The Works of ROBERT W. DOOREY

Talks on the Science of the Bible: Vol. VII

Nos. 68—74
Amos
Micah
Isaiah

The
Works of
JOHN W.
DOORLY

Talks on
the
Science
of the
Bible
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TALKS BY JOHN W. DOORLY

ON

THE SCIENCE OF THE BIBLE

VOLUME SEVEN

NOS. 58–74

AMOS, MICAH, ISAIAH

By the same author

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(John W. 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 in pamphlet form)

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Talks

GIVEN BY JOHN W. DOORLY

ON

THE SCIENCE OF THE BIBLE

(between March 15th and June 29th, 1949)

VOLUME SEVEN

Nos. 58—74

AMOS, MICAH, ISAIAH

The Talks which comprise this volume are part of a series of verbatim reports of weekly Talks on the Science of the Bible given in London by John W. Doorly during the years 1947–1950. For the other titles in the series, see "By the same author."

Published by

THE FOUNDATIONAL BOOK COMPANY LIMITED

LONDON, ENGLAND

Originally issued as seventeen separate reports 1948
First published as a single volume 1984

ISBN 85241-105-7

Printed in Great Britain by

UNWIN BROTHERS LIMITED

THE GRESHAM PRESS, OLD WOKING, SURREY

A MEMBER OF THE MARTINS PRINTING GROUP

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 understanding and demonstration of Christian Science as pure Science will continue to inspire and encourage all who are seeking Truth.

Acknowledgments

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

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

TALK NO. 58

(March 15th, 1949)

AMOS

Chapters 1: 1—9: 15

A Momentous Issue

We are now going to consider the prophetic books, beginning with Amos, but before we begin I want to have a real heart-to-heart talk with you, because we have reached a point where we must face issues. For some years we have been giving a great deal of attention to the days of creation and the synonymous terms for God, and so far very little to the question of how to combine those terms. But I feel very decidedly that the time has now come when we must consider, with equal earnestness and consecration, how those terms combine.

It is undoubtedly true that Mrs. Eddy was led step by step through the Bible to her discovery of Science, and I wish that those of you who have not done so would look up all that she says in her writings about the Bible and the Scriptures. It was the Bible which led Mrs. Eddy to her logical conclusions regarding Science and system, and we can see today that the Bible is leading us along the very same path that Mrs. Eddy trod. The Scriptures are going to force us to learn how to combine the synonymous terms for God, intelligently, because that is what is shown to us in the prophetic age. Remember, the prophets who wrote in Babylon didn't only give us the days of creation, but they also showed us very distinctly how those days blended. And so the time has come in our experience when we must strive for as definite an understanding of the Word, the Christ, Christianity, and Science as of the days of creation or the synonymous terms for God.

The Christ Brings the Calculus of Divine Ideas

It is evident that you do not fully become conscious of the calculus of divine ideas until you touch the Christ. If you look at the Matrix chart (which shows the four orders of the Word, Christ, Christianity,

and Science in their reflected tones) you will see that the Word order begins with Mind, Spirit, Soul, and this leads up to some sense of divine Principle, Life, Truth, and Love. But after that, every one of the other orders begins with Principle; the Christ order is Principle, Life, Truth, Love, Soul, Spirit, Mind; that of Christianity is Principle, Mind, Soul, Spirit, Life, Truth, Love; and the Science order is Principle in the centre, with Life, Truth, Love on the one hand, and Soul, Spirit, Mind on the other. And so the Word in Christian Science is predominantly in the tone of Mind, Spirit, Soul, with a dawning sense of Principle; it is that process which is the means of leading thought to an understanding of divine Principle, Life, Truth, and Love.

Now, it is only when you begin to understand divine Principle, Life, Truth, and Love, that you really begin to entertain a definite calculus of divine ideas and that you begin to experience real healing. I feel that the time has come when it is absolutely imperative that we should face the question of what the Word is, what the Christ is, what Christianity is, and what Science is, and it is the story of II Kings which is now forcing this on our thought. We can't sidestep this issue. It is true that in Amos we once again consider the simple tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, which is the way in which Amos tells his story. But remember that his book was written two hundred years or more before II Kings, which appeared just before the climax of the prophetic age, when the sense of the Christ was swelling and swelling in thought. That Christ in its scientific aspect is Truth and Spirit; it is the divine ideal, or Truth, diversified, classified, and individualized in Spirit as an infinite calculus of ideas.

Mrs. Eddy's textbook certainly gives a very clear sense of the days of creation, and it uses the symbolism of the days of creation throughout, but at the same time it is the most scientific statement of the blending, in infinite order, of the synonymous terms for God. Now, at present I feel that we know what these synonymous terms are in some measure, but that we don't know so well how to blend them, and until we face this issue we are not going to do the healing we should do. There are many students of Science today who are showing people how to study the days of creation and the synonymous terms for God, and they are doing it well and earnestly, but they must also do convincing healing. The truth of the matter is that until you have a definite understanding of the Word, the Christ, Christianity, and Science, you haven't entered the realm of divine Principle, Life, Truth, and Love, and it is always divine Principle, Life, Truth, and Love which you demonstrate. Mind, Spirit, and Soul are terms for God which show you how thought reaches divine

Principle, Life, Truth, and Love, or how divine Principle, Life, Truth, and Love, translates itself, but what you demonstrate is divine Principle, Life, Truth, and Love, itself.

Until we entered the realm of the Christ—and it is the Bible which forces us to do that—we weren't at the point where we could understand the calculus. It is a remarkable example of religious bias and of the apathy of the human mind that if you talk to a great many people about the days of creation and the synonymous terms for God, they will love and accept what you say, but the moment you demand that they understand the calculus of reality so that it becomes real to them, then some of them turn back. Many of Jesus' disciples were willing to have the manna—the days of creation—but the minute the demand came that they should touch and handle the divine calculus itself, they couldn't stand the pace. The reason is that you can take Mind, Spirit, and Soul and study them, and they will give you a sense of improving mortality, of better health, better homes, better businesses; but as soon as you begin to understand Life, Truth, and Love, the demand comes to give up the mortal, and then, so far as mortality is concerned, there is hell to pay.

We really have, by God's grace, done a pretty good job so far, and, as I say, we have gained a good sense of the days of creation, of the Word of God. It is true that that Word of God gives a sense not only of the Word, but also of the Christ, Christianity, and Science, but we must now learn to blend the synonymous terms for God infinitely, or we shall be like a musician who has learned the values of the notes, but doesn't know how to combine and use them in musical compositions. The Bible is impelling us to take a new step, and if we want to go on with the study of the Bible we shall have to take that step. The Word, the Christ, Christianity, and Science must become just as familiar to us as the terms for God or the days of creation.

Now, it is true that it took us quite a little effort and time to learn these synonymous terms and the days of creation, but we did it, and so we must do exactly the same with the Word, the Christ, Christianity, and Science. There is no place in Science for drifting. Science means infinite progression. If you want to drift, sooner or later you will drop this idea, and you will drop the pearl without price. You've got to face the fact that the "time for thinkers has come" (S. & H. vii: 13). The grandeur, dignity, and holiness of being able to understand the blending of the synonymous terms for God is beyond all words.

The Divine Infinite Calculus in Christian Science

When Mrs. Eddy gives her answer to the question "What is God?" in "Recapitulation," she qualifies her definition by the four adjectives "incorporeal, divine, supreme, infinite," which indicate the Word, the Christ, Christianity, and Science. Now, "incorporeal" is, in a measure, not a very absolute term, whereas "divine" is wholly absolute. Likewise, "supreme" is not a very absolute term, because it means the highest, and in reality there isn't anything that can be compared to God. "Infinite" is essentially absolute. So the two absolute terms here are "divine" and "infinite," and it is interesting to notice in this connection that in her chapter "Genesis" Mrs. Eddy refers specifically to "the divine infinite calculus." "Incorporeal" and "supreme"are not really absolute in the purest sense.

I am talking now in the realm of Christian Science. The Word is that process of thought which leads you out of corporeal sense into an understanding of God, but the Christ is something very different. The Christ is essentially "divine," which means "of the nature of God," and refers to Principle's own translation of itself. In Christianity we begin to use this translation, to demonstrate it as "supreme," and that leads us to the wholly positive sense of Science as "infinite." And so in Christian Science the Word and Christianity are not of the same significance as the Christ and Science.

As you go further and you ascend the scale of being to the "city of our God" and to the "city foursquare," then your sense of these values also begins to rise. Both the Word and Christianity take on a deeper and more positive significance, but in Christian Science the two terms which are really positive, fundamental, and essential are the Christ and Science.

The Divine Calculus Rejected in Jesus' Time

I want to read you an extract from John's Gospel to show you how clear this demand is that we accept the divine calculus, and how that demand is sometimes rejected by human thinking. "Then said they unto him, What shall we do, that we might work the works of God?" I don't believe we shall ever "work the works of God" until we understand the calculus of the Word, the Christ, Christianity, and Science, each in its own essential nature. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave

them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;"—Moses was only able to give a sense of the Word;—"but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." The bread of God is something that comes from Principle itself.

"Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jesus knew that all that he was manifesting was from God; it was not arriving at God, it was from God. ". . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Unless the impulsion is from the Christ, you don't come to the Christ. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6: 28–35, 37–39).

Unless the impulsion is from the Christ, you will find yourself in the Word going just so far and no further. You will find yourself in the state of thought so often symbolized in the Bible by the "three and a half," that is, you will have a sense of Mind, Spirit, and Soul, and a sense of Principle from the aspect of Soul, but you won't go any further, and all you will have will be a relative sense of God. You must go on to the pinnacle of the calculus, which is fundamentally the Word of Life; Christ, Truth; Christianity, divine Love; and Science, divine Principle, Love. Unless you do go on to that fundamental calculus of reality, you won't really begin to demonstrate divine Principle, Life, Truth, and Love.

Listen to this: "It is written in the prophets,"—Jesus had just said that the Word (Moses) would not really accomplish anything; but the prophets illustrated the Christ, and it is the prophetic writings which are forcing us to these conclusions. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6: 45). Mrs. Eddy says, "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S. & H. 496: 15–19). Only the Christ will do that. Until you have touched the hem of the Christ, until seeking has become finding in your thought, you will have no real demonstration. As the translation of divine Principle, Life, Truth, and Love, begins in your thought, you arrive at Christianity, which

brings true demonstration, and then finally you arrive at Science, at Principle, Life, Truth, Love, and Principle, Soul, Spirit, Mind. Up to the point of Science you are dealing with a sevenfold symbolism, but in the realization of Science itself you are dealing with a fourfold symbolism. As your thought touches in any measure the Science of the Word, the Christ, Christianity, and Science, immediately you begin to think in terms of the infinite calculus, and no longer in terms of the days of creation. A cultured musician doesn't think in terms of seven notes, but in terms of the musical calculus of tone, rhythm, melody, and harmony. A mathematician doesn't think about digits only, he thinks about addition, subtraction, multiplication, and division.

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" When thought grasps the fact that everything is from God and is in God and of God, then the Son of man has ascended "up where he was before."

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him" (John 6: 46–50, 60–66).

Many Christian Scientists have never faced up to the fact of real Science and of a divine infinite calculus. But if we are going to succeed in what we are doing, we've got to be spiritual and scientific thinkers, and that means being unceasingly progressive. There may be many people who are coming fresh to the study of Science, and of course it is necessary to show them the days of creation and the synonymous terms for God, but those of us who have been studying for years must now devote ourselves to gaining an understanding of the Word, the Christ, Christianity, and Science, so that these become perfectly definite to us. We can't any longer sidestep the issue. If we do, we shall be lost. The Bible story we have seen so far has been in the main the story of "Moses," the story of the Word, but now we

come to the prophets and the prophets were telling the story of the Christ. When the prophets gave us what we call the days of creation, that was not just seven days, it was the completeness of the divine system, it contained the calculus of Life, of Truth, of Love, and of divine Principle, Love, and that is what we need now to familiarize ourselves with.

Christian Science, Absolute Christian Science, and Divine Science in "The Apocalypse"

I want to show you how Mrs. Eddy develops this sense of the divine calculus in her chapter called "The Apocalypse," in "Science and Health," also how she leads thought from Christian Science through absolute Christian Science to divine Science, and then down again through absolute Christian Science to Christian Science. She begins by speaking of that which merely *prefigures* divine Science. "This angel or message which comes from God, clothed with a cloud, prefigures divine Science" (S. & H. 558: 9–10). The Word is always clothed with a cloud. Darkness is upon the face of the deep, and God says, "Let there be light."

Then Mrs. Eddy takes the wonderful twelfth chapter of Revelation and she shows the divine way of handling the belief of evil, bringing thought to the point where it can say, "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,—that sin is to be Christianly and scientifically reduced to its native nothingness"—that is, through Christian Science. "Love fulfills the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death" (S. & H. 572: 3–6, 12–17).

At this point Mrs. Eddy introduces absolute Christian Science as the vision of the "new heaven" and the "new earth," in which there is a "cessation of death, sorrow, and pain" (S. & H. 573: 27). She writes, "This is indeed a foretaste of absolute Christian Science" (S. & H. 573: 28). Then she goes on to interpret the supreme symbol of the twenty-first chapter of Revelation—the "city foursquare." Her comment on verse 9 reads: "This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the 'New Jerusalem, coming down from God, out of heaven,' . . . Note this,—that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted

the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing. Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." Mrs. Eddy now shows that the scientific annihilation of evil leads to the vision of the New Jerusalem, which is the highest Scriptural symbol of the infinite One which men call God.

So she continues: "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea.' " When we see Love wedded to its own spiritual idea—encompassing it—when we see the idea embosomed in divine Love and we recognize that being is just one and that that One is infinite, then that is the marriage feast. "Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (S. & H. 574: 10–14, 19–6).

Now she describes the "city foursquare," which, as I have said, is the highest symbol of Science which the Bible gives. At first Mrs. Eddy didn't interpret the twenty-first chapter of Revelation in her textbook. There is a lovely story told of how when Dr. Eddy passed away she was very deeply grieved. She went away with some of her friends, and they didn't seem able to comfort her. Then one day she called them to her and said, "I have found my husband." She had put into her textbook her commentary on the twenty-first chapter of Revelation. The "city foursquare" had shown her what marriage really is—the unity of Principle and its idea.

So, having led thought in "The Apocalypse" through Christian Science, which shows how to deal scientifically with error, to the vision of the "new heaven and new earth," which "is indeed a foretaste of absolute Christian Science," she now brings you to the "city foursquare," of which she says: "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science"—that is, the beginning and the end of divine Science. "The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is 'a city which hath foundations.' The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science; 'and the gates of it shall not be shut at all by day: for there shall be no

night there.' This city is wholly spiritual, as its four sides indicate" (S. & H. 575: 7–21).

When you begin to touch those four sides, you begin to touch the purely spiritual. You then turn completely away from all that is material and you begin to contemplate ultimate values—"the light and glory of divine Science."

Next, Mrs. Eddy goes on to speak of the gates of the city, which she calls "The royally divine gates." "As the Psalmist saith, 'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.' It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;"—a symbol of the state of thought which sees that from everlasting to everlasting God is forever revealing Himself, and which no longer believes in a relative process of seeking God. The Word has ceased to be seeking, it has become revelation, it is subjective;—"eastwards, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;"—at this point thought really begins to accept the Christ-idea, through divine translation. Remember, Mrs. Eddy is here speaking from the standpoint not of the "city foursquare" itself, but of its gates;—"southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union;"—that which "binds human society into solemn union" is divine reflection, by which every idea reflects every other;—"westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony. This heavenly city, lighted by the Sun of Righteousness,"—and Mrs. Eddy defines "Sun" as "The symbol of Soul governing man,—of Truth, Life, and Love" (S. & H. 595: 1–2), typifying the Christ-idea—"this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness,—reached St. John's vision while yet he tabernacled with mortals" (S. & H. 575: 22–7). So through that symbol of the gates thought is led into the "city of our God," into absolute Christian Science with its four cardinal points.

Before her description of the "city foursquare" Mrs. Eddy gives the very highest sense of the Lamb's wife in divine Science. She writes, "behold the Lamb's wife,—Love wedded to its own spiritual idea;" when thought sees that being is one, that cause and effect are inseparable, and that Principle and its idea is forever one, at that point it beholds the Lamb's wife. Before her description of the "city of our God," she gives the sense of the Lamb's wife in absolute Christian Science. So we read, "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality

reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation" (S. & H. 577: 4–11). You can't ever wipe out God's creation. The Lamb's wife will present it to you in all its perfection.

