculty. Let that inform the sentiments" (S. & H. 327: 29-30), and that is what we must do.

As the tones, the colours, the shades, and the shadows of divinity come into your thought, as these ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love begin to formulate themselves ever more definitely to you, and as you begin to see how they blend, how they co-ordinate, how they reflect each other as the Word, the Christ, Christianity, and Science, that is the coming of the kingdom of God. As the mortal disappears before that coming, the Christ in you is made manifest, and you begin to have that Mind "which was also in Christ Jesus."

SPIRIT AS LIFE (Chapters 42: 15—43: 13) *The backward step (spiritualism) into the necromancy of Egypt means death to Israel.*

Spiritualism claims that conditions return to what they were before. It is the opposite of the order of Spirit, and also involves a false sense of Life. Divine order is always progressive, it always looks forward, whereas spiritualism always looks back, and the claim of spiritualism would have no basis without death, which is the opposite of Life.

VERSES 15, 16. Going down into the necromancy of Egypt always brings decadence and death.

VERSE 18. The multiplication of sorrow and pain, the opposite of true multiplication in Life.

VERSE 20. "ye dissembled in your hearts"—that was taking the name of the Lord in vain, disobedience to the fifth statement of the Commandments.

VERSE 22. If you understand Spirit as Life,—and remember that

Mrs. Eddy discovered Christian Science at the point of "Life in and of Spirit" (Mis. 24:17),—if you understand the nature of Spirit as order, as development, as birth, as fruit, and if you understand Life as infinite progression and eternity, then you will see that divine order is always eternal, always individualized, always exalted, multiplied, and of the nature of infinite progression. Everything is in reality of the nature of idea. You can't have a yard or a mile of order. So if you bring into your experience the stupendous forces of Spirit and of Life, then your spiritual development, your spiritual substance, your spiritual perception and conception, your spiritual fruit, will all be seen as eternal, of the nature of multiplication, of the nature of inspiration and exaltation, of the nature of infinite progression, which "is concrete being" (Mis. 82:20). That is what will happen as you realize the dynamic potentialities of Spirit and of Life, as you let them come in and abide with you, and so bring them into your experience. Divine order will establish true identity, true classification, and true individualization, and every quality of Spirit will be made manifest to you as the eternity of Life, as the multiplication of fatherhood, individuality, exaltation, being, and everything which constitutes Life.

So you see, in taking hold mentally of these dynamic spiritual factors, each one of which is of the nature of idea and abides in Mind (the Mind which is the very presence and power of God), and in bringing them into our thinking, we are putting on the Mind of Christ, and before the Mind of Christ the so-called carnal mind and its belief of mortality disappears. Paul writes, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The birth of Spirit made manifest as Life, the order of Spirit made manifest as multiplication, the development of Spirit made manifest as exaltation and inspiration, goes on and on, and it does make all things new. As you and I through spiritual thinking and an understanding of Spirit and Life take those ideas into our experience, they operate dynamically. They must do, because they are of the nature of omnipotence, omniscience, omnipresence, and omni-action.

And so Jeremiah was showing his fellow-countrymen that if they would only stay where they were and work out their problem according to Principle, they would have the fruit of Spirit, which is Life, but that if they went back to the

plagues, the false gods, the materialism of Egypt, that would mean death to them.

CHAPTER 43

VERSES 2-4. They had no real willingness to lay down the mortal, and so they refused to believe that Jeremiah's message was of divine origin.

VERSE 7. They took a backward step. Mrs. Eddy says that "the true way leads to Life instead of to death" (S. & H. 202: 19-20).

VERSE 9. "Take great stones"—those stones represented the calculus of the Word, the Christ, Christianity, and Science. You remember the parable of the woman who took leaven and hid it in three measures of meal. Here Jeremiah took his understanding of the calculus, and hid it "in the clay in the brickkiln," in material belief, where he realized that it would eventually do its work.

VERSE 10. Nebuchadnezzar evidently exemplified the best human sense of government at that time. You remember that Mrs. Eddy says that "the earth will help the woman" (S. & H. 570: 22), and so Jeremiah saw that if he took the divine order of the Word, the Christ, Christianity, and Science, and hid it even in the clay of mortal belief, it would eventually accomplish something, and on it Nebuchadnezzar would have to build his "pavilion," according to the divine demand.

VERSE 11. He showed them that the fruit of dependence on divine order would be increase, it would be safety, it would be everything that was worth-while, but the backward step of going down into Egypt would mean desolation and death.

VERSE 13. Through Nebuchadnezzar the destruction of false worship would be accomplished.

References:— S. & H. 75 : 8-11
74 : 3-8, 29-30
506 : 10-14
Mess. '01. 2 : 21-25

I once said to a man who had lived in Mrs. Eddy's house, "I don't see why Mrs. Eddy devoted a whole chapter in her textbook to spiritualism." He asked me what I thought spiritualism was, and I said, "I suppose it is the belief of mediumship." He replied that to Mrs. Eddy spiritualism meant the belief that Spirit and matter mingle. And of course that belief is one of the bedrock errors of the human mind.

One of the claims of spiritualism which we have to meet to-day is that history repeats itself, that that which has occurred

before will occur again. Take, for example, the British Empire: it can be a wonderful power for good in the world, because it is held together by bonds of friendship and decent feeling, and if that demonstration of right relationship goes on developing, it can become so cleansed and purified that it will be a very great asset to all mankind. But the belief about all empires is that they go so far and then they break up and perish; that is spiritualism pure and simple—the belief that the divine order can be reversed. Now, order is infinite diversification, classification, and individualization, and it cannot disintegrate, and so we have to handle the belief that it can. Another belief attached to spiritualism is of course death, the belief that everything goes to pieces, that instead of going on from life to life, men go back from life to death.

And so this tone of Spirit as Life includes more than is at first seen. If we cultivate in our thinking these dynamic facts of the order, the birth, the substance, the reality of Spirit, and we see them operative as Life, and see that they must be of the nature of infinite progression, inspiration, and eternity, then we shall begin to break up the belief of old age, the belief of material birth and material death,—in fact, the whole false claim of material existence that man is just a worm who wriggles his way between the mole-hills in the garden and is then stamped underfoot. Until we can overcome to some extent the belief of material birth, we certainly can't overcome material death. So when we begin to understand Spirit as Life, and we begin to understand the eternity of birth and the infinite development of eternity, then we shall see that there can't possibly be any material beginning or ending. Then birth will become more harmonious and more natural, and old age will fade away.

So you see, these stories are not mere far-off records of how, for example, the children of Israel went into Egypt again. They illustrate eternal facts, the ideas of God, which are ever-present, ever-available, potential, dynamic, and which we can understand and use here and now.

SPIRIT AS TRUTH (Chapter 44: 1-23) *punishes the worship of false womanhood (the "queen of heaven"), and so establishes the fact that "Blessed are the pure in heart: for they shall see God,"—they shall be man in His likeness.*

The consciousness of God is man, and so as you are conscious of God you are man in God's image and likeness. You are man in proportion to your consciousness of God,—of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how those terms operate. You have no intelligence, no being, no substance, no manhood,

except in so far as you know Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how they operate. In the whole realm of being there is no idea which is not included in that one infinite picture.

We shall see now in Spirit as Truth how the calculus of infinite divine ideas, each one of them diversified, classified, and individualized, is seen as one ideal, the Christ.

VERSE 2. "no man dwelleth therein"—there is nothing of the nature of true consciousness there.

VERSE 3. They had not obeyed the second statement of the Commandments, "Thou shalt have no other gods before me." They had no radical reliance on Truth.

VERSE 8. "that ye might cut yourselves off"—false sense of separation.

VERSE 10. No sense of order.

VERSE 17. "queen of heaven"—the goddess Ishtar, who is probably to be identified with the planet Venus. What is going to save us in Christianity is the manhood and womanhood of God's creating, which is the consciousness of God's fatherhood and God's motherhood. Here we have a symbol of false womanhood, the opposite of that. You remember that as you ascend the scale of creation in Genesis, the sense of true womanhood is the climax of the sixth day, before you enter the seventh day, which illustrates true motherhood, the highest aspect of God. Here Spirit as Truth—the divine order made manifest as true manhood, the order of the Christ, the development of the Christ, the birth of true manhood—is the two-edged sword which uncovers the counterfeit of true manhood, whose highest aspect is womanhood. To have the birth of true manhood you must have both manhood and womanhood, the creative and also theceptive sense of God. Jeremiah saw how that uncovered the false womanhood which they had exalted as the "queen of heaven."