Then follows the description of the "city of our God." "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love;"—the Word has now risen beyond the terms Mind, Spirit, and Soul, it is just the Word of Life, Truth, and Love;—"second, the Christ, the spiritual idea of God;"—in her writings Mrs. Eddy symbolizes the Christ-idea through the combination Truth, Life, and Love;—"third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history;"—Mrs. Eddy indicates pure Christianity by the two terms Life and Love;—"fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar"—this she indicates by the combination Truth and Love, symbolizing the idea forever embosomed in divine Love. "This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without,"—that is, the gates of the "city of our God" open "both within and without." First of all, you ascend from absolute Christian Science to the "city foursquare" where the gates are ever open, because the vision is always subjective; but when thought descends from the "city foursquare," to the "city of our God," then the gates open "both within and without, for all is good, and nothing can enter that city, which 'defileth, . . . or maketh a lie' "(S. & H. 577: 12–27).

Remember, divine Science, the "city foursquare," is the climax of everything. It is the "city of the Spirit," and Spirit means order. It is essentially an ordered city, or it would not be the "city foursquare," but it is the height, the pinnacle, of all divine symbolism, and that which leads you to it is the bride, the Lamb's wife, showing the complete unity of Principle and its idea—"Love wedded to its own spiritual idea." That is the revelation which "will destroy forever the physical plagues imposed by material sense;" there are no physical plagues in the "city foursquare." When you return to the "city of our God," thought once again enters the realm of absolute Christian Science, where you scientifically demonstrate spiritual values.

Finally, Mrs. Eddy brings you down once more to Christian Science. She ends the chapter: "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by

the great apostle, for his vision is the acme of this Science as the Bible reveals it. In the following Psalm one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity" (S. & H. 577: 28–3). Then she gives the twenty-third Psalm, which embodies perfectly the seven tones of Mind, Spirit, Soul, Principle, Life, Truth and Love. And so, through the seven days of creation, she brings the vision of divine Science right down to human apprehension.

You can see now the value which Mrs. Eddy set on the "city foursquare." Up to the present we have been dealing mainly with a sense of the Word, which is only one of the aspects presented by the days of creation. Let us remember that the symbol given in the first chapter of Genesis is not only the days of creation in their unfolding aspect of the Word, but it is those days as illustrating the synonymous terms for God which were divinely revealed to Mrs. Eddy, and the way these blend in the divine infinite calculus.

And so it is essential that we arrive at this "city foursquare." Our first sense of it is Christian Science, through which we learn how to uncover sin, disease, and death. Then our thought rises to absolute Christian Science, where we learn to demonstrate absolute values—the "new heaven" and the "new earth." Finally we arrive at the "city foursquare" itself, where thought recognizes that there isn't anything going on at all but the infinite One—"Love wedded to its own spiritual idea." When we begin, in Christian Science, we seem to have what we need most at that point—a sense of seeking, finding, and using God, until we come to some sense of being like God. But that is, in a measure, relative, because the fact is that "Beloved, now are we the sons of God." You have never been anything but God's idea, and there is never in all the world anything going on but God and God's idea.

Distinguishing the End from the Means

Now, that sense of reality which comes to us through the symbolic terms for God of Mind, Spirit, and Soul is invaluable in the approach to God, and we mustn't in any way discard it as unnecessary. Even when we ascend to the "city foursquare," so long as we are in the human we must return to use that process. But we must never stop there. We must not become so enthused about the days of creation, or the synonymous terms for God, or even about the calculus of reality as "incorporeal" and "supreme," that we regard those as ends

in themselves. What we must do rather is to keep our thought fixed on this calculus as both "divine" and "infinite."

Then, as thought grows, the Word ceases to be a process of seeking, but becomes a process of infinite revelation forever going on from God. Thus we arrive at absolute Christian Science, at the "city of our God," in which the Word becomes Life, Truth, and Love. That Life is fatherhood or the creative sense; that Truth is the Son, the idea; and that Love is motherhood, or the conceptive sense. So what you really see there is the fact, in absolute Christian Science, of the one infinite Principle forever saying, "I am Life, the infinite cause, the infinite Father; I am Truth, the infinite effect, the infinite Son; I am Love, the infinite Mother, the infinite conception." There are four cardinal points in the "city of our God," and here the Word and Christianity take on a much higher and more absolute significance.

Then, in the "city foursquare," which is the highest symbol, the Word becomes just Life, the one divine fatherhood; Christ becomes just Truth, the one divine sonship; Christianity becomes just Love, the one divine motherhood; and Science becomes divine Principle, Love, because Principle includes all terms for God, and Love "imparts the clearest idea of Deity" (S. & H. 517: 13–14). Only at that point do you see Principle completely and entirely fufilled.

Accepting "the Divine Infinite Calculus"

I am not trying to force these things on you, I am trying to prove them to you from the Bible. I think those disciples of Jesus turned back because they wouldn't accept Science itself, and Science itself demands a four-dimensional calculus of Life, Truth, Love, and divine Principle, Love. They wouldn't rise to that at all, and so they just turned back. They were seeking, they were willing to listen, and, as Mrs. Eddy says, Jesus was "always leading them into the divine order" (Ret. 91: 19–20). But order doesn't involve just the seven days of creation. Divine order is infinite, there isn't any end to it at all. There is no end to order in music or mathematics. In mathematics you have four basic processes of addition, subtraction, multiplication, and division; but look at the endless categories in which those processes enable you to use your symbols.

And so to each one of us these four divine orders, this four-dimensional calculus which brings out the infinite blendings of the ideas of Deity, must become as clear as they were to Mrs. Eddy. If you open her textbook anywhere, you can see that there is constant blending of the synonymous terms for God in endless combinations, and we shall never really understand her book until these four orders

do begin to become definite to us. We began with the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, and we learnt something about it, and we gained a very clear sense of it. But now we have come to the point where the prophetic writings are forcing on us the order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. In that order, which is essentially *from* God, we are beginning to see that the only thing going on is the infinite One, forever translating itself as an infinite calculus of divine ideas, as the truth about you and me and everybody and everything.

So our thought must progress. The time has come when it must rise to an understanding of the fact that Christ is "the divine message from God to men" (S. & H. 332: 10). As we begin to touch the hem of that Christ, our thought will naturally glide into Christianity and we shall experience the healing we should, and it will be perfectly natural and spontaneous. You cannot blend the infinite tones of infinity without the four-dimensional infinite calculus any more than you can compose music without the musical calculus of tone, rhythm, melody, and harmony. From now on I am going to expend a good deal of my effort on impressing thought with this four-dimensional calculus which, as it rises, eventually becomes the "city foursquare." When you reach the "city foursquare" and you grasp the fact of the divine One and you know how to use that symbol, you will come down to the "city of our God," and then down even to Christian Science. Thus you will be able to say with Mrs. Eddy, "The writer's present feeble sense of Christian Science closes with St. John's Revelation . . . for his vision is the acme of this Science as the Bible reveals it."

I want you to think a lot about this, because I believe that this progressive step is absolutely essential. The fact of the matter is that until you touch the Christ you won't heal conclusively, and the minute you touch the Christ, you have touched Truth operating as Spirit, which is the calculus of reality. Then immediately your thought glides naturally into Christianity, and the result is real healing. Christianity is the basis of healing and it makes it perfectly natural and perfectly spontaneous.

So there are two facts we have got to face if we are to succeed in presenting Science to humanity. The first is that the Word in Christian Science, to which we have been giving a lot of time and thought, is invaluable, but that it must melt into the Christ, so that we are no longer just seeking God, but the Word becomes revelation and the Christ becomes the activity of divine Principle eternally translating itself. The second is that we must never be content until we heal and heal well. We must not be content until Christian Science uncovers to us the falsity of sin, disease, and death. Then

we shall be able to open the seven seals of error, and in dealing with those seven seals we shall be able to enter the "city of our God," and so help mankind truly in its great universal problem.

An Extract from the Century Bible

Now let's consider the Book of Amos. First I want to read you an extract from the Century Bible about Amos. Remember, he prophesied early in the prophetic period, just before 750 B.C., when the fact of the Christ hadn't really become permanent and definite, although it was latent in thought.

> The book of Amos is the earliest prophetic writing which has come down to us. It is a pity that in our Canon it should follow Joel, which is probably the latest, and Hosea, a contemporary who developed the message and teaching of Amos. The book is compact, connected, and authentic. Some twenty-six verses have, on various grounds, been suspected as later insertions, but the bulk of the book is unquestioned as an autograph document from the middle of the eighth century B.C. It is therefore an invaluable starting-point for understanding the literature of the Old Testament—a fixed, historical fact shedding light on other writings which are less certain.
>
> Who Amos was he tells us himself, i. I, vii. 10–17, which is autobiographical. A herdsman and dresser of sycomores, born at Tekoa, seven miles south of Bethlehem in the Southern Kingdom, . . . entirely unconnected with the prophetic schools of the time, he was sent by the call of God to prophesy to the Northern Kingdom of Israel.

There was the touch of the Christ. He was called by God—the Christ translated itself to him.

> Thus while he starts from Zion (i.2) his ministry culminates at the rival shrine, the royal sanctuary, Beth-el (vii. 13) . . .
>
> What distinguishes Amos, therefore, is the burning ethical zeal of his denunciations of the vices and the oppression which prevailed in the king's court and among the self-satisfied nobles. It was Amos' startling message, that Yahweh would visit the sins not only of the surrounding peoples, which Israel was well pleased to hear, but of Israel itself. The false notion that the covenant with Israel was independent of the moral obedience to the law of Yahweh was swept away. The thunder breaks over the head of the devoted nations (chs. i–ii. 4), and then it breaks with a still louder peal over Israel (ii. 6–16). 'You only have I known of all the families of the earth: *therefore* will I visit you'—that is the surprising revelation of the book; that constitutes its eternal value in the history of the kingdom of God . . .

Amos is the realist among prophets, the man of the people who 'into politics brings facts, into religion vision' (Prof. G.A. Smith). He is like a modern socialist reformer. Indignant over the wrongs of the poor, he has no pity for the oppressor. The element of love is wanting. He hardly calls men to repentance; he is engaged in the denunciation of doom. Only in one brief vision at the end, which seems out of relation to the rest, the rigour relaxes, the voice softens, and the promise of restoration and blessing struggles up like a late winter dawn. Such is the remarkable figure with whom the written prophecy of Israel begins. This prophet did not derive his message from the law; though the Book of the Covenant (Exod. xx) was published, and the ethical basis of the national life therein expressed was by him presupposed . . .

His message came from his own conscience, moved and enlightened by the Spirit of God. He castigated the outrages of nobles, merchants, kings and priests, by the moral sense which was common to him and to all Israel. But in the clearness of his conviction God led him to enunciate two truths which the people of his time were ill prepared to receive, and these two truths constitute the originality of the prophetic message, and place Amos among the great teachers of religion in the history of the world. They were:—

1. National privilege carried with it no immunity from Divine punishment. Nay, the more surely a people is God's, the more surely will He chastise their sins.

2. The ceremonial of religion had no power to propitiate or to bind the Most High. God is righteousness; the two terms are identical (v. 6, 14). Apart from justice and righteousness, all the elaborate devices of religion would be of no avail (v. 21) . . .

To see Amos at his height of grandeur one must see him confronting alone the priest Amaziah, at some great assembly round the king's sanctuary of Beth-el (ch. vii). First we have the gist of his preaching in Israel, and then the scene on that great day when the official priest denounced the unofficial prophet, very much as the priests assailed our Lord in a later day. That is the climax, and the autobiographical passage gives a vivid historical reality to the book.

Amos was a real character, he was true to God and to himself. He spent his early days near Jerusalem, in the Southern Kingdom of Judah, but he went up to the Northern Kingdom to prophesy when Jeroboam II was enjoying a very prosperous and successful reign. There was mental stagnation in Judah, so he went to Beth-el and told them that king Jeroboam would be slain, and that the kingdom would be taken into captivity, which is what actually happened about forty years later in 721 B.C. Humanly speaking, it was a very brave and daring thing for Amos to do, but he had no fear.

Although Amos undoubtedly felt the touch of the Christ, it is evident that his message was predominantly in the Word sense of

things. The sense of the Christ which we have seen so clearly in II Kings had not yet developed, and does not appear in the Book of Amos, which is laid out according to the seven tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The Light of True Conquest: Mind

Amos begins with the tone of *Mind*, which we have epitomized like this: The lust of conquest is uncovered in a sevenfold manner through the true desire to conquer evil. He uses seven specific illustrations to uncover the lust of conquest.

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem"—Mrs. Eddy makes a statement which really has exactly the same sense as that, she says: "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear"—you can hear it even if you seem to be surrounded by animal magnetism. "It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,—made manifest in the destruction of error" (S. & H. 559: 10–16). We have learned how to handle those seven so-called tones of evil through an understanding of the days of creation; we have learned it thoroughly, and we do it consistently. "And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither" (Amos 1: 1, 2). The shepherds always inhabited the lowland, and Carmel was the mountain, so Amos is symbolizing the fact that the "voice of Truth" will be heard at all points from the lowest to the highest level of thought.

Amos now begins to uncover the lust for conquest, which was rampant at that time, and he symbolizes this in a sevenfold manner. He uncovers it through Mind, which always brings the true desire to conquer evil. The seven symbols which he uses to symbolize the seven basic phases of error are Syria, the Philistines, Tyre, Edom, Ammon, Moab, and Judah. Judah is included in the seven symbols he uses, but the main message of his book is addressed to Israel.

"Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron" (Amos 1: 3). Amos begins each of these seven illustrations in a similar way.

The "three" and "four" together were evidently a well-known symbol (see Pro. 30: 15, 16, 18, 19). Mrs. Eddy gives the scientific sense of the "three" and the "four" when she says: "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence"—the "three"—"in matter, electricity, animal nature, and organic life,"—the "four,"—"who will deny that these are the errors which Truth must and will annihilate?" (S. & H. 450: 29–2). Those are the "three" and the "four" to which Amos is referring, as we know them in Christian Science.

"But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord" (Amos 1: 4, 5). He is uncovering the lust for conquest all the time, and showing that in the end it will inevitably be confounded.

Then he goes on and considers the transgressions of the Philistines (Gaza was one of the five cities occupied by them at that time), of Tyre, of Edom, of Ammon, of Moab, and of Judah.

Now, what is the difference between Amos' statement of the seven phases of evil and the means of destroyng them, and Mrs. Eddy's statement? Merely a difference in idiom, that's all. Amos says: "The Lord will roar from Zion, and utter his voice from Jerusalem." Mrs. Eddy says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' " Amos typifies Truth as uncovering the error in a sevenfold manner, whilst Mrs. Eddy says that Truth "arouses the 'seven thunders' of evil." They are both symbolizing that which Christian Science shows us: how to handle the claims of animal magnetism in their entirety through an understanding of the operation of the days of creation.

The tone of Mind ends with Chapter 2, verse 5, and it shows how, through Mind, the lust to conquer was handled in a sevenfold manner; through the true desire to conquer evil the days of creation operated.

Symbols Change, Basic Ideas Unchangeable

You remember that Martin Kiddle, in his book, "The Revelation of St. John," says that all the symbols used in the Bible were well known to the people at the time of writing, they used them frequently and lived with them, but their meaning has since been obscured and is lost to our age. We know today that the basic symbols used in the Bible came from the Chaldeans, who were mathematically and astrologically minded. The symbol of the infinite One, the pinnacle

of being, originated from the great First Cause; the "three" of Life, Truth, and Love originated from the sun, moon, and stars; the "four" of the Word, the Christ, Christianity, and Science originated from the north, east, south, and west; the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, and Love, the numerals of infinity or days of creation, originated from the seven planets known at that time; the "ten," symbolizing the application of the "seven" to the human through the analysis, uncovering, and annihilation of error, probably originated from the ten fingers, which touch and handle things; and the "twelve," the demonstration of Life, Truth, and Love through the Word, the Christ, Christianity, and Science, originated from the twelve signs of the Zodiac.

The prophets accepted these symbols and used them in their illustration of spiritual facts, just as we today use the symbols of the seven synonymous terms for God, of the Word, the Christ, Christianity, and Science, of analysis, uncovering, and annihilation, and so on, when we write about God. We use symbols to suit our own age in our illustrations of spirituality, just as the prophets used symbols adapted to theirs. So the symbolism has changed, but the basic ideas have remained.