The fertility cult seemed to possess the Israelitish mind at that time. It was essentially the belief of what might be called universal sex, the belief that nothing was really of any value but that which conceived and brought forth, whether the offspring was children, fruit, or rain. The fertility cult included the worship of nature, and of course it was the opposite of true manhood, because that which reflects God is the man and woman of God's creating. When you begin to understand Spirit as Truth, and you have a deep, holy sense of it, you

begin to see that the substance of being is creation, or the manhood which includes both man and woman, that the development of reality is always true manhood, that the order of being is health, that the reality of being is consciousness, and in that way Spirit as Truth begins to enter into your thinking and your experience, and it operates with power. It destroys in your thinking everything that is tainted with this great desire to gain substance on a material basis, the great desire to gain power, riches, authority, or something of the kind, which to-day is one of the hells of the world, and which is just a different aspect of what to the Hebrews was the fertility cult. What you and I suffer from is the exaltation of material things as manhood, the belief that the things of matter constitute manhood, whereas the truth is that nothing is manhood save the substance and purity of Spirit made manifest as Christ, save the consciousness of the infinite calculus of God's ideas operating in the rhythm of Spirit.

So don't imagine for one moment that this false worship was confined to the Hebrews, because the worship of the "queen of heaven" has its counterpart in our experience to-day. As mortals, we all worship the idol of false womanhood, the belief that matter brings forth, that wealth begets wealth, that power begets power, and so on. One of the greatest impulses in the human mind is to create on a material basis, and that involves greed, selfishness, sensuality. It is all the fertility cult, a false sense of birth. Nothing is ever truly born but the ideas of God as they come to your consciousness (and they come as you understand Truth).

Some day we've all got to face the fact that nothing is good but what comes from Spirit. If Spirit gives you health, joy, substance, and life, they are always good. On the other hand, what is the life that is based on material sense? One moment you are alive; the next moment you are dead. What is the health based on material sense? One moment you are well; the next moment you are sick. What is the joy based on material sense? One moment you are awfully happy; the next moment someone comes along and makes just one remark and you are miserable. That isn't real life or real health or real happiness. But the life, the health, the joy, the substance, and the vision which come to you through Spirit and which are made manifest as Truth, nothing can ever touch. As Christ, Truth, is born to you through the order of Spirit, its "beginning will be meek, its growth sturdy, and its maturity undecaying"

(S. & H. 463 : 15-16), and if you build your life, your happiness, your health, and everything else on the reality of Spirit made manifest as Truth or Christ, they will never cease to develop, and the Christ, as it always does, will translate itself constantly in your experience. It is a wonderful basis to build on—the calculus of Spirit (the infinite ideas of God operating in order), demonstrated as Christ or true manhood in you and in me.

VERSES 21-23. Paul writes, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6 : 7, 8).

References:—

S. & H. 490 : 8-11
214 : 18-25
240 : 18-29
341 : 8-10

So let's understand Spirit,—the order, substance, reality, birth, development, and fruit of Spirit,—and let's see how it climaxes as Truth,—as Christ, manhood, consciousness, sonship, health, as the form of the Son of God, as true standard. Spirit as Truth will then become to us the calculus of Spirit operating as the forever fact of the Christ and of true manhood, and it will be irresistible. As we learn it, we don't have to use it—it uses us, because it is infinite power.

Jeremiah is giving particular illustrations of the Christ sequence, but remember that it can be interpreted in manifold ways. For instance, if you study the Gospel of Mark, you will find the same Christ order, but symbolized in quite a different way. You will find the same sequence as in Jeremiah—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, each presented in a sevenfold aspect. The symbols are higher, but they illustrate the same Christ order. When we come to consider Matthew, we shall see that it exemplifies the same sequence as Hosea, that is, the Word order—Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones—but again on a higher basis.

No historical record has been of more importance to humanity than the historical record of the Hebrew nation, which brought forth the Christ-idea. Jeremiah is symbolizing the development of that Christ-idea, and the dangers which beset it. Those dangers face you and me to-day, because we are loving the same Christ-idea, and it is being born to our thought. What is true of the

individual is true of the collective, because the history of the individual is also the history in a degree of mankind, and so the mental processes at the back of all these symbols which Jeremiah uses to illustrate the birth of the Christ-idea can be traced in the experience of every single one of us.