The Trespasses of Israel: Spirit

Now we come to the tone of *Spirit*, in which Spirit analyzes and destroys all impurity and greed, separating the chaff from the wheat. Here Amos considers the transgressions of Israel herself, giving a perfect sense of the tone of Spirit.

"Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek:"—that all happened because they were handled by animal magnetism:—"and a man and his father will go in unto the same maid, to profane my holy name:"—greed, impurity, and the lusts of the flesh, which are all opposed to Spirit:—"and they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god" (Amos 2: 6–8)—adulteration, the opposite of the purity of Spirit.

"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks;"—the opposite of the strength of Spirit;—"yet I destroyed his fruit from above, and his roots from beneath"—only the fruit of Spirit is truly substantial. "Also I brought you up from the land of Egypt,"—a sense

of progress and development,—"and led you forty years through the wilderness, to possess the land of the Amorite"—"forty" symbolizes the calculus of Spirit applied to the human. "And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord" (Amos 2: 9–11). The Nazarites were originally consecrated to purity, and the origin of the word is a verb meaning "to separate."

"But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. Behold, I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: neither shall he stand that handleth the bow;"—remember that the rainbow with its seven colours was the symbol of God's promise to Noah. Only an understanding of the seven days of creation and what they mean will enable you to "stand" against error, and if you attempt it in any other way you will fail;—"and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord" (Amos 2: 12–16)—no sense of the substance of Spirit.

That ends the tone of Spirit, which gives a very clear sense that Spirit analyzes and destroys all impurity and greed, separating the chaff from the wheat. Here we are seeing the claims of sin, disease, and death being uncovered through the operation of Christian Science. In absolute Christian Science there is a cessation of sin, disease, and death, and so we reach divine Science, where there is just the infinite One and its infinite interpretation.

INTERVAL

Some Aspects of Today's Outlook

The study of Science is going on in many places now, and nothing can hold it back; but we must go a step higher and see that we don't really have to use God, we only have to be Godlike and so let God use us. We must think *from* God (which is true reflection), and then the idea of Science will be a flood-tide. When we have learned to think on that basis, we shan't "eat manna in the wilderness," we shall eat of the bread of Life. If each one of us is faithful, then there is no doubt whatever about the outcome, because we are concerned with Science. But I can see that we shall have to do what we did

when we began to understand the days of creation: we shall have to get down to the study of our two textbooks. We shall have to pore over them until we understand the tones of the Word, the Christ, Christianity, and Science. If we do that, we shall begin to think in terms of the Word, the Christ, Christianity, and Science, and then the days of creation will become clearer than ever to us, and they will assume an importance and a brilliance which we haven't yet glimpsed.

Mrs. Eddy says, "Study thoroughly the letter and imbibe the spirit" (S. & H. 495: 27–28). We must do both those things. The Bible and the Christian Science textbook are God's way of speaking to the world today, and those are the two books which we must study. Remember, when Mrs. Eddy speaks of them, she puts the Bible first and the Christian Science textbook second, she does not speak of them as "the Christian Science textbook and the Bible." If anyone imagines that he can understand Science without understanding the Bible, he will have to wake up to his mistake. It is the Bible which is forcing on us the inevitability of the divine infinite calculus, and as we gain an understanding of it we shall have demonstration, and that will lead us into the realm of reality, where Life, Truth, and Love have dominion. That doesn't mean that Mind, Spirit, and Soul will lose their importance, but Life, Truth, and Love will show us the essential nature of God. Fundamentally, God is Principle; the *essence* of God is Life, Truth, and Love; and the nature of God is when this essence is regarded from the aspect of Mind, Spirit, and Soul. The name of God is Principle, which includes all the synonymous terms for God (see My. 225: 21–22, 29–30).

Isn't this study of the Bible wonderful? All these ancient writings, which have been counted as useless, and of which men have said. "We feel that we should accept this because it is the record of the Scriptures, but we don't know what it means," are today coming to life. Because we understand the fundamental "root-notions" of reality—the days of creation, the synonymous terms for God, the Word, the Christ, Christianity, and Science—these writings are living things to us, they are comforting us, strengthening us, healing us, helping us to help mankind, and they are giving us something definite which we can understand, explain, and demonstrate.

Punishment for Israel's Transgressions: Soul

Now we come to the tone of *Soul*, which we have epitomized like this: Soul destroys the tares and gathers the wheat into the barn. There must be constant translation from the human to the divine.

In the Word order, Soul demands constant translation from the human to the divine. Mrs. Eddy speaks of that when she says: "Metaphysics resolves things into thoughts and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16). The translation which is all-important is the forever translation from the divine to the human, the translation of the divine ideal to the point of infinite individual spiritual ideas, because it is that Christ translation which brings about the change from the human to the divine.

The tone begins at Chapter 3: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt"—it was in the third thousand-year period of Soul that the children of Israel departed from Egypt—"saying, You only have I known of all the families of the earth:"—a wonderful sense of identity:—"therefore I will punish you for all your iniquities"—penalty and punishment are both the opposite of Soul. "Can two walk together, except they be agreed?"—identity is the spiritual agreement of God and man. "Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?" (Amos 3: 1–4). In those illustrations there is the sense of a lack of identity. Identity, remember, means "absolute sameness" in nature and in quality. They also illustrate a lack of the rule of Soul, and they remind me of the false sense of God which men have had. Amos might have said, "Shall a man talk about God and yet know nothing, or pray and not be answered?"

"Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?"—a sense of rising and falling, indicating a lack of the balance of Soul. "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" (Amos 3: 5, 6). That gives a sense of complete lack of definiteness, and of there being no purpose or result to anything.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" (Amos 3: 7, 8). There is a glimpse of the Christ. Mrs. Eddy's definition of "Prophet," you remember, reads in part: "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4–5). Every now and then Amos glimpses the Christ-idea, although his book is laid out according to the Word order. Later on he says to Amaziah the priest, "I was no prophet, neither was I a prophet's son . . . And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7: 14, 15), giving a clear illustration of the operation of the Christ.

In verses 9 to 11 you see the uncovering of sin, and the rest of

Chapter 3 gives the sense of Soul burning the tares. Remember, this was written at a time of great prosperity and luxury, of which Amos foretold the end.

Then, in Chapter 4, Amos turns his attention to the women, whom he calls the "kine of Bashan," because they were the cause of all the oppression in Israel, owing to their unending demands on their husbands. He says to them: "And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord" (Amos 4: 3)—he was likening them to cows, who don't think for themselves, but just follow the cow in front. That bears the stamp of ordinary religion, which expects you to do just what you are told.

"Come to Beth-el, and transgress; at Gilgal multiply transgression;"—those were the two main "high places" where they worshipped idols;—"and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God" (Amos 4: 4, 5).

That ends the tone of Soul, which shows that Soul inevitably destroys the tares and gathers the wheat into the barn. There must be constant translation from the human to the divine.

"Prepare to Meet Thy God": Principle

Now we come to the tone of *Principle*, which shows this: Disobedience to the one divine Principle robs man of his birthright, unity with God. In the Word, Principle gives the tone of "gathering together" into one, a sense of "returning" to Principle.

"And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord"—that sense of separation from Principle, or disobedience to Principle, is the main theme of this tone. "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered" (Amos 4: 6, 7). You remember that Mrs. Eddy associates "rain" with Principle: she speaks of the "infinite Principle" as being "the father of the rain" (see S. & H. 257: 15–21). The rain gives the sense of Principle interpreting itself. Remember, in that part of the world the rain played a very great part in the welfare of the people; they were absolutely dependent upon it, and so it was a real and wonderful symbol to them.

"So two or three cities wandered unto one city, to drink water;

but they were not satisfied: yet have ye not returned unto me, saith the Lord" (Amos 4: 8). When we have begun to understand the nature of God as Mind and Spirit, and perhaps as Soul—"two or three cities"—and we only *wander* towards Principle, instead of definitely *returning* to Principle, then we aren't satisfied, because we don't see that Principle demonstrates itself.

Remember, Mind is a term for God which shows you the way of creation, it is the beginning of something; Spirit is a term for God which shows you the way of development; and Soul is a term for God which shows you the way of definiteness. But "God is what the Scriptures declare Him to be,—Life, Truth, Love" (S. & H. 330: 19–20), and until we understand divine Principle, Life, Truth, and Love, we shall never arrive at the finality of Science.

Amos then interprets all Israel's misfortunes as signs that she has been disobedient, and should have "returned" to the Lord. "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel" (Amos 4: 12). The situation would become so desperate that Israel would eventually be forced to return to the Lord. Amos is saying, in effect, "Come face to face with Principle, which demands absolute obedience, absolute honesty, absolute sincerity, and which brings system and Science. That is the only way to avoid destruction."

Then he ends the tone with a short sevenfold sequence: "For, lo, he that formeth the mountains,"—the creative Mind,—"and createth the wind,"—*pneuma*, or Spirit (see S. & H. 598: 1–5),—"and declareth unto man what is his thought,"—the definiteness and translation of Soul,—"that maketh the morning darkness,"—the opposite of the infinite light of the fourth day of creation,—"and treadeth upon the high places of the earth,"—the exaltation of Life,—"The Lord,"—the completeness of the sixth day of creation,—"The God of hosts, is his name" (Amos 4: 13)—the universal sense of Love.

There the tone of Principle ends. It illustrates that disobedience to the one divine Principle robs man of his birthright, unity with God. The climax of that tone is: "Prepare to meet thy God." The world used to think that you met God when you died, but the only way that you will ever "meet" God is through demonstrating your unity with Principle.

The Christ Washes Away Mortality: Life

Then we come to the tone of *Life*, which we have epitomized like this: The destruction of materiality is inevitable, and it is washed

away by the "pure river of water of life." You will see here two distinct tones, first, that of the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy;" and second, that of the fifth statement of the Commandments, "Thou shalt not take the name of the Lord thy God in vain."

"Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up"—a total absence of the resurrection of Life. "For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel"—the reverse of abundance and multiplication. He is bringing out the true sense of abundance which comes with the individuality of Life, by uncovering the false sense. "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el" (Amos 5: 1–6). He mentions the "house of Joseph" there, and you remember Mrs. Eddy's definition of Joseph, which reads in part: "pure affection blessing its enemies." That has the same tone as the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy."

"Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion,"—the "seven stars" are the days of creation identified,—"and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name" (Amos 5: 7, 8). In the fifth day of creation, you remember, the waters brought forth abundantly, but here the "waters" of mortal mind are bringing forth manifold transgressions.

"For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right"—the gate is a symbol of the way of Life, and so this means that the sins of Israel turned her aside from the way of Life. "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph" (Amos 5: 12, 14, 15). There you have the tone of love, which Mrs. Eddy gives as the fifth term in the third degree of the "Scientific Translation of Mortal Mind" (S. & H. 116: 1–3).

It is love for the spiritual idea which enables us to give up mortality in order to gain Christ and so help humanity. John defines that love when he says: "Greater love hath no man than this, that a man lay down his life for his friends."

In verses 16 to 18 Amos again emphasizes the necessity of laying down the mortal concept. When you reach the fifth period, which was the period of Jesus' ministry, it forces you to lay down the mortal. The minute you touch divine Principle, it begins to manifest itself as Life, and you have touched the beginning of the Christ order, the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and before that impulsion you are bound to lay down the mortal, you can't avoid it. But if you accept and welcome the Christ-idea, it will lay down the mortal for you; in fact, that is the only way in which you can lay down mortality.

"As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him"—he is illustrating the hopelessness of mortality."Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (Amos 5: 19, 20)—the "day of the Lord" is the day of Life.

In the next few verses Amos quite openly says how he despises Israel's false worship. Just imagine his courage. He went to Beth-el, which was the centre of worship in the Northern Kingdom, where they sacrificed to idols and worshipped the golden calf, and he told them that the whole religious system was utterly rotten.

Then he gives a wonderful, positive sense of Life when he says: "But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5: 24)—the "pure river of water of life."

Chapter 6 goes on with this sense of the need to lay down the mortal concept. Verse 9 reads: "And it shall come to pass, if there remain ten men in one house, that they shall die"—Life demands a more exalted sense of government than the common conception of the ten Commandments, and so even they must "die." "For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts . . . But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness" (Amos 6: 11,14).

In that tone of Life, which finishes at the end of Chapter 6, Amos shows that if you adhere to Principle, then it will by its very nature begin to operate as Life, the Christ translation will begin to come "to the flesh to destroy incarnate error," and it will do so irresistibly. If we begin to understand the divine infinite calculus and we touch the hem of Life, Truth, and Love, and we gain some sense of absolute

Christian Science, then that in us which is unlike the Christ is bound to disappear. All the way through the tone of Life, the prophet is illustrating that the day of Life brings immortality to light, and that that means desolation to the darkness of mortality.

The "Grass," the "Fire," and the "Plumbline": Truth (1)

Now we come to the tone of *Truth*, in which Amos uncovers the vanity of mortal mind.

Amos first gives three symbols: the "grass," symbolizing the Word; the "fire," symbolizing the Christ; and the "plumbline," symbolizing Christianity. Verses 1–3 show that the "grass," or the Word, is the beginning, and if, when you cut it, you let it wither instead of gathering the "mowings," then it is of no value to you, and it is eaten up by "grasshoppers." Verses 4–6 illustrate the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Amos says: "the Lord God called to contend by fire, and it devoured the great deep"—the great darkness of mortal mind. But he also shows that the Christ is of no value if it isn't understood.

Verses 7–9 give the illustration of the plumbline: "I will set a plumbline in the midst of my people Israel"—Christianity, or Christian Science, brings order and system and Science. Mrs. Eddy says: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31–1). That system is the "plumbline," and it is comprised of the essential symbols of the "one," the "three," the "four," the "seven," the "ten," and the "twelve." Verse 9 illustrates the operation of that system in overcoming sin, disease, and death: "And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

Amaziah's Charge and Amos' Reply: Truth (2)

Amaziah, the priest, informs Jeroboam of Amos' prophesies. He sends to the king and says: "For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Then he turns to Amos and tells him to go to Judah and prophesy there, but not to remain at Beth-el, "for it is the king's chapel and it is the king's court" (Amos 7: 11, 13).

"Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer

of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel"—he says there that it was the Christ which was operating through him, and so he couldn't disobey the call. He goes on: "Therefore thus saith the Lord; Thy wife shall be an harlot in the city,"—Amaziah's "wife," his ideal, was a harlot, because he was wedded to a false theology,—"and thy sons and thy daughters shall fall by the sword,"—the ideas of that theology would be destroyed,—"and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (Amos 7: 14, 15, 17)—Christian Science forces the abandonment of all false beliefs.

In Chapter 8 Amos goes on to foretell the destruction of all that is unlike Truth. He likens mortal mind to "a basket of summer fruit," which seems to give temporary pleasure, but is soon used up. The whole tone of the chapter is epitomized in Mrs. Eddy's statement: "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9).

In that tone of Truth, which finishes at the end of Chapter 8, Amos uncovers the vanity of mortal mind, and shows its inevitable destruction by Truth.

The Chastisements of Love Lead to Fulfilment: Love

In Chapter 9 we come to the tone of Love. It depicts clearly that Love annihilates all error, but mothers every semblance of the divine idea.

The chapter begins with the statement: "I saw the Lord standing upon the altar:"—the "altar" is a symbol of the "shrine of Love" (S. &. H. 595: 8–9). And then there is an illustration of the universal nature of Love, and of its infinite operation in the destruction of every form of error: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down" (Amos 9: 1, 2).

In verse 6 there is a striking illustration of Mrs. Eddy's statement that "Divine Love always has met and always will meet every human need" (S. & H. 494: 10–11), showing that nothing happens on earth or in heaven that is not of God, divine Love. Then, in verse 7, Amos illustrates that God is not merely a national figure, not only has divine Love brought the Israelites out of Egypt, but divine Love has also brought the Philistines and the Syrians out of bondage.

Then, in verses 8 to 12, Amos shows that divine Love will sift the

error out of every human situation, chastening and purifying it, but that Love will save the "gold of human character" (S. & H. 565: 22) under all circumstances: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9: 9).

Finally, Amos climaxes his book with a sense of the infinite fulfilment of divine Love. When Israel has been chastened, there will no longer be any necessity to till the soil, for Love "hath done all things well." He says: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9: 13).

This chapter is one of the most beautiful and instructive in the Bible. It is sometimes said that Amos was a hard man, but the tenderness, the understanding, and the universality of outlook which he shows in this chapter are outstanding. At the time of Amos' prophecy, the Israelites believed that the love of God was for them alone, but he saw the universality of divine Love, and moreover, he saw that Love was not to be appeased through sacrifice or ritual, but was to be accepted through loveliness and spirituality.

The Next Step Spiritward

I realize that this evening I have told you of a big step which we must take, but we can't avoid it. If we should continue to spend our entire time studying the days of creation and the synonymous terms for God, our thought would stagnate, so we must go forward. Those people who are beginners must study the days of creation and the synonymous terms, but the people who really know those symbols must now learn to combine them.

Thought must now advance to the essential nature of God—to Life, Truth, and Love. As your thought advances to understand Life, you will see Jesus' demonstration of the seven days of creation reflected in a degree in your own experience. As your thought advances to understand Truth, you will reflect in a degree Jesus' demonstration of the man of God's creating, of the Christ-idea. And as your thought advances to understand Love, you will reflect in some degree Jesus' demonstration over death and his ascension above the mortal. Soul, Spirit, and Mind will not pass out of your experience, but you will begin to look at them from Life, Truth, and Love, and you will have a vastly improved sense of these terms for God. You will still use these synonymous terms in their sevenfold aspect, and the days of creation, but you will use them subjectively.

The Word will no longer be seeking, it will be revelation. The Christ will no longer be finding, it will be translation. Christianity will no longer be a mattter of using spiritual ideas, but of reflecting them. There is nothing in a reflection that is unlike the original; moreover, you can't get a reflection from the surface of water if it is disturbed—it must be calm. Mrs. Eddy gives that sense of reflection in her interpretation of the sixth statement of the Lord's Prayer: "And Love is reflected in love" (S. & H. 17: 7). And finally Science will no longer be a sense of being, but it will be a sense of infinite interpretation. Mrs. Eddy says: "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29). The divine Principle forever interprets to itself its own idea of itself, which is in turn interpreted as infinite ideas of reality—that is Science.

So we are going up a step higher, and the Bible is forcing it on us. We shall have to study our two textbooks a great deal more. Mrs. Eddy has epitomized the experience that we are now facing in this way: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520: 10–15). These days *will* appear as mortality disappears, and they *will* reveal eternity, and then we shall begin to understand the divine infinite calculus of the Word, the Christ, Christianity, and Science, and when we understand it subjectively, not hell itself will be able to resist it, and the hell there is in you and me will be forced to bow before it. So let's go up higher and become metaphysicians.

TALK No. 59

(March 22nd, 1949)

MICAH—I

Chapters 1: 1—2: 5

Last week we considered the Book of Amos, and I want to run over it briefly with you, particularly the last chapter, which we only very lightly touched upon. But before I do that, I want to consider again with you some of the things which we discussed last week, so that we see quite clearly their immense significance.

From the Days of Creation to the Infinite Calculus

Now, as I said to you, we have been spending a good many years learning the real meaning of the days of creation and the synonymous terms for God. Moreover, the only way in which that can ever be done is through spiritual sense. Spiritual sense is the most accurate thing in the world, in fact it is the only accurate thing. I was reading in an American magazine last night called "Think" about a clock worked by atomic power, and it is impossible for it to lose more than one second in three million years! Now, if you think of that accuracy and you multiply it about fifty billion times, you might have some idea of the accuracy of spiritual sense. Nothing in all the world is really accurate but spirituality. Anything that partakes of materiality is bound to vary in some degree, but that which originates in the Mind which is God, that which is of the nature of idea, can never vary. And so if we are going to have power in our thinking, then we must have Science and we must have spirituality. As time goes on, it will be found that that which is called the Science of spiritual reality is really the fundamental Science of all sciences.

For a long time we have considered the days of creation, which as they expand become numerals of spiritual thought. Mrs. Eddy speaks of the "numerals of infinity, called *seven days*" (S. & H. 520: 10), and we found that the days of creation have in some measure to do with time—with the thousand-year periods of the Bible—but that as they become numerals of consciousness they cease

to have anything at all to do with time. Then those numerals of consciousness which, as we know, focus at the point of the fifth day of Life, climax as the synonymous terms for God. And so for many years we have spent our time learning these numerals of consciousness and these synonymous terms, and now I think we all realize what I was trying to stress last week, that the time has come when we must learn scientifically, exactly, infinitely, how to combine them in a divine infinite calculus.

There are four main processes indicated in the Scriptures and in Mrs. Eddy's writings by which we learn to combine the synonymous terms for God. In mathematics you learn to combine the numerals through addition, subtraction, multiplication, and division, but that doesn't limit them. You can combine them in infinite ways. Just so, these four orders of Science—the order of the Word, the Christ, Christianity, and Science—are all infinite; they are all orders of infinity, which reflect each other infinitely. They have nothing to do with time or with any material circumstance whatever; they only have to do with idea.

I emphasized to you last week the importance of the two terms "divine" and "infinite" in Mrs. Eddy's definition of God. She describes the synonymous terms for God as "incorporeal, divine, supreme, infinite." Now, "incorporeal"—the Word sense—isn't really an absolute term, but "divine"—the Christ sense—is wholly absolute. Similarly, "supreme"—the Christianity sense—isn't really absolute, because "supreme" means "highest," and God is not the highest, He is the only; but "infinite"—the Science sense—is the most absolute of all. In connection with this, it is very interesting that Mrs. Eddy, in speaking of the calculus of reality, specifically refers to it as "the divine infinite calculus" (S. & H. 520: 14–15).

The Ascending Stages of Science

I am talking now in terms of Christian Science, the term which Mrs. Eddy uses to show the application of Truth to the human. Christian Science is that practical sense of Science which comes to the flesh to destroy sin, disease, and death. Absolute Christian Science is a higher sense of Christian Science, it is that aspect of Christian Science which is concerned with the positive spiritual values of divine ideas and with their operation. Mrs. Eddy indicates even more than that; she indicates that it is also that aspect of Christian Science which deals with what might be termed the essence of evil. In Revelation it deals with the seven vials, as I shall show you.

Then divine Science, as we saw, presents a yet higher aspect, and the symbol of that in the Scriptures is the "city foursquare." But remember there is something even higher than that. There is something that includes divine Science, absolute Christian Science, and Christian Science, and that is Science itself, the term which Mrs. Eddy uses most frequently of all in her textbook. In divine Science the "city foursquare" reveals one Life, one Truth, one Love, one divine Principle, Love; it begins to indicate the oneness of infinity through a four-dimensional calculus; but the time comes when thought rises past all symbols to the fact of the infinite One, and that involves the realization of Science itself.

Remember, though, that this development through Christian Science, absolute Christian Science, divine Science, to Science itself isn't a matter of time at all. It has nothing whatever to do with time. When an idea, any idea that is true, comes to you, you first begin to see that idea in Christian Science, and you recognize that it will improve the human. Then you begin to see that idea in a very much clearer way, you begin to see its absolute nature, and at that point you touch absolute Christian Science. Next, you see that that idea is forever included in God, which is when you touch divine Science. Finally you realize that from everlasting to everlasting there is never anything but the divine One which includes all, and in that realization you touch Science itself.

Don't think that these processes or stages of development have anything to do with time. It isn't that you are a Christian Scientist today and in fifty years you are going to be an absolute Christian Scientist. As any individual spiritual idea comes to you, it comes to you in Christian Science as "Let there be light, let there be development or order, let there be definiteness, let there be demonstration, let there be eternity, let there be form, and let there be fulfilment." Then that idea becomes definite in your thought, it begins to have for you an absolute spiritual value, and at that point you touch the hem of absolute Christian Science. Then the idea, as you grasp it in pure spiritual thought, reaches the tone of divine Science or complete oneness with its Principle.

From Christian Science to Absolute Christian Science

I just want to run over again with you how Mrs. Eddy illustrates these different aspects in her chapter "The Apocalypse." Remember that at one time Mrs. Eddy, in this chapter, only interpreted up to the twelfth chapter of Revelation, which is concerned with Christian Science. That twelfth chapter of Revelation is wholly based on the

Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love, and Mrs. Eddy climaxes it on page 572 with the statement: "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,—that sin is to be Christianly and scientifically reduced to its native nothingness." Then she goes on and she ends, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth,"—that is what occurs early in Revelation,—"or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear" (S. & H. 572: 3–6, 12–18). So Christian Science involves the disappearing of matter, it is the application of Science to the human.

Then, as Mrs. Eddy goes on further, she lifts thought into the realm of absolute Christian Science. She writes: "In Revelation xxi. 1 we read:—'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea'"—no more error. "The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness" (S. & H. 572: 19–12). In Science there are no states and stages of consciousness, there is only the one infinite consciousness.

"Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God." You will find in this ascending process from Christian Science through absolute Christian Science to divine Science, that at the point of absolute Christian Science you see perfect manhood. Moreover, when thought descends from the "city foursquare" to the "city of our God," which symbolizes absolute Christian Science, again you see perfect manhood. "Why? Because

St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality." That is what the subjective state is, it is the wholly spiritual. "This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility" (S. & H. 573: 13–2).

From Absolute Christian Science to Divine Science

But Mrs. Eddy doesn't stop at this point. She goes on even further: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying 'uphill all the way.' He writes, in Revelation xxi. 9:—'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife'" (S. & H. 574: 3–9). If you study the Book of Revelation, you will find that that verse is in the tone of Truth and Love, which is absolute Christian Science as Science. Mrs. Eddy's comment on it reads: "This ministry of Truth, this message from divine Love,"—there you see Truth and Love,—"carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the 'New Jerusalem, coming down from God, out of heaven,'—the spiritual outpouring of bliss and glory, which he describes as the city which 'lieth foursquare.'" It was absolute Christian Science which led him to the "city foursquare."

"The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this,—that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing" (S. & H. 574: 10–24). So in this stage of consciousness, which we call absolute Christian Science, you begin to deal with positive spiritual values, and as you do that you are no longer engaged in improving the human, but in destroying mortality

in its essence, you are engaged in the pouring of the seven vials. Absolute spiritual values enable you to deal with the very essence of evil.

Mrs. Eddy continues, "Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." There was never a clearer illustration of that in Hebrew history than in the destruction of Jerusalem and the burning of the Temple. You will see, when we consider Micah, that he foretold exactly what would happen, and that the captivity in Babylon would prove to be a wonderful experience to the Hebrews. When Jerusalem and the Temple were destroyed and they were taken into captivity in Babylon, then the writing of the great prophetic books began in earnest, and the "seed-plot" of the Bible, as recorded in the first chapter of Genesis, was given its final form. I am not quite sure in my own mind that these great convulsions which we see going on in this world of ours today are not just blessings in disguise. I think we are going to find that many of them of which we are so terrified are necessary to stir us out of our ruts. We shall find them to be angels entertained unawares, because they are forcing us to understand and grasp spiritual values. Without them we might not begin to seek spiritual things.

Mrs. Eddy goes on, "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea.'" When you behold the Lamb's wife, you see "Love wedded to its own spiritual idea," you begin to see the unity between Principle and its idea, and you recognize that the idea is inseparable from its Principle. Mrs. Eddy continues, "Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (S. & H. 574: 25–6).

Divine Science—the "City Foursquare"

The "city foursquare" is the highest symbol which the Bible gives to symbolize the nature of God as operative in a four-dimensional spiritual calculus, but the highest symbol which is coming to us today, and which the Bible foretells in the teaching of Jesus, is the infinitude, and therefore the oneness, of being. If being is infinite, then being is one, indivisible, and inseparable, and the highest symbol of Science is oneness. Science makes everything one and infinite. Writing of divine Science, Mrs. Eddy says, "This sacred city,

described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science." When you begin to see that there is one Principle, and that that one Principle has one idea, which eternally comes from Principle, you begin to touch the hem of what we call the "city foursquare." "The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is 'a city which hath foundations.' The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning." Remember that the "city of our God" has four cardinal points, but that the "city foursquare" has four sides. "The four sides of our city are the Word, Christ, Christianity, and divine Science;"—notice the difference in terminology and idiom between this passage and the description of the four cardinal points in the "city of our God." Here, for instance, she says Christ, whereas the corresponding cardinal point is *the* Christ;—"'and the gates of it shall not be shut at all by day: for there shall be no night there.' This city is wholly spiritual, as its four sides indicate" (S. & H. 575: 7–21). In the "city foursquare" the gates are never shut. In the "city of our God" the gates open within and without. They open within for thought to enter, and without for thought to leave.

Mrs. Eddy has taken inspired thought in this chapter first through Christian Science, by which you demonstrate the power of Truth to overcome sin, disease, and death, and to give what seems to be a better human sense of things. Then she has led you through absolute Christian Science, by which you begin to think in terms of divine ideas, and so are able, with a sense of pure spiritual values, to pour the seven vials and handle the very essence of evil. In absolute Christian Science you don't handle the effects of evil—sin, disease, and death—but you handle the carnal mind itself. Jesus said, "how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" The time comes when you don't deal with sin, disease, and death as effects, but you deal with the cause of them. You learn thus to deal absolutely with the myriad effects of evil, and that is the process symbolized by the pouring of the seven vials.

Then the time comes when this very process of having to deal with the vials of wrath, the essence of the carnal mind, forces you to recognize that the idea always comes from Principle and is included in Principle, and then you enter the "city foursquare" with its four sides of the Word, Christ, Christianity, and divine Science. At that point thought touches the hem of divine Science—it becomes wholly

subjective. But it doesn't stop there, because the gates of that city are always open to the vista of absolute Christian Science and of Christian Science. Whenever thought begins to grasp pure reality, whenever it begins to see that everything comes from one cause and is included in that cause, at that point it becomes subjective, and then it uses the symbol of the "city foursquare," it uses it as the Word, Christ, Christianity, and divine Science.

As you know, we saw before in Christian Science that there are four orders all based on the seven synonymous terms for God. But when you arrive at the "city foursquare," in fact as soon as you touch absolute Christian Science, you no longer use those orders in the same way. You cease to think fundamentally in terms of Mind, Spirit, and Soul. Mind, Spirit, and Soul are synonymous terms for God which show us how the infinite translates itself, or how thought can reach some understanding of the infinite, but the infinite itself is divine Principle, Life, Truth, and Love. Mrs. Eddy says, "God is what the Scriptures declare Him to be,—Life, Truth, Love" (S. & H. 330: 19–20). And so when you touch absolute Christian Science or divine Science, you begin to think in terms of divine Principle, Life, Truth, and Love.

Descending Through the Gates of the "City Foursquare"

Next Mrs. Eddy describes the gates of the "city foursquare," which she calls "The royally divine gates." When any idea you entertain has arrived at the "city foursquare," that idea must then operate through the four sides of the city, because your sense of it has become subjective. At that point you see the Word, Christ, Christianity, and Science, demonstrating some measure of Life, Truth, and Love. And so the Bible gives the symbol of twelve gates, the "four" multiplied by the "three." As soon as your thought grasps the fact that the idea is always in and of Principle, then you pass through the gates, that is, you begin to use the four sides to demonstrate Life, Truth, and Love.

So Mrs. Eddy continues: "As the Psalmist saith, 'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.' It is indeed a city of the Spirit,"—because it is an ordered city, but remember that order is always infinite,—"fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;"—remember, thought has now left the "city foursquare," it is going through the gates, and therefore the viewpoint is more relative;—"eastward, to the star seen by the Wisemen of the Orient, who

followed it to the manger of Jesus;"—Mrs. Eddy has really given these gates in a historical way. She has given them as they have operated in human history;—"southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony. This heavenly city, lighted by the Sun of Righteousness,—this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness,—reached St. John's vision while yet he tabernacled with mortals" (S. & H. 575: 22–7)—but not through material sense, through spiritual sense.

She goes on: "In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes:—'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.'" Mrs. Eddy defines "Lamb of God" in part as "The spiritual idea of Love" (S. & H. 590: 9). So there is nothing in that city but the Lord God Almighty and the Lamb—that is, Principle and the idea of Love. When your thought grasps the fact of Principle and of Principle wedded to its idea, of the idea forever coming from Principle, then you understand the Lamb. "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also means *body*. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein'? This kingdom of God 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science,"—the "city foursquare,"—"man possesses this recognition of harmony consciously in proportion to his understanding of God" (S. & H. 576: 8–25). As you begin to understand God aright and you gain a right sense of the idea as the idea of God, inseparable from God, you have touched the "city foursquare."