SPIRIT AS LOVE (Chapter 44: 24-30). *The sword of Spirit ensures the complete annihilation of impure worship.*

VERSE 26. The sense of Spirit as Love comes to us when we find the divine order, the divine fruit, and the divine development fulfilled in Love, in the highest aspect of God. That fulfilment involves the complete annihilation of any opposite state of consciousness—in this instance, the backward step to a false sense of motherhood.

VERSE 27. Science has taught us not to be afraid of the extermination of sin, disease, and death, but to rejoice in it. Because of the ever-present fact of the Christ, the extermination of hell is a certainty. Moreover, as we seek the things of reality, hell is finished with as far as we are concerned. Mrs. Eddy says that “mankind must . . . either by suffering or by Science, be convinced of the error that is to be overcome” (S. & H. 240: 24-26), and we don’t want it to be through suffering. I don’t like suffering, I like Science, and that is the way we ought to learn.

What we need is a body of men and women who have been trained to handle evil systematically and scientifically. Every day I handle the problem of evil, of animal magnetism, which is the counterfeit of Mind, Spirit, Soul, Principle, Life, Truth, and Love. I go to work by filling my thought intelligently with all that these synonymous terms mean. And then I use everything positive I know about them to annihilate opposite beliefs. For instance, I know that Love casts out fear, destroys hate, jealousy, envy, malice, that Love destroys any sense of false motherhood or lack of motherhood, that Love is the glory of God and destroys all that is unholy. And so I reflect on the ideas which characterize all the synonymous terms, and I do it every day without fail, and I love doing it, and I find that I am doing it on a higher basis all the time. To put it vulgarly, I try to “knock hell out of hell,” because I am no longer afraid of hell. Hell is wrong thinking, and the way to knock hell out of hell is through spiritual sense, through the Mind of Christ. When that divine process of analysis, uncovering, and annihilation is developed to the point where the order of Spirit, the one infinite omnipresent divine order, becomes fulfilled

in your thought as the Love which is holiness, perfection, glory, motherhood, fulfilment, and which annihilates error at every point and in every detail, then it can't fail to knock the hell out of hell. That is the scientific way out of hell, the way that is absolutely certain.

It is about time that we attached as much importance to the destruction of evil as Mrs. Eddy did. It is no use our going along in a childish way, trying to gain spiritual values, unless we learn little by little to use those spiritual values as a sword to analyze, uncover, and annihilate evil. We must take the ordered spiritual values of the calculus of divine ideas, the calculus of Spirit, and use them, in Truth, as the Christ to every situation. Using those ideas of the divine calculus as a sword in Truth, which completely annihilates in Love, makes us Christians and scientific warriors, who make nothing of evil, and that is the way to destroy evil.

I long with all my heart and soul to gain a pure and absolute understanding of the divine values of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and of the Word, the Christ, Christianity, and Science, but I also have the greatest longing to know how to apply my understanding intelligently to humanity's problems. I long to be able to discern the error in the world's thinking which devastates it, and I know that it is the exaltation and inspiration of Life which enables us to analyze it, the sword of Truth which enables us to uncover it, and Love which enables us to annihilate it, and then "rest like the dove from the deluge" (Mis. 355 : 24-25). Mrs. Eddy said that her life-purpose was "to impress humanity with the genuine recognition of practical, operative Christian Science" (Mis. 207 : 4-6).

That aspect of God which absolutely annihilates evil is epitomized by the synonymous term Love. We all want Love. We want what Love really means—not mere gush and emotion and false sentiment, which fails at every turn, but the true sentiment which is deep, pure, exalted, cultured, and which is the outcome of understanding. We all need that, and we need more and more of it. It involves the perfect consciousness of God's nearness and God's dearness, of our unity with God, of the fact that we reflect God, and as we gain that, we have a real sense of what constitutes Love, and that annihilates evil—just exterminates it wholly and utterly.