Absolute Christian Science—the "City of Our God"

Next Mrs. Eddy brings you down to the "city of our God," which symbolizes absolute Christian Science. She doesn't take you up to the "city foursquare" or to Science and leave you there. Mrs. Eddy knew that being is always both objectively subjective and subjectively objective, and that it must be so. Here she doesn't give you a far-fetched spiritual vision as a dead end and leave you at that point.

She is showing you "practical, operative Christian Science" (Mis. 207: 5–6), and so she takes you up to the "city foursquare" in an objective way, and then she shows you the subjective way, which is from the ultimate—the way Jesus used—by which you can take that vision and bring it right down to the flesh, in order to deliver mankind from evil. Without that reduction, Christ would not be the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11).

So now she describes the "city of our God," and she begins by showing it to be wholly impersonal. "The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love. The Lamb's wife"—before Mrs. Eddy defined this as "Love wedded to its own spiritual idea," but now she gives a different sense—"presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation" (S. & H. 576: 26–11). Whenever Mrs. Eddy is speaking in terms of absolute Christian Science and of pure spiritual values, whether considered objectively or subjectively, she always introduces that sense of manhood.

She goes on to develop the "perfectibility of God's creation" through the symbol of the "city of our God." "This spiritual, holy habitation"—where the "Lamb's wife presents the unity of male and female . . . .as two individual natures in one," and which is a "divinely united spiritual consciousness"—"has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love;"—spiritual values are now all in terms of Life, Truth, and Love. In the "city foursquare" the symbol was just the Word, but now, it is the Word of Life, Truth, and Love;—"second, the Christ, the spiritual idea of God;"—not Christ, but *the* Christ. The Christ in absolute Christian Science is the divine idea beheld from Principle, and Mrs. Eddy indicates this in her writings by the combination Truth, Life, and Love. The Word presents God from the aspect of fatherhood as Life, Truth, and Love, but the Christ gives the sense of God from the aspect of sonship as Truth, Life, and Love;—"third, Christianity, which is the outcome of the divine

Principle of the Christ-idea in Christian history;"—Mrs. Eddy indicates this in her writings by Life and Love, because at the point of Christianity the whole sense of the Christ as Truth gives way to the compound idea man:—"fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar"—Mrs. Eddy indicates absolute Christian Science itself in her writings through the terms Truth and Love. "This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city"—everything in the way of manhood will come into it. "Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which 'defileth, ...or maketh a lie'" (S. & H. 577: 12–27).

You ascend through Christian Science and absolute Christian Science to the "city foursquare." In the "city foursquare" itself the gates are always open. Then, as thought reaches the "city foursquare" and becomes one with Principle, you once again descend through the "city of our God," and its gates open within. From this point of absolute Christian Science—the "city of our God"—you understand and demonstrate Christian Science, and so the gates open without.

The Reduction to Christian Science

Finally, in "The Apocalypse," Mrs. Eddy brings thought right down to Christian Science itself. She ends her chapter: "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it" (S. & H. 577: 28–31). Then she gives the twenty-third Psalm, with its sense of the days of creation, and so brings the Christ right down to the flesh.

Ascending and Descending in Science

I want to go over and over these things with you, because, although through the days of creation you can gain a sense of the divine infinite calculus, it is essential to go further than that. The days of creation at the point of Life become numerals of consciousness and at that point they give you a sense of the Word, the Christ, Christianity, and Science. But as your thought rises higher and you begin to lay hold on the synonymous terms for God, your sense of the

Word, the Christ, Christianity, and Science rises still higher. You begin to touch the hem of absolute Christian Science. Then, as your thought rises even higher, you begin to gain a sense of the Word, the Christ, Christianity, and Science in the "city of our God;" they become Life, Truth, and Love; Truth, Life, and Love; Life and Love; and Truth and Love. Finally, the climax of ascending thought is the "city foursquare," in which your sense of the Word is just one Life, your sense of Christ is just one Truth, your sense of Christianity is just one Love, and your sense of Science is just one divine Principle, Love.

And so your thought is constantly rising to the climax of oneness or Science. But when it reaches Science, you begin to understand both subjectively and objectively that being is one, that from everlasting to everlasting there is nothing going on but the infinite, and that God's thoughts come from God and return to God. God is the infinite. That infinite is eternally conscious of itself. God's thoughts of Himself are not static, but are forever reflected. God's thoughts or ideas of Himself must have action, and so God's thoughts come from God and return to God—they operate both subjectively and objectively. So the time comes in your experience and in my experience when we begin to realize that the subjective is the important aspect, because God Himself is always subjective. But, as Mrs. Eddy puts it, "divine Love cannot be deprived of its manifestation, or object" (S. & H. 304: 10–11), and so the subjective must have an objective, or consciousness would be no consciousness at all.

The minute we touched the days of creation and we began to see that there was an order to them, we began to understand something of the nature of Spirit and to use the divine infinite calculus, although we didn't know we were using it. We knew in a dim way, but we didn't know definitely. Then we began to see that Mrs. Eddy had given in her writings four definite orders of the synonymous terms for God, and we began to learn those four orders which are embodied in the Matrix and which we have been over so often—the orders of the Word, the Christ, Christianity, and Science. At that point we began to realize for the first time that there was a four-dimensional spiritual calculus. Then for a time this sense of the Word, the Christ, Christianity, and Science satisfied us, and we didn't really pay very much attention to the calculus except at the point of Christian Science. But now we are beginning to see that Christian Science must rise to absolute Christian Science and to divine Science, and that divine Science, absolute Christian Science, and Christian Science must all be included in the infinitude of Science itself. The Bible is forcing these conclusions upon us, just as it forced them on

Mrs. Eddy and impelled her to her discovery. The Bible led her irresistibly to her revelation, and she says so time and time again.

Accepting the Implications of the Divine Infinite Calculus

In our study of the Bible we have progressed through a sense of the Word, and whilst we haven't come yet to where the Christ in the fourth thousand-year period breaks forth in its fulness, we are beginning to touch it. We are on the verge of it, and the minute thought touches the Christ it begins to grasp the divine infinite calculus. True, the Word gives a sense of that calculus, but it isn't a full sense. With the appearing of the Christ itself we are beginning to see divine order as infinite, because in reality every order reflects every other order. We have come now to the point where, if we are going to be real metaphysicians and Scientists, we must begin to think in terms of Life, Truth, and Love. Mind, Spirit, and Soul have been names or synonymous terms for God which have shown us the way up to an understanding of divine Principle, Life, Truth, and Love, or they have shown us how we can translate divine Principle, Life, Truth, and Love down to the point of manifestation. But now we must see that the divine infinite calculus involves the essential nature of God, which is Life, Truth, and Love. As we begin to think of the four-dimensional calculus in that way, our thought will rise to the "city of our God," and we shall begin to think of that as four cardinal points, a compass by which we can rise still further to the "city foursquare," and so attain to the scientific fact of the infinite One.

In considering this calculus, therefore, let's remember that we are not only thinking in terms of the four orders in Christian Science. Someone said to me, "But if you know the synonymous terms for God, then surely you must know the divine infinite calculus?" Well, if you know the notes in music and you know them well, but you don't know anything else, you don't necessarily know music. You have to learn how to use the notes, how to combine them in infinite order. Now, the days of creation give you a sense of the Word in Christian Science as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3). But that is just the order of unfoldment. As your sense of the Word rises, it becomes to you Mind, Spirit, Soul, Principle, Life, Truth, and Love. In absolute Christian Science you begin to gain a sense of the Word as Life, Truth, and Love, and then in divine Science as one Life. Finally, when thought ascends to Science itself, you begin to see that order is infinite, that the infinite One expresses itself as an infinitude

of ideas, as a divine infinite calculus of ideas, and you realize that from everlasting to everlasting there is just one infinite. Then even the symbol of "four" begins to assume its proper place, and because it assumes its proper place, it becomes more, not less, important.

For instance, consider our government. Suppose a man is given a job to do in that government and he doesn't realize that it is essentially *one* government. The job he does won't be of anything like the importance it would be if that man realized that there is one government and that everybody is working for that one government. But if that man realizes that he is really working in the realm of oneness, then there will be what is humanly called co-operation, but which in divinity and in reality is reflection. When you see that there is but one reflection of the infinite One, in which everything reflects everything else, then you understand something of the subjective fact of oneness. Mrs. Eddy says, "We are individually but specks in His universe" (My. 109: 20–21), and that is true. But when thought rises to the realm of oneness, we begin to see that every idea reflects every other idea, but that no one idea is ever absorbed in any other. Then we begin to think in terms of the divine One, and that One is not human, it is infinite. At that point thought which has come from God returns to God.

So as we go on with this Bible story, we must begin to think more and more about the Word, the Christ, Christianity, and Science. Even in a book such as Micah, which is all in the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, there are constant glimpses of the Christ. The infinite calculus is going to force us to think infinitely, and with absolute accuracy and Science. Think of that clock, which is so accurate that it will only lose one second in three million years. We need never be afraid of accuracy in thinking. We've got to arrive at the point where we see that we can't consider the Word as the Word alone. The Word reflects the Christ, Christianity, and Science. They all reflect each other, and when thought begins to see that, it enters the realm of oneness.

Time and time again I want to go back to this divine infinite calculus of God's ideas, and as the Christ-idea comes to us, I want us to see how it operates. If we didn't do this now, we wouldn't go any further. We would just go on learning the days of creation and the synonymous terms for God, and there would be stagnation.

A Summary of the Story of the Book of Amos

Last time we were considering Amos, and I would like to run through it with you very briefly, and also consider in more detail the

last chapter, which is really very lovely. Amos came from Tekoa. He saw the hideousness and brutality of conditions in the Northern Kingdom, and he went up to Beth-el and preached against the whole situation. You remember that first of all in the tone of *Mind* we saw how Amos deals with the lust of conquest through the true desire to handle evil. He sees that in Syria, Philistia, Tyre, Edom, Ammon, Moab, and in Judah, the lust of conquest is rampant, and that the only way this can be handled is through the days of creation. He takes this sevenfold symbol of evil and shows how it can be handled, and you remember that in every case he speaks of three and four transgressions, which was a well-known symbol and which is found in Proverbs.

In the tone of *Spirit* Amos shows how Spirit analyzes and destroys all impurity and greed, separating the chaff from the wheat. He draws a clear picture of the nothingness of all that is unlike Spirit—greed, impurity, lust, and so on.

Then in the tone of *Soul* he shows how Soul destroys the tares and gathers the wheat into the barn. There must be constant translation from the human to the divine. He says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities . . . .Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets . . . .Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch"—there will always be a "remnant."

In the tone of *Principle* he brings out clearly that disobedience to the one divine Principle robs man of his birthright—unity with God. The tone ends with a sevenfold sequence: "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

Then he gives the sense of *Life* and shows the inevitable destruction of materiality. The fifth Beatitude was "Blessed are the merciful: for they shall obtain mercy," but at that time there was no mercy in the kingdom; there was nothing but brutality and oppression. Moreover, he saw that the fifth statement of the Commandments, "Thou shalt not take the name of the Lord thy God in vain," was being disobeyed. There is also a great sense of the promise of life throughout these verses. "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live . . . .Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el . . . .Seek good, and not

evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken."

Then, in the tone of *Truth*, Amos uncovers the vanity of mortal mind. It is like a basket of summer fruit which looks pleasant but fades away. He also introduces a sense of the Word, the Christ, and Christianity, symbolizing the Word by the grass, which is destroyed by the "grasshoppers" if you let it fade; the Christ by the fire, which will destroy the great deep of mortal mind; and Christianity by the plumbline which will measure all things. At the climax of the tone, he says, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." And he shows that the false sense of manhood must be destroyed. Mrs. Eddy says, "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9).

The Climax of the Book of Amos

Then we came to the last chapter of Amos, which has the tone of *Love*, and which I would like to run over again with you. We have epitomized it like this: Love annihilates all error, but always mothers the divine idea.

"I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down" (Amos 9: 1, 2). Spirit is good and is infinitely ordered; matter is evil and is wholly disordered. However, Love fulfils all good. How, then, can we ever hope to escape the inexorable law of divine order, of infinite Spirit, through materiality? It is as foolish as trying to calculate that $5 \times 5 = 36$. There is no possibility of finding any degree of salvation in materiality. When men begin to realize that in infinite Spirit there is an infinite calculus of spiritual ideas, that those ideas fill all space, and that materiality is only a false sense of spirituality, then they will see what this prophet saw.

Then Amos goes on to show the hopelessness of the attempt to gain salvation through materiality. The divine order of Spirit and the fulfilment of Love make it impossible. "And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the

sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name" (Amos 9: 3–6). Mrs. Eddy says, "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).

Then Amos makes a wonderful statement. Remember, he was preaching to the Israelites in Beth-el, and they believed that God was their God and so had nothing to do with any other nation. He says, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?" (Amos 9: 7). There is only one God and He is the God of all people; therefore every idea of God is available to all men. Mrs. Eddy puts that in this way: "Love is impartial and universal in its adaptation and bestowals" (S. & H. 13: 2–3).

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." You remember the parable of the drag-net in Matthew, which symbolized the tone of Love. "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9: 8–11). Remember, David is outstanding as a symbol of the unity of manhood and womanhood, because he had the true sense of the man and woman of God's creating.

Then Amos goes on to give a beautiful sense of infinity and eternity, the fulfilment of Love: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains"—exalted thought—"shall drop sweet wine, and all the hills"—all difficulties—"shall melt" (Amos 9: 13). Mrs. Eddy says a similar thing, in this way: "The seasons will come and go with changes of time and tide,

cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops. 'As a vesture shalt Thou change them and they shall be changed.' The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed" (S. & H. 125: 21–30). There isn't anything in reality but idea. All the health there is is the spiritual idea of health. All the happiness, all the substance, all the being, all the entity there is is idea. Moreover, every one of God's ideas is perfect, ever-present, demonstrable, understandable, and is available to every other idea. Amos realized that because God is Love, He is the God of all men, and that all men are the ideas of God.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9: 14, 15). If someone who is ill or burdened with sin or some other difficulty comes to you for help, and you restore that person through understanding the Christ-idea, then you are building the "waste cities." Moreover, the spiritual sense which comes to you and which overcomes the error of the situation, becomes yours, and you inhabit it.

That ends the story of the Book of Amos. Amos' thought was primarily in the realm of the Word; he took the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and showed how an understanding of it would deal with the hideous situation which prevailed in the Northern Kingdom. The Israelites didn't listen to his warnings, and it was only about forty years afterwards that Samaria fell, as he had prophesied, many people were taken away into captivity into Assyria, and the Northern Kingdom came to an end. But although Amos presents the Word order, he also gives glimpses of the Christ, and in the last chapter there is a wonderful sense of the fact that the Christ will save and redeem the "remnant." The problems which faced Amos were humanly speaking insoluble, but he was able to show the way out because his method was both spiritual and scientific.

The Book of Micah

Now we are going to consider the Book of Micah. The commentaries are of the opinion that most of the Book of Amos was written

by Amos himself, whereas they consider that Micah only wrote a small portion of the book ascribed to him. The Book of Amos appeared before the Priestly Document was written, whereas most of the Book of Micah was written after its promulgation. The Book of Micah is laid out according to the days of creation, thus: 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. It was evidently edited just after the Priestly Document appeared, giving the story of the seven days of creation, because it follows the same pattern, which was then pregnant in thought.

Although Isaiah began prophesying before Micah, he also outlasted Micah, and so the Book of Micah is always considered to be earlier than that of Isaiah. It wasn't until the time of Jeremiah that the Christ really broke on thought in its fulness, and as you know, the Book of Jeremiah is laid out according to the sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

Extracts from "The Story of the Bible"

I would like to read you some extracts from Goodspeed's book "The Story of the Bible," so that you will know the historical setting of the Book of Micah.