I think I have told you before that in handling the claims of evil, which I do systematically and scientifically every day, I never make a formula of it. For many years I used to handle the claims of evil through the order of Mind, Spirit, Soul, Principle, Life,

Truth, and Love, and then one day for no apparent reason I started to work through the reverse order of Love, Truth, Life, Principle, Soul, Spirit, Mind, and so I began by filling my thought with Love. At the time I didn't know why I did it, but later on I discovered that in the symbolism of the vials in Revelation John exterminates evil according to that same sequence. And so I saw that if we are to handle evil, we must handle it with a sense of God's absolute allness and of evil's nothingness, or we shall fail. There must be that sense, which Love always brings, of complete perfection and grace. Remember that Mrs. Eddy says, "Love imparts the clearest idea of Deity" (S. & H. 517 : 13-14), and when you begin with Love, you handle the sin of all sins, which is fear. Fear is materiality, and Love is Spirit, and so you begin to handle all that is of the nature of fear. Then you go on to handle the opposite of Truth, and so on.

References:—

Un.	39 : 5-8
Mess. '01.	13 : 2-4
S. & H.	241 : 1-4
	22 : 20-22

MIND (Chapters 45 : 1—52 : 34)

Mind is All, and therefore it proves the nothingness of mortal mind with all its false law and false claim to government and power.

In these last eight chapters Jeremiah shows how Mind operating in a sevenfold aspect reduces all that is unlike Mind to nothingness. In the fifty-second chapter he summarizes his story, reviewing the fate of Judah and Jerusalem, and then he ends with a description of a very lovely human demonstration of the Christ.

This final stage in the Christ sequence is vitally important. Remember that Mind is the one Mind, over all, in all, and through all, that it is the only creator, and that it creates nothing but ideas. It must therefore annul and reverse mesmerism, hypnotism, mental diabolism, eastern necromancy, superstition, and all the false thought-processes of mortal mind.

For instance, one of the worst beliefs we are facing to-day is the antagonism between East and West which is in some measure symbolic of the conflict between ignorance and mass-thinking on the one side and Science on the other, and it is Mind which will deal with that condition. The mentality we are dealing with behind the "iron curtain" is eastern, but we should not forget that many good things have come out of the East, and through purification something good may yet come, nor must we imagine that the West is by any means perfect. What we have to do is to establish a

common ground, in which the only east is the Christ-idea and the only west is Science, and we shall have to work out the problem on that basis.

MIND AS MIND (Chapter 45) tells the seeker that *Mind is All, and that he is the idea of Mind.*

VERSE 3. "I find no rest"—Mrs. Eddy says that man "is but the humble servant of the restful Mind" (S. & H. 119: 32).

VERSES 4, 5. Mind will reduce all that is unlike itself to nothingness, but it will also maintain its own idea. Remember the first Beatitude, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The "poor" are the seekers, the beggars for spiritual things, and the "kingdom of heaven" Mrs. Eddy defines in part as "the realm of unerring, eternal, and omnipotent Mind" (S. & H. 590: 2-3).

References:— S. & H. 1: 10-14
7: 23-26
488: 23-27

We haven't time to consider the whole tone of Mind in detail, so we will just glance at one or two of the more important points.

MIND AS SPIRIT (Chapters 46 and 47). *No law and no order brings the waters of mortal thought as a flood.*

VERSES 7, 8. You remember that in the second thousand-year period, illustrating Spirit, we had the story of Noah and the flood. Here and in Chapter 47, verse 2, we find the same symbol.

The whole tone of Chapter 46 is of the absolute annihilation of Egypt, darkness, by the sword of Spirit.

References:— S. & H. 534 : 18-23
288 : 3-8
505 : 16-20
570 : 18-21

MIND AS SOUL (Chapters 48: 1—49: 33) demonstrates that the law of Soul is destruction to all sin.

This section includes prophecies as to the fate of Moab, Ammon, Edom, Damascus, and Kedar. It gives a sense of the sorrow and bondage and desolation which is the penalty which sin brings upon itself and which disappears before the fact of the one Mind. Mrs. Eddy says, "Every valley of sin must be exalted,

and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science" (S. & H. 61: 9-11). Sin must be denied all identity.

References:—S. & H. 240: 12 (from "suppose")-14, 24-26, 29-32
339: 25-31

MIND AS PRINCIPLE (Chapters 49: 34—50: 30) *establishes power and true government as the unity of Principle and idea, and proves Babylon void.*

In this tone we see how false government, symbolized by Babylon, will disappear before the "perpetual covenant," the unity of Principle and its idea. The foundations of all false systems fall before Principle—"How is the hammer of the whole earth cut asunder and broken!"

References:— S. & H. 329: 22 (from "Science")-25
Un. 49: 22-2
My. 279: 7-15

MIND AS LIFE (Chapter 50: 31-46). *The parent Mind individualized reveals a higher sense of womanhood, and enables one to analyze, expose, and denounce the mortal.*

Jeremiah saw that the people of Israel and of Judah, representing the womanhood and the manhood of God, would eventually be redeemed, and that all that oppressed them—the mortal sense which delayed the manifestation of their true individuality—would be destroyed.

References:— S. & H. 91: 16-21
291: 25-32
267: 1-2

MIND AS TRUTH (Chapter 51). *The power of Mind through the sword of Truth exposes the complete nothingness and inevitable destruction of Babylon.*

VERSES 60-62. Jeremiah has seen the end of all materiality as typified by Babylon, and here he gathers into one, he writes "in a book," his whole sense of the nothingness of false manhood, of all that is unlike Christ.

VERSES 63, 64. I want you to note these last two verses very carefully. Babylon was the acme of evil in those days, and to-day the divine demand is that we see the nothingness of that which is the opposite of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, and that we bind it with the calculus, —the "stone,"—and then "cast it into the midst of Euphrates."

There are two ways in which we can "cast it into the midst of Euphrates:" we can submerge it in that Euphrates which Mrs. Eddy describes as "Divine Science encompassing the universe and man," so that it is swallowed up in an absolute sense of spiritual values, or we can throw it into the Euphrates which she calls "finity" (see S. & H. 585 : 16-22). The first method illustrates the operation of the Christ through the scientific translation of immortal Mind, by which divine Principle, Life, Truth, Love, translates itself through Soul, Spirit, and Mind down to the point of idea, which comes to us as understanding. The second method illustrates the scientific translation of mortal mind through the days of creation, which is fulfilled as understanding. As those days come to us through "Let there be light," "Let there be development," and so on, we can begin to analyze, uncover, and annihilate error. Finally, we find that in "the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116 : 4-5).

Both those processes are essential to us. And so, as we are able to analyze, uncover, and annihilate the claims of evil, let's take them all, every single one of them, and bind them to a stone, to the divine infinite calculus, the order of Spirit made manifest as Christ, Truth, and fulfilled in Love, and then let's cast them into Euphrates, into "Divine Science encompassing the universe and man." But because the Christ must come to the flesh, let's bind them so completely that we also understand that all error is only a finite and limited sense of the infinite—we cast error, we resign it, to finity.

References:—

	S. & H. 103 : 18-28
	380 : 4-7
	474 : 32-2
Mis.	298 : 20-23
	208 : 2-3

MIND AS LOVE (Chapter 52) compasses the destruction of Jerusalem, the overthrow of "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589 : 12-15).

Jeremiah here illustrates how the Christ translation is wholly fulfilled on the human plane.

VERSES 31-34. Do you remember Mrs. Eddy's statement, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually"? Isn't that just what Jeremiah is illustrating here? When the Christ comes to you as the divine message or translation at the point of idea, and when you begin to use your consciousness of idea as understanding to analyze, uncover, and annihilate error, there can be no vacuum. The Christ is always made manifest as salvation in the human, and it is with an illustration of that fact that Jeremiah ends his story. He gives this lovely sense of how the manifestation of idea in Mind operated to set free, feed, clothe, and exalt Jehoiachin, who had been in prison all those years. Mrs. Eddy goes on, "St. Paul says, 'Work out your own salvation with fear and trembling:' Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' This truth is Christian Science" (S. & H. 442: 22-29).

References:—

Mis. 209:32-3

S. & H. 322:26-12

Well, that is how Jeremiah ends his story,—a story which is marvellous beyond words. Whoever was responsible for the Book of Jeremiah in its present form—whether Jeremiah himself wrote it in that way, or whether it was subsequently edited—the fact remains that you and I have seen its exact accord with the Christ order, in which divine Principle, Life, Truth, Love, Soul, Spirit, and Mind each operate in a sevenfold way and thereby deal with the problem of mortality. Principle first interprets what is to be done, then Life analyzes the situation, then Truth uncovers the error, and then Love annihilates it. Then Soul operates to identify that annihilation, and also translate and identify spiritual ideas; it begins to build up positive truth. Then Spirit establishes the divine order as the calculus of God's ideas, and it unveils the disorder of mortal experience. Finally, Mind manifests its own allness and shows the utter nothingness of all that is opposed to Mind, Spirit, Soul, Principle, Life, Truth, and Love. But the Christ doesn't stop there. Its operation climaxes in an improved human belief, which is what must always take place. The belief of duality—of reality and unreality—must be destroyed, and the coming of the Christ-idea, which causes unreality to disappear, always appears as a better manifestation of manhood, of health, holiness, and happiness in human experience.