> The crimes and dangers of Israel must have made a very deep impression upon the thoughtful men of the eighth century, for they stirred Micah as well as Amos and Hosea. With him we are brought still nearer to the catastrophe, for he prophesied between 730 and 721 B.C. and in the latter year Samaria fell before the Assyrians under Sargon, and the Northern Kingdom became extinct.
>
> Micah, like Amos, was a peasant. He spoke for the oppressed peasantry, crushed under the tyranny and greed of the rich. His home was the little town of Moresheth Gath, near the Philistine border of Judah. His point of view was rural and provincial rather than urban and metropolitan, and the chief cities of his time seem to him so full of violence and wrong that they are positive crimes.
>
> This bold rustic prophet was in fact the first to predict the destruction of Jerusalem. It would be difficult to imagine anything more repugnant and shocking to Micah's fellow-countrymen. It contradicted their fundamental convictions, both political and religious, and must have made a profound impression. It was quoted in Jerusalem a hundred years later, when Jeremiah's predictions of the desolation of the city so infuriated the priests and the prophets that they called for his execution. Some of the elders of the land saved him, however, by appealing to the case of Micah, who had said just such things about Jerusalem and thus caused the people to repent and reform. For Jerusalem did not fall until 597

B.C., when the Babylonians took it. They destroyed it after their second seizure of it, in 586.

Of the seven chapters of Micah only the first three can with confidence be called the work of Micah himself. It was probably in about this extent that the book was known to Jeremiah and his times. As so often happens, this little collection of dirges in time gathered to itself kindred poems from later hands, some of which seemed to supply elements wanting in Micah's own work.

The second part of our book, chapters 4 and 5, consists of seven short poems or fragments, none of them probably earlier than the period of the Exile, 597–538, dealing with the Remnant, the restoration, and the Messianic Age and King. The splendid picture of the Golden Age of peace, 4: 1–5, and of the prince from Bethlehem, 5: 1–3, are among the noblest things in Jewish prophecy:

> They will beat their swords into plow-shares,
> And their spears into pruning-hooks.
> Nation shall not lift up sword against nation,
> Nor shall they learn war any more . . . .

The third part of the book, chapters 6 and 7, is almost equally varied, yet part of these chapters may be as old as the time of Micah, if he lived until the reign of Manasseh. The closing verses, 7: 14–20, are clearly as late as the Exile. Denunciations of the city for its sin mingle with visions of the ultimate restoration of Jerusalem. Here is found that perfect description of true religion which is on every account one of the gems of religious literature:

> Yet what does the Lord require of you,
> But to do justice, and to love kindness,
> And to walk humbly with your God?

Small in quantity as what we possess of Micah's own work really is, in fire and vigor he is second to none of the Jewish prophets, but is, as he himself expressed it, full of power

> To declare to Jacob his crimes,
> And to Israel his sins.

Chapter 4, to which Goodspeed refers, is one of the loveliest passages in the Old Testament. It begins with a sevenfold statement which is in the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and I would just like to run through it with you before we take the book in detail.

"But in the last days"—the last days of error. If you have some evil tendency or some disease and you are overcoming it, that error is in its "last days"—"it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains,"—divine Principle is always establishing itself,—"and it shall be exalted above the hills;"—the exaltation of Life;—"and people shall flow

unto it" (Mic. 4: 1)—the sense of Truth. In that verse there is a very definite sense of the Christ, and Micah continually gives glimpses of it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob;"—a sense of the universality and motherhood of Love;—"and he will teach us of his ways,"—the definiteness and the translation of Soul,—"and we will walk in his paths:"—the appearing of the order of Spirit:—"for the law"—the law of Mind—"shall go forth of Zion, and the word of the Lord from Jerusalem" (Mic. 4: 2). So there you see the Christ order illustrated perfectly.

Then he goes on in the most wonderful way: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever" (Mic. 4: 5–7). It is the most beautiful, lovely statement, and it is so convincing, so potent, so true.

INTERVAL

The Light of Allness: Mind as Mind

Now let's consider this wonderful Book of Micah in detail. Micah begins with the tone of Mind, which he develops through Mind as Mind, Mind as Spirit, and Mind as Soul. We have summarized the whole tone of Mind in this way: Foreseeing and foreknowing the inevitable destruction of mortal mind—dust to dust.

In the tone of *Mind as Mind*, Micah reveals the nothingness of matter. The light of Mind, of intelligence, breaks, and reveals the fact that Mind is all, and therefore shows that the darkness of materialism, the opposite of Mind as Mind, is nothing. The only thing, therefore, that could deal with that darkness is the understanding of Mind as Mind. So Micah begins by showing that all that is material, all that is the outcome of darkness and mortal thought, is nothingness—dust to dust. Remember, it is essential to overcome the beliefs of mortal mind specifically, and it is only through a definite knowledge of the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love that we can analyze, uncover, and annihilate error. It can't be done in any other way.

"The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw"—the light of Mind is essential for vision—"concerning Samaria and Jerusalem. Hear, all ye people;"—Mind hears;—"hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple" (Mic. 1: 1, 2)—Mind is never without its witness, its idea.

"For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth"—matter returns to nothingness before the knowledge of God, it is dust to dust. "And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place"—a perfect description of the disappearance of materiality before the allness of Mind. That materiality is all the hate, jealousy, envy, greed, selfishness, and disease that there is, and it "shall be molten under him." "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Mic. 1: 3–6). So Micah begins his story with the tone of Mind as Mind, the coming of the light of the All-Mind, which reveals the nothingness of matter.

Speaking in the same tone, Mrs. Eddy makes this statement: "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock" (S. & H. 269: 21–28). The understanding which Mrs. Eddy had of the absolute oneness and allness of Mind was amazing. In that reference she says exactly what Micah said in his illustration of Mind as Mind but, of course, she is using a different idiom. The day will come when we have a thorough understanding of the synonymous terms for God, of the Word, the Christ, Christianity, and Science, and of Christian Science, absolute Christian Science, and divine Science. Then, when we read the Bible and the Christian Science textbook, the use of those symbols will be perfectly clear and will stand right out to us, because we shall really know the fundamentals of our subject.

The Light of Purity: Mind as Spirit

Now we come to the tone of *Mind as Spirit*, which reveals all impurity as naked. The light of Mind now reveals the purity of Spirit, and therefore uncovers the fact that all impurity is nakedness.

"And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot" (Mic. 1: 7). When the prophets speak of harlotry they are usually referring to Baal-worship, but it is true that prostitution was widely practised, and even the Temple employed a certain number of harlots who were let out supposedly in the service of God.

"Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls"—remember the second Beatitude, illustrating Spirit, "Blessed are they that mourn: for they shall be comforted." Micah was bringing out the sense that Spirit would force them to give up their rottenness. "For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem" (Mic. 1: 8, 9).

"Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust." He mentions four towns here; "Aphrah," the first, means "dust." "Pass ye away, thou inhabitant of Saphir, having thy shame naked:"—"Saphir" means "beauty town," and the beauty of materiality will always become naked:—"the inhabitant of Zaanan came not forth in the mourning of Bethezel; he shall receive of you his standing"—"Zaanan" means "march town." "For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem" (Mic. 1: 10–12). "Maroth" means "bitterness."

In that tone of Mind as Spirit Micah shows that the light of Mind reveals the purity of Spirit, and therefore uncovers the fact that the darkness of mortality is nakedness. Mrs. Eddy says the same thing in these words: "We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship. 'The true worshippers shall worship the Father in spirit and in truth'" (S. & H. 140: 16–22).

Micah, confronted with the hideous condition of Judah and Israel, begins to show the nothingness of darkness through his understanding of Mind as Mind, of the light of allness; then, in the tone of Mind as Spirit, he shows that the light of purity uncovers the nakedness of materiality.

The Light of Sinlessness: Mind as Soul

Now we come to the tone of *Mind as Soul*, which illustrates that all sin is bound to sorrow. Sin inevitably brings sorrow; the two are inseparable.

"O thou inhabitant of Lachish,"—Lachish was on the border of Egypt, the great symbol of darkness and idolatry,—"bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moresheth-gath:"—when a bride left her father's house she was given parting presents; here Micah is using that to indicate that the people of Moresheth-gath would be taken away into captivity:—"the houses of Achzib shall be a lie to the kings of Israel" (Mic. 1: 13, 14)—"Achzib" means "a stream which dries up." It seems to symbolize something which they imagined would protect them against the invader, but which would fail at the moment when it was needed.

"Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel"—Adullam was the name of the cave where David hid when he was in flight from Saul. Micah was telling them that they would have to flee from the Assyrians. "Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee" (Mic. 1: 13–16). Captivity is the opposite of the freedom of Soul.

There Micah shows, through Mind as Soul, that Israel will go into captivity because of her idolatry. Mrs. Eddy illustrates the same basic fact in different language. She says, "Sensual treasures are laid up 'where moth and rust doth corrupt.' Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin!" (S. & H. 241: 5–12).

Micah was using the light of sinlessness and true identity with God to show that sin inevitably means bondage. We epitomized the tone by saying that Mind as Soul binds all sin to sorrow. Nothing but an understanding of Mind as Soul could show you that. How could you correct the mistake that $5 \times 5 = 36$ if you didn't know that $5 \times 5 = 25$? It wouldn't be possible. Just so, it is only possible really to annihilate error as we understand the ideas of God. We understand those ideas in their system and Science through the symbols, or synonymous terms, Mind, Spirit, Soul, Principle, Life, Truth, and Love, through the orders of the Word, the Christ,

Christianity, and Science, through the categories of Christian Science, absolute Christian Science, divine Science, and Science itself. It is only in proportion as we understand these fundamentals that we can through Christian Science overcome sin, disease, and death; through absolute Christian Science lay hold on spiritual values and annihilate the seven basic phases of evil; and through divine Science find that the divine idea is in Principle, is one with Principle; and through Science itself recognize the great fact that from everlasting to everlasting there is only the infinite One. There is only one Being in Science, but that Being is infinite.

False Substance Exposed: Spirit as Mind

Now we come to Chapter 2, in which Micah gives the tone of Spirit, which we have epitomized in this way: A false sense of substance and prophecy is exposed by the substance and purity of Spirit. He begins with the tone of *Spirit as Mind*, which exposes false creative sense as covetousness, evil, and a false sense of substance.

"Woe to them that devise iniquity,"—the opposite of true creation,—"and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand" (Mic. 2: 1). "Morning" gives the sense of development, the tone of Spirit, and "light" gives the sense of Mind. Here we are seeing a false sense of that morning light. In reality "morning" is the light of development and order, but false creative sense devises evil, it is the darkness of impurity, reaction, and devilishness, and not the light of progress, of development, and of purity.

"And they covet fields,"—remember that the commandment "Thou shalt not covet" has the tone of Mind,—"and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil" (Mic. 2: 2, 3). That doesn't mean that God knows error. Mrs. Eddy explains this activity of the Christ when she says, "In moral chemicalization, 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). Jeremiah understood that aspect of Christian Science, and it enabled him to refer to Nebuchadnezzar as God's agent in capturing and destroying Jerusalem, but that didn't mean that Nebuchadnezzar's action was in

any way spiritual, it merely meant that Truth was uncovering the error in that way.

So there you can see how Micah illustrated the tone of Spirit as Mind. He showed that the darkness of a false creative sense makes mortals believe that they can covet and steal and murder and hate, and get away with it, but that Spirit operating through the light of Mind, reveals the fact that the only substance is the substance of Spirit. We epitomized the tone by saying that Spirit as Mind exposes false creative sense as covetousness, evil, and a false sense of substance.

Mrs. Eddy says the same thing in this way: "If matter, so-called, is substance, then Spirit, matter's unlikeness, must be shadow; and shadow cannot produce substance. The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death; . . . .Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter" (S. & H. 257: 4–8, 12–14). How often we are fooled into believing in a false sense of substance. We are greedy or selfish, we want money, we are diseased or let sex get the better of us, because basically we have a false sense of substance. Then we wake up to the fact of the true substance of idea, and then that false sense of substance is destroyed. The only thing that will create substance, that will give you the right idea of substance, is an understanding of Spirit as Mind; nothing else can. Anything which *we* devise humanly is bound to be evil, because it isn't the result of true creation.

The Infinite Order of True Substance: Spirit as Spirit

Next, we come to the tone of *Spirit as Spirit*, which establishes the separation between order and the chaos of the flesh. Suppose you were a mathematician and a problem was handed to you which was completely disordered, you would only be able to order it through your understanding of mathematics. If you weren't a mathematician, you couldn't expose the disorder. It requires an understanding of Spirit as Spirit to establish the separation between order and the chaos of the flesh. Because Spirit means infinite divine order, Spirit operating as Spirit is the calculus of ideas, having substance and development and fruit and everything else that is of the nature of Spirit.

"In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me!

turning away he hath divided our fields"—separation is brought about only by Spirit. "Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord" (Mic. 2: 4, 5). Micah is uncovering the hopelessness of disorder through the idea of order. He is referring to the fact that when the Israelites used to share out the land they "cast a cord by lot," which was the fair and ordered way of doing it. If this method should end, then the hopelessness of disorder would be apparent.

Mrs. Eddy gives the same sense of things when she says, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them" (S. & H. 513: 17–19). She also says, "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime" (S. & H. 106: 12–14).

So Micah illustrates Spirit as Spirit by showing that materiality, the opposite of Spirit, brings the chaos of disorder. We have epitomized the tone by saying that Spirit as Spirit establishes the separation between order and the chaos of the flesh. Substance, and the purity of that substance, are essentially dependent on divine order.

The Infinitude of Divine Order

I had a letter from a woman who said that she didn't see how every one of God's ideas could have individual classification. Material sense says that there is this kind of a man and that kind of a man, but they all have one classification—man. Material sense also says that there are only five senses, but if the infinite has senses, they must be infinite. Again, material sense says that there are only three genders—male, female, and neuter—but if the infinite has gender, there must be infinite gender. So because Spirit is infinite, there must be infinite diversification, infinite classification, and infinite individualization. Every one of God's ideas is individual in every aspect, and is diversified in every aspect. If God had made two ideas which were the same in any way, shape, or form, He would have duplicated. To try to conceive of infinity from finiteness is just hopeless. You will have a true conception of being only in proportion as you reason from the infinitude of God. Mrs. Eddy says, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29). As you understand the nature of God, you can deduce the true nature of the universe, but you can never draw any conclusions regarding reality from human reasoning; it is absolutely impossible.

Remember Mrs. Eddy's definition of "Prophet," which reads, in

part, "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4–5). Prophecy is that which foretells and translates the safety and freedom of those who identify themselves with God. The great prophets of Israel have illustrated the nature of God in countless ways, and when you really know the tones of the synonymous terms for God you can always understand the spiritual fact which they are symbolizing. Sometimes they give the tone in one verse, sometimes in ten verses, and sometimes in a whole chapter, but it isn't humanly ordered at all. As they wrote and wrote, they continually discovered fresh symbols, fresh ways and means of expressing spirituality, and the meaning of their writings can only be understood on a spiritual basis. Mrs. Eddy says, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319: 21–23). So these great prophets illustrated how God could be understood, and how that understanding could be used to analyze, uncover, and annihilate error, but they never left it there, they always showed that the "remnant"—that which was purely spiritual—would be saved, and that the spiritual idea would maintain itself and develop itself.

We do almost exactly the same thing—we are always using new ideas, new blendings of the synonymous terms for God, new idiom, in the working out of our problems and in writing about Science. For instance, sometimes when I am helping someone, I start with Mind and I think, "Because God is Mind man must be idea, idea that is of the nature of wisdom, intelligence, power, action; because God is Spirit that idea is pure, ordered, substantial, real, it exists at the point of development, and it must always bear fruit;" and so I go on through the Word order up to Love. At another time I approach the situation in quite a different way. I think, "Here is a condition which demands the establishment of a definite positive idea." Then I think, "Principle is that which establishes. Principle is always establishing itself, and because it is Life, it establishes itself eternally and in an immortal way; because it is Truth, it gives form to that establishment; because it is Love it makes that establishment perfect, and fulfils it; then, as Soul, it translates that establishment; as Spirit, it orders it; and finally, as Mind, it manifests it."

There is no limit to the number of ways in which you can use the synonymous terms for God, because they blend infinitely. You may have a problem which you can solve by combining Mind, Spirit, and Soul. Suppose, for instance, you have to deal with a condition of impurity that comes from a so-called law of heredity. You might begin by realizing that Mind is the only creator, and that therefore man is a creation of the parent Mind. Then you would see that

because Mind is Spirit, man is always pure, and finally because Mind is Soul, that purity is always made definite and identified as fact. Now, you may want to combine those same three terms in another way. Suppose you have to correct another condition, which calls itself a lack of intelligence. You might think to yourself, "Mind is the infinite intelligence and man is the idea of intelligence; because Mind is Spirit, that intelligence is substantial, it is real; and because Mind is Soul, that intelligence is identified with the divine intelligence." You have used the same three synonymous terms, but in an entirely different way.

The Ascending Aspects of Divine Order

It is essential to be able to combine these terms for God infinitely, as I have just illustrated in some small measure, but you must go further than that. The great need is to know whether you are using an aspect of the Word, of the Christ, of Christianity, or of Science. In those two illustrations of Mind, Spirit, and Soul, which we considered, we saw an aspect of the Word, which always begins with Mind, Spirit, and Soul; on the other hand, in the illustration in which we considered how to establish some definite idea, reasoning from divine Principle, Life, Truth, and Love, we saw the operation of the Christ. Whichever of the seven synonymous terms you use, and however you combine them, you begin to touch and handle things unseen, and you soon begin to gain a very definite sense of the operation of the Word, the Christ, Christianity, and Science.

When we began to study the days of creation, we saw the Word as a process of seeking, the Christ as a process of finding, Christianity as a process of using, and Science as some realization of being. Then we came to the point where we gained a higher sense of the Word as a process of revelation, of the Christ as a process of translation, of Christianity as a process of reflection and demonstration, and of Science as a process of interpretation.

Thought is rising all the time, and as your sense of Science develops, so your sense of the four fundamental orders becomes more and more exalted, until you reach the point where you see that the Word is one Life, Christ is one Truth, Christianity is one Love, and Science is one divine Principle, Love. But Life is God, Truth is God, Love is God, and divine Principle, Love, is God. So you have arrived at the point where you realize that the Word, Christ, Christianity, and Science are all in and of God. Whatever is not in and of God is not anything; it must be nothing. Those divine offices are not God in the essential sense, but they are in and of God. Jesus said, "I and

my Father are one." But Principle, the One, is infinite. Christian Science doesn't teach you that you are God, it teaches you that you are God made manifest. We shall reach the point, as we touch the hem of Science, where we recognize that the whole of being is one, and that that one is the infinite which we call God. Then, wherever we see a manifestation of it, we shall say, "That is the infinite." We may say that it is Mind, but Mind is God. We may say that it is Spirit, but Spirit is God. We may say that it is the Word, but the Word is Life, and Life is God. Whatever it is, it is Immanuel, "God with us." What use would God be if He were never with us? There is only one God, and He is ever-present.

When you begin to think about God, you begin to think about "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," the tones of the days of creation; and then, as your thought begins to widen, you see that the first day of creation means more than wisdom, it means law, action, power, intelligence, and so on. Then your thought begins to say, "Why here, this is Mind, this is God Himself," and as your thought ascends further in the scale of being, it begins to identify the Word of God, the Christ, Christianity, and Science.

So your thought arrives at the "city of our God," and then at the "city foursquare," where it sees that the Word is Life, Christ is Truth, Christianity is Love, and Science is divine Principle, Love. Finally, your thought says, "But Life is God, Truth is God, Love is God, Principle is God," and so you see that there is only one thing ever going on, and that is the infinite One, infinite in expression, infinite in reflection, infinite in purpose, infinite in cause, infinite in effect, infinite in every way. That infinite One is forever interpreting itself to itself. That interpretation is the spiritual selfhood, the spiritual reality, of you and of me and of all ideas. We are all reflections of that infinite One, which is forever reflecting on itself, and there is nothing else to our true spiritual selfhood. The infinite is always saying of itself, "I am Life, I am Truth, I am Love, I am the infinite Person, I am the infinite God."

So, as thought rises in the scale of being and of Science, it is always approaching the point where it sees that there is nothing going on but God. Jesus said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." There isn't anything going on at any time or under any circumstances but the infinite operation of the infinite One which we call God. We use the symbols of the days of creation, of the synonymous terms for God, of the Word, the Christ, Christianity, and Science, of Christian Science, absolute Christian Science, and

divine Science, but the sole purpose of all those symbols is to enable us to understand the infinite categories of the infinite One. Remember, those terms are all symbols. Mind is a symbol, Spirit is a symbol, Soul is a symbol, the Christ is a symbol, Science is a symbol, and so on, and they all give a particular aspect of infinity. You can't ever come to the end of Mind, or Spirit, or Soul, or Principle or any of these symbols; it isn't possible.

As you find your life "hid with Christ in God," you will be understanding the symbol of the Lamb's wife, you will understand that "Principle and its idea is one, and this one is God" (S. & H. 465: 17–18), and that is a wonderful thing to understand. You are never anywhere but in God, in the infinite One, the infinite perfection. That is the only place where you can ever abide, because there isn't anywhere else.

TALK No. 60

(March 29th, 1949)

MICAH—II

Chapters 2: 6—6: 5

The Infinite is One

You know, some day it is going to break upon the thought of each one of us—and I find it breaking on my own thought very distinctly these days—that there is only one thing ever going on, and that is the infinite. Anything that is unlike the infinite, anything that is finite, simply is not. Now, the minute you touch the infinite—and you can touch it only in thought—you begin to accept the divine infinite calculus of God's ideas and you begin to understand those ideas—the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love—and how they eternally combine in infinite categories.

If we can only establish a sense that there is just one infinite and its divine infinite calculus of ideas, then all the time we shall be thinking in the realm of the infinite. In the realm of the infinite there is nothing but idea, and you remember that the Christ translates everything down to the point of Mind as idea. If we can gain a sense that the one infinite is forever translating itself as an infinite calculus of divine ideas, and if we begin to think more and more in the realm of idea, then we shall begin to see that all there is to health, holiness, happiness, wealth, is idea, that there is nothing in all the world worth having but idea. Every idea of God is your idea, it is ever-present, understandable, demonstrable, and universal. Every idea which exists in the Mind which is God is your idea and my idea and every man's idea, because every idea is ever-present and infinitely available. When we begin to think in the realm of infinity and in terms of idea, we shall begin to translate matter into Mind, to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15–16), and we shall really be touching the hem of the Christ. Moreover, in touching the hem of the Christ we shall be touching something which is irresistible and which is always coming from the divine. When you touch the hem of the Christ, immediately the Word becomes subjective to you, and then it is no longer a process of working up

to God, because it has become divine revelation. You begin to realize that the Word of God is God's revelation of His own nature to man.

What we need to do is to become really consecrated to the things of God, to the things of Mind, Spirit, Soul, Principle, Life, Truth, and Love; we need to see that the ideas of Life, Truth, and Love are all that there is, that there is nothing in all the world which is substance, nothing which is worth having, nothing which is of any importance whatever except the ideas of Life, Truth, and Love. Isn't substance what we are all looking for? For instance, today you hear people saying that nobody has any money, that times are hard. What is it that mankind needs? Money? Not for one moment! Mankind needs ideas, and those ideas are substance, they are of the nature of Life, Truth, and Love. Well, where are they? They are in spiritual thought and nowhere else. What is wrong with the world? It lacks spiritual ideas. It lacks agreement, confidence, unity, because it lacks spiritual ideas, and you can't find those things anywhere but in spiritual thought.

A "Process of Reasoning by the Use of Symbols"

Remember, a calculus is simply a "process of reasoning by the use of symbols" (Webster). In mathematics there is a four-dimensional calculus, which is constituted of addition, subtraction, multiplication, and division. The Chaldeans, who were certainly great mathematicians and astrologists, obtained their four-dimensional symbol from the four cardinal points—north, east, south, and west. The Hebrew prophets accepted this symbol for their calculus of ideas, but lifted it into the realm of monotheism. Any "process of reasoning by the use of symbols" is a calculus, and we must begin to see that what we call the divine infinite calculus is just the endless reflection of God's ideas, each one individual, each one ever-present and ever-available, each one reflecting the nature of God, each one reflecting all other ideas. If we also recognize that we can understand those ideas through the symbols of the Bible, then we shall have a definite "process of reasoning by the use of symbols." There is nothing in any way vague about this calculus, and as we have considered the ordered story of the Bible, we have seen that everything about it is absolutely definite, and that is the beauty of it. Because spiritual things are definite, everybody can have them and learn them. There is nothing abstruse or indefinite or weak about them. They are of the nature of power and Science and being.

Now that we have entered the fourth thousand-year period of the Bible, I can see quite clearly that we are travelling along the same

road which Mrs. Eddy travelled. Mrs. Eddy studied the story of the Bible consecutively, consecratedly, and logically, and the story of the Bible forced her thought to definite conclusions about the Science of reality. To each one of us, Christian Science must be an individual discovery. Now, as you and I come along the same way, we don't have to cut down the trees, as it were, because she put her discovery into a textbook, but rather do we come along the boulevard in a motor car. It is the same road, however, and so we, like Mrs. Eddy, are being forced to the conclusion that there is one infinite, and that that one infinite expresses itself from everlasting to everlasting as an infinite calculus of divine ideas—a calculus because it embodies a perfect, divine system of symbols by which we can understand the infinite.

Now, what are those symbols? There is the symbol "one," which men have always used to indicate the great First Cause; the symbol "three,"—originating from the sun, moon, and stars—which today we know as Life, Truth, and Love, and which Christianity calls the Trinity; the symbol "four," which occurs so frequently throughout the Bible, originating from the four cardinal points of the compass, and which today we know as the Word of God, the Christ, Christianity, and Science; the symbol "seven," which came from the seven great planets, as known in those days, and which today we know as days of creation, numerals of consciousness, and the synonymous terms for God; the symbol "ten," which came from the ten fingers, which touch and handle things, and which today we know as the sevenfold nature of Truth analyzing, uncovering, and annihilating the claims of the carnal mind; and lastly the symbol "twelve," representing that purely spiritual state of consciousness which can demonstrate Life, Truth, and Love as the Word, as the Christ, as Christianity, and as Science. These symbols epitomize the story of the Bible and of the first chapter of Genesis. They permeate the Bible, and they constitute a metaphysical "process of reasoning by the use of symbols."

We have gone through the story of the Bible up to this point most consistently and we have been able to show logically that this is the divine system, that this is the spiritual process of reasoning by symbols which is accurate, scientific, basic, and which we can understand and explain to others. I just thank God that at last we have something in the way of religion which can be explained to mankind as logically as arithmetic can be explained.

The time has come when you can't be a Scientist except in so far as you recognize oneness. Science demands infinity, and infinity demands oneness. Dualism is impossible in Science. You can't have $2 \times 2 = 5$ or 7, you can only have $2 \times 2 = 4$. Just so, as you enter

the realm of Spirit, the realm of the divine infinite calculus, as you really enter the realm of infinity and Science, you recognize that "The Lord our God is one Lord," that there is only the one infinite, and you begin to understand the infinite expression of that one infinite as an infinite calculus of ideas, as all the ideas of God symbolized in one perfect divine system of symbols, in no way limited, but infinite in scope.

The Universality of Symbols

In talking about symbols, remember that Mrs. Eddy says, "The only proper symbol of God as person is Mind's infinite ideal" (S. & H. 517: 19–20). That ideal is the Christ-idea, and so Mrs. Eddy indicates that Christ is a symbol of God. Everything which expresses the infinite is a symbol. Idea is symbol; everything is symbol. The first symbols of God we learn are such simple symbols as the mustard seed, the sheep, the cattle, the goat, and so on, but they gradually rise higher and higher till they become wholly mental. For instance, you learn music and you learn notes with certain forms on paper to which you give certain names, but as you go on in music, everything becomes mental. Just so, the calculus in the Scriptures began with very crude human symbols, although when Jesus used them they were absolutely accurate.

We began by learning something about the days of creation, but our first sense of them was rather dim and vague. We saw at first that they had an order, and we were thrilled, but then those days of creation began to expand to us, and we began to see them as definite numerals of thought. The first day became a definite numeral of consciousness, so did the second day, the third day, and so on. Then they climaxed in our thought when we saw that they led us to understand Mind, Spirit, Soul, Principle, Life, Truth, and Love. Then we began to see that all these terms reflect each other infinitely, that they all symbolize the one infinite, but from different aspects.

The Divine Calculus Eliminates Time

Today we need to realize the fact that as we rise the symbols must become more and more mental and spiritual, and that that which is mental and spiritual is alone truly scientific, infinite, and eternal. In this Scriptural story we have been learning how this infinite calculus of divine ideas, which expresses the infinite, has been symbolized from the lowest point of darkness upon the face of the deep, at which

God says "Let there be light," right up to the highest point of infinite spiritual consciousness. But all the time nothing has ever been operating but the calculus of divine ideas. From the moment, therefore, that we began to know anything that was in any way true about the ideas of God, we were using the divine infinite calculus. Humanly speaking, spiritual ideas seem to come to us by degrees and according to a time process, but that is only a human conception of development.

Suppose, for instance, that you know something about arithmetic and you make a calculation in division. You have learned to make that calculation, having first learned the processes of addition, subtraction, and multiplication. But when you make that calculation in division, you don't go back through addition, subtraction, and multiplication, you make it immediately without any difficulty whatever. Just so, when a divine idea comes to you in the infinite calculus of divine ideas, and that idea operates according to law, order, rule, system, method, form, and design, it may seem to you that it is operating according to a time process; but in reality that idea has only to do with infinity, and if we understood that, if we could grasp in a degree the nature of eternity and the nature of infinity, then we would not be aware of a time process at all.

It is true that when we were thinking solely in terms of the days of creation we were conscious of a time process. We thought of the first day and the second day and the third day and the fourth day and so on, and then those days became to us numerals of thought and finally synonymous terms for God so that the time process began to disappear. But when we understand the divine infinite calculus, when we begin to lay hold on the divine infinite calculus of God's ideas and we begin to regard it from the standpoint of God Himself, then our thinking will be subjective, and at that point time disappears before eternity and infinity. We can only understand these ideas as we understand God, because, as Mrs. Eddy says, the "divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29). We can never draw conclusions about spirituality from materiality. We draw conclusions about mathematics and music from the principle of mathematics or music. When an idea comes to you—and any idea comes because you have understood something of God—it is essentially because you have accepted in thought the divine infinite calculus. Moreover, that which operates is always the divine infinite calculus, and not our human sense of it, which may be very poor, though earnest. It is the divine infinite calculus which does the work.

Our Need of the Divine Calculus Today

As I said to you in the last two talks, we have studied the days of creation in great detail for a long time. They have led us through Mind, Spirit, Soul, and Principle up to the point of Life, and then at the point of Life those days became numerals of thought, and immediately they began to give us a sense of the divine calculus. Then they led us further, and at the point of Truth we arrived at an understanding of the synonymous terms for God and a fuller sense of the essential nature of the calculus.

In following the Scriptural record we saw that it began by revealing in the first chapter of the Book of Genesis, the different tones of the days of creation—three tones of Mind, three of Spirit, five of Soul, five of Principle, four of Life (the climax of the Word sense), seven of Truth, and two of Love. At present we are considering the fourth thousand-year period of the Bible, which symbolizes the activity of Principle, and we saw that as we began to touch Principle, which we did in the Book of Judges, each one of the synonyms for God began to be illustrated in a sevenfold aspect, because Principle includes all the terms for God (see My. 225: 29–30). Now we come to an even fuller sense of Principle, and whilst it is true that in the story of Micah we are seeing once again the tones of the days of creation, yet we can't hide from ourselves the fact that we are approaching very close to the period when the Christ translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, broke forth in all its fulness.

Here then is a fact which must be faced. You never really understand the Word of God until you understand the Christ; you never really understand the Christ until you understand Christianity; and you never really understand Christianity until you understand Science. When you understand Science, you understand all four aspects, because the scientific aspect is the subjective aspect, and until you look at something subjectively you never fully understand it. Even historically that is true. The Old Testament, revealing the Word of God, was never fully explained until Jesus came—it couldn't be. Then again, but for Christianity there would have been no real sense of the Christ. No other religion but Christianity fully presents the Christ. So it was only when Christianity came that the Christ really became definite and operative in thought. Today, because Science has come to us, we can understand Christianity, the Christ, and the Word basically and scientifically.

We must face the fact that what we have been considering so far has mostly been in the tone of the Word. We have been studying very prayerfully and carefully the days of creation, the numerals of

consciousness, and the synonymous terms for God, and we have a fairly good sense of them, but now we must go on to consider the order of the Christ. As I have already said to you, in the four orders in Christian Science, the Word begins with Mind, Spirit, and Soul, but the other three orders begin with Principle, and until our sense of Science begins with Principle, until it is based entirely on Principle, it isn't divine. We are now coming to the point in the fourth thousand years of the Bible where the Christ is breaking on thought, and that Christ is not a sense of rising *up* to God, it is a sense of looking out *from* God, it is divine Principle, Life, Truth, Love, translating itself as Soul, Spirit, and Mind.