Using the Divine Orders

We have seen that many of the stories in the Bible are told according to the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but here it is the Christ sequence which we have seen illustrated. And so we are learning the divine orders, which enable us to combine infinitely the ideas of God. The small boy, before he reaches the stage of combining his numbers in mathematics, is awfully pleased with the individual numbers he has learned, but when he can combine them, he just thinks in terms of addition, subtraction, multiplication, and division. And so, as you and I begin to understand the orders of the Word, the Christ, Christianity, and Science, we are going to think in terms of the tones of the synonymous terms combining and reflecting each other infinitely. That combining is essential to the operation of Being, just as in mathematics, for example, you would have to think of at least two numbers combining through addition or subtraction, in order to have a sense of the operation of mathematics.

And so sooner or later we are going to see that Mrs. Eddy's sevenfold statement of "Mind, Spirit, Soul, Principle, Life, Truth, Love" would be quite useless without the operative factors "incorporeal, divine, supreme, infinite," which are indications of the Word, the Christ, Christianity, and Science. These divine orders, which are really the infinite combinations of the ideas of God as indicated by Mind, Spirit, Soul, Principle, Life, Truth, and Love, are finally going to become so clear to us that they will be to us a city of consciousness, in which we shall think, talk, and work, and which we shall never leave.

Our initial spiritual development must always be through the days of creation, through the numerals of infinity, and through the synonymous terms, leading to an increasingly subjective sense of the numerals, but eventually we are going to think in the realm of those four orders, and then those four orders are going to lead us to a higher sense, a sense of absolute Christian Science, in which they become four cardinal points. Those cardinal points operate wholly in the realm of Life, Truth, and Love. The first, which directs and guides thought, just as the compass does, is the Word of Life, Truth, and Love, which is Life, Truth, and Love looked at from the fatherhood of Life; the second cardinal point is the Christ, indicated by Truth, Life, and Love, which represents the essential nature of God viewed from the focal point of Truth or the Christ; the third is Christianity, indicated by Life and Love, in which Truth does not appear specifically, because in Christianity the Christ has become the compound idea man; and lastly, the

fourth is absolute Christian Science, indicated by Truth and Love, in which the divine idea, Truth, is forever embosomed in Love, the divine fatherhood and motherhood, so that Life does not appear specifically. And so the four cardinal points are Life, Truth, and Love (the Word), Truth, Life, and Love (the Christ), Life and Love (Christianity), and Truth and Love (Science).

Then, as you learn to use the essential nature of God, which is Life, Truth, and Love, as you learn to use it positively in absolute Christian Science through the four cardinal points, you go through what John in Revelation calls "twelve gates" and you enter the "city foursquare," which is *one* city. There the four cardinal points become one Word of God, one Life, at the north; one Christ, one Truth, at the east; one Christianity, one divine Love, at the south; and one divine Science, one divine Principle, Love, at the west. As you enter that city, you begin to know the infinite One, you begin to become conscious solely of oneness, and you see that everything is included in that divine unity. Everything in the way of identified, classified, individualized ideas and their symbols must be comprised in its infinite categories. Then your thought begins to focus on the infinite One, and at that point you look out from the city foursquare. We shall consider this picture further when we come to Revelation.

Jeremiah is a wonderful story. Jeremiah has given you a richer sense of the synonymous terms than you ever had before. It has shown you how to use them. So it is up to you. Are you going to use them? Are you going to think, are you going to seek God, find the Christ-idea, use the Christ-idea, and be Godlike? There is no limit to that. All the God there is, is your God. All the Mind there is, is your Mind. All the Spirit there is, is your Spirit. All the Soul there is, is your Soul. All the Principle there is, is your Principle. All the Life there is, is your Life. All the Truth there is, is your Truth. All the Love there is, is your Love. Will you realize that through thinking, through system and through Science? The Christ to-day is spiritual Science, Christ Science, divine Science, the Science of Christianity. So it is up to each one of us, and remember that the two things I want to impress on your thought are Science and individuality.