The Christ as the Infinite Calculus of Divine Ideas

The Bible is forcing us to the conclusion of one Christ, of that one Christ-idea which began to appear to men in the prophetic age in the fourth period of the Bible as the revelation of the first chapter of Genesis. It was individually demonstrated to perfection in the man Jesus, because he demonstrated the calculus of divine ideas. He *was* the Christ, because he understood and demonstrated that calculus perfectly. He was the master Metaphysician. Then the Christ developed to humanity as Christ's Christianity, which has helped and inspired and comforted numberless men and women. Today in Christian Science we know that that Christ is God's ideal of Himself, and we no longer consider it to be personal. We know that divine Principle, Life, Truth, and Love, is forever translating its own Christ, which is Life, Truth, and Love, as an infinite calculus of divine ideas, and that that infinite calculus of divine ideas is God's own presence and power, which is inseparable from the infinite, and which is the truth about you and me and all mankind. Moreover, because it is a calculus, symbolizing scientifically, perfectly, and intelligently the operation of being, it is available to all mankind. When we begin to see that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being" (S. & H. 465: 17–1), then we shall stop worrying about whether we have or have not enough understanding to work out our problems, and we shall begin to see the very presence and power of the one infinite. When we are conscious of Truth, that is Immanuel or "God with us," and we begin to utilize the divine infinite calculus.

A well-known Christian Scientist was once talking to a man, and he said to him, "All Christian Scientists ought to be able to heal, and if they can't heal, they don't really understand Christian Science." If

you can't heal, you have only got a dim sense of it. But when your thought becomes subjective and it is from God, then you can heal.

There can be no Science without oneness, and when you recognize that oneness, your thought becomes subjective. You recognize that all that is going on is God, not your thinking. All that is going on is the infinite One expressing itself from everlasting to everlasting as an infinite calculus of divine ideas, and you are one of those ideas. Therefore your task is to find your life hid from mortal sense with Christ, with infinite Truth, in God; then you will have the Mind of Christ. The whole tone of Jesus' life was expressed in his words, "I and my Father are one."

So as we go on with these wonderful stories of the Bible, just remember that what we are considering is a calculus of divine ideas. Don't let's pass over them lightly. Let's learn from them and see what they all mean, because it is all so essential. It is recorded of Jesus after his resurrection that "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Those scriptures were what we know today as the Old Testament, and I find as I go on in my study of the Bible that my thought is being impelled by the inspiration and logic of the story, to certain very definite conclusions, and, of course, the Bible was written for that purpose.

The Bible has impelled us to see that we now not only use the symbols of the seven days of creation, the numerals of consciousness, the synonymous terms for God, but that we must also begin to use intelligently and in a living way the symbols of the Word, the Christ, Christianity, and Science. We must see that the Word is really God's revelation of Himself, which is forever going on. God is forever revealing Himself as the truth about you and me and all ideas. As you gain a glimpse of the reality of that, you begin to feel the touch of those ideas, and that is the Christ, that is the translation, forever going on, from Principle to its idea. Then you begin to understand Christianity, you begin to understand something of the infinite relationship, the infinite blending and activity, of those ideas as what we call the compound idea man, and then finally you arrive at the point where you see that from everlasting to everlasting there isn't anything going on but the one infinite, which is Science itself. At that point you stop thinking about yourself and you think about God. When that point comes, you find your life "hid with Christ in God." You don't lose your life, but you find your individuality, identity, selfhood, you find everything that is worth having "hid with Christ in God." You stop asking yourself, "What am I?" and you begin to say to yourself, "What is God?" When you begin to say to yourself "What is God?" then you have found yourself, but never until then.

The Book of Micah and the "Seed-plot" of the Bible

We have been considering the Book of Micah, and Micah prophesied in the period just before the Northern Kingdom was taken into captivity by the Assyrians. He saw before him a frightful condition of greed, selfishness, self-indulgence, hate, and vice of every kind, but he used the days of creation to analyze, uncover, and destroy that error. As you remember, his book is laid out according to the pattern of the days of creation.

Throughout our study of the Bible we have seen that these great prophetic writers were writing according to design, according to plan, and the first thing they did was to lay out the design itself. That design, which is found in the first chapter of Genesis, contains the seven days of creation, but it contains more than that. At the point of Life those seven days of creation focus as the Word of God, and that Word of God expresses the nature and office not only of the Word, but of the Christ, Christianity, and Science. At that point of Life the days of creation have become numerals of consciousness. Then at the point of Truth, the days of creation become synonymous terms for God, operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science, each in its own essential office. Finally, at the point of the seventh day the prophetic writers give just two tones, the tones of Truth and Love, because at that point Truth, which epitomizes the synonymous terms for God operating in an essential four-dimensional calculus, is wholly included in the divine motherhood, or Love, which is the clearest term for God. Mrs. Eddy's definition of "Mother" in her "Glossary" is the highest which she gives. She defines it as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16–17), and so that term "Love" embodies or includes the whole system.

As we study the prophetic writings, we are following that design. The whole Bible is written according to the design of the first chapter of Genesis, and it took a Mary Baker Eddy to see this. After the prophetic age the understanding of it was lost. The Gospels and John's Revelation are based upon it, but after the time of the early Christians it seems to have been lost, until Mrs. Eddy saw that the whole record of the Bible is built up on the design of that first chapter of Genesis.

Now, Micah saw that there was only one answer to the situation which confronted him. If you came across a very bad mistake in arithmetic, what would you use to destroy it? There is only one thing you could use, and that is your knowledge of the numerals, of addition, subtraction, multiplication, and division, and of the other categories which accumulate as you progress—in fact, what you

know of the design of mathematics. Just so, Micah used the "seed-plot" of the Bible, the symbolism of which had come down through the ages, which men and women had used before and proved, and he was therefore using the divine infinite calculus. In any proportion that we use those symbols, we are using the divine infinite calculus, the divine and infinite process of reasoning by symbols.

The Century Bible says a lovely thing of Micah: "He is the prophet of the people; his whole soul goes out to the oppressed, and he identifies religion with mercy." You remember the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." The truest kind of mercy is that which looks at man and immortalizes him, whether the human concept is a sick man, or a sinner, or a dead man. Jesus was never so merciful as when he said to the widow's son, "Arise." He was never so merciful as when he said to the woman taken in adultery, "go, and sin no more." He could always translate the mortal human concept into immortality. You will find here that Micah just rends in pieces the false mortal beliefs he was faced with, but that he doesn't leave matters there, he lifts up the whole situation and shows the way out.

The Century Bible goes on: "He is, like Amos, a great social reformer, for he links the idea of God with the cause of the people. Isaiah moved in the court circles and in high politics. Micah moved among the people; and his only concern with the movement of the nations was to show that the Assyrian came down upon Israel as a penalty because the rich and the powerful oppressed the weak and the poor." We look today at certain forces in our world which are gaining ground, and we dread them and condemn them, and we forget that those forces have sprung up because of the things that we didn't do and should have done. In reality they are simply the outcome of the gross materiality of the age. Micah could say of the Assyrian and his destruction of the Northern Kingdom, "Well, it is the outcome of your disloyalty to God." Jeremiah, too, saw the destruction of Jerusalem by Nebuchadnezzar in exactly the same light.

And so, as you begin to establish a standard and to see that the infinite is really infinite and that it is of the nature of Life, Truth, and Love, then you begin to measure all things according to that standard, and you begin intelligently to analyze, uncover, and so destroy the mortal mind concept of things. If we will honestly, sincerely, consecratedly begin to see that the infinite is the only, then the measure of health and happiness, the measure of inspiration, the measure of Science that we shall be able to bring ourselves and mankind will be beyond words. But it means that we must be willing to lay down the mortal. It is impossible to go on loving materiality

and at the same time to inherit the infinite. It doesn't work. What are we laying down? What is the mortal? It is the stupidest little dream, that lasts for a few tired years and then blots itself out. There may be a little bit of joy here and there, but there is a whole lot of worry and fear and suffering. We've got to be honest and see that it is no part of infinity. So when mortal mind complains of this, that, and the other—disease, and poverty, and so on—what is our remedy? It is to take thought back to the infinite and so to dwell "in the secret place of the most High;" it is constantly, persistently to educate our thought to the realization that the only thing that is worth-while, the only thing that is of the nature of power and being, is the infinite and the infinite ideas of that infinite which are inseparable from it. If we do that, we shall have an ever-present, ever-available, ever-operative divine infinite calculus, a divine process of reasoning by symbols whereby we can understand and demonstrate the ideas of God, a process which will never fail us. That is the kingdom of God at hand and within us, and it is pure spiritual Science.

A Summary of the Tones of Mind and Spirit in Micah

Micah begins with the tone of Mind, which he portrays in three aspects. First of all, in the tone of *Mind as Mind*, he shows that the all of Mind reveals the nothingness of matter. The minute you see the all of Mind you have in a degree touched the spiritual calculus, which begins to show you the nothingness of matter. So he says, "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place" (Mic. 1: 3, 4). Today scientists such as Jeans and Eddington are telling mankind that matter is a thing of thought. Micah knew that. Micah knew well that the material is just a thing of mortal thought, and that it disappears before the operation of the divine infinite calculus of God's ideas.

Then Micah goes on to the tone of *Mind as Spirit*. He is using his "seed-plot." We've got to be definite and positive about these tones, but oh, they are such a joy. We don't have to be worried. The only time you need to be worried is if you don't see these things. In Mind as Spirit Micah shows that Mind, forever clothed with substance and purity, reveals all impurity as naked. And so he says, "Therefore I will wail and howl. I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls" (Mic.

1: 8). Mind is clothed upon with Spirit, with substance and purity. The light of Mind shows that all impurity is naked, it isn't clothed upon. You remember that Mrs. Eddy says, "Worshipping through the medium of matter is paganism" (S. & H. 140: 18–19).

Next, in the tone of *Mind as Soul* Micah shows that the sinlessness, the identity, the freedom of divine Mind binds all sin to sorrow. Because there is the freedom of Soul in divine Mind, therefore there must be bondage and sorrow in sin. And so he says, "Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee" (Mic. 1: 16). Materiality is always a bald proposition, it is bound, it is in captivity.

The whole tone of Spirit begins at the second chapter, and in the tone of *Spirit as Mind* the substance and purity of the one creator exposes false creative sense as covetousness, evil, and a false sense of substance. To anyone who knows the tones of these synonymous terms, that sense of Spirit as Mind is perfectly evident. So Micah says, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand" (Mic. 2: 1). Then he goes on and describes the hideous outcome of this false creative sense.

Next, the tone of *Spirit as Spirit* illustrates how the divine order establishes separation between order and the chaos of the flesh. Micah sees that there is no divine order in Israel. "Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord" (Mic. 2: 5). That was their sense of ordered measurement—they cast a lot. When the tribes were settled and land was measured out, or when a man's rights were decided, they "cast a cord by lot."

Divine Order Identified: Spirit as Soul

That was where we ended last time, and now we come to the tone of *Spirit as Soul*, which we have summarized like this: The divine order identified exposes the danger of false prophecy, and foretells the safety and freedom of those who identify themselves with God.

"Prophesy ye not, say they to them that prophesy; they shall not prophesy to them, that they shall not take shame. O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly? Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. The women of my people have ye cast out from their pleasant houses; from their children have ye taken away

my glory for ever. Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction" (Mic. 2: 6–10).

"If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel;"—gathering is always to do with Soul;—"I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them" (Mic. 2: 11–13).

There Micah gives the tone of Spirit as Soul. He shows that the divine order, when identified, exposes the rottenness of false prophecy, but foretells the safety and freedom of those who identify themselves with God. As you learn how to use Spirit as Soul, how to identify divine order, that divine order will cast out any false sense of prophecy or a sense of sin, and it will gather the spiritual idea. That gives the same sense as Mrs. Eddy's illustration of the difference between Spirit and Soul. She is supposed to have said that Spirit separates the tares from the wheat, but that Soul burns the tares and gathers the wheat into the barn.

Suppose that you had to face a condition in which there seemed to be no divine order—and we are all face to face with that every moment. If you understood the nature of God as Spirit, you would know that there is infinite order. If you understood the nature of God as Soul, you would know that that order can be identified. Then, if you understood the nature of God as both Spirit and Soul, reflecting each other, you would know that the operation of that identified order would eradicate the rottenness of the particular condition you were faced with, and would gather together and identify the truth about it. Suppose in your home or your business, in your own mentality, your own thinking, you see that there is something disordered which is bringing forth sin, and suppose there comes to you the sense that God is infinite Spirit, and in infinite Spirit there is infinite, divine order. Then you think, "Yes, and because God is Soul, everything is identified, and I am identified with that divine order. Every idea is of one nature, and I am identified with that nature." So you begin to let these ideas of God, these ideas which have healing and redeeming power, which are Immanuel, "God with us," come into your thinking. You say, "Why, if God is infinite Spirit, then there must be divine order, and this will certainly eradicate disorder, and if God is Soul, then I can certainly identify

that divine order, and as I identify that divine order, it will operate to destroy all that is disorderly, and it will also operate to gather everything. To gather everything where? Into the divine order."

You see, we are learning how to combine and use the synonymous terms for God. The prophetic teachings are showing us how to do that. This is the new tongue. This is divine metaphysics "reduced to a system, to a form comprehensible by and adapted to the thought of the age"—the scientific age—"in which we live" (S. & H. 146: 31–1). These things are definite and accurate and they are of the nature of power. As we begin to understand the divine infinite calculus of God's ideas, as we begin to understand the operation of God's ideas, then we recognize that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17). There isn't anything going on but ideas, and that is enough. The kingdom of God is idea. Hell is belief. The kingdom of God is the scientific operation of divine ideas. And so we are beginning to use our divine infinite calculus and to see that this calculus is a process of reasoning by definite symbols. Those symbols at first are immature, but then they grow in order and in Science, in spirituality, in divine mentality, and eventually become to us just a flow of divine ideas. That is true reflection.

Sound Judgment Identified: Soul as Mind

Now we come to the whole tone of Soul, and first, in just one verse, Micah illustrates the tone of *Soul as Mind*, which we have epitomized like this: The definiteness of divine law identifies sound judgment. He is bringing the definiteness of divine law to the picture of lawlessness before him, and he shows that it identifies sound judgment.

"And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?" (Mic. 3: 1)—that is, should not the rule of Soul bring judgment? Did you ever see anything more beautiful, anything more exact, anything more in consonance with Soul and Mind, than that? Should not Soul as Mind, when understood, demonstrate for you and for mankind the definiteness of divine law—sound judgment? So there you see the tone in just one verse.

Mrs. Eddy writes, "What are the demands of the Science of Soul? The first demand of this Science is, 'Thou shalt have no other gods before me'" (S. & H. 467: 1–4). The first demand of Soul is to have one Mind. You don't begin to understand Soul until you see that it is expressed as one Mind.

False Discernment Destroys the Good: Soul as Spirit

Next we come to the tone of *Soul as Spirit*, and here the writer illustrates that the safety and identity of spiritual sense show that false discernment burns up the good in human experience. The safety and identity—Soul—of spiritual sense, of understanding—Soul as Spirit—show that false discernment, that which is neither safe, identified, nor spiritual, burns up the good in human experience.

"Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;"—they rob mortal man of everything;—"who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron" (Mic. 3: 2, 3)—the opposite of Spirit, the flesh.

Mrs. Eddy correlates this when she speaks of "the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub" (S. & H. 563: 31–2)—through the opposite of Soul. She also says, "The good in human affections must have ascendency over the evil and the spiritual over the animal, or happiness will never be won" (S. & H. 61: 4–6).

If we saw that because God is Soul there is safety, there is definiteness, there is sanctity, and that because Soul is Spirit, that safety and sanctity operate in the realm of understanding, in the realm of spiritual sense, then we would be able to prove that all that is unlike spiritual sense, all that is just mortal thinking, has no safety, it has no identity—it is just a robber. Unless you have spiritual sense and you dwell in "the secret place of the most High," the carnal mind can always rob you of your happiness, health, and spirituality, and that is the worst thing that could happen to you.

True Prayer is Always Answered: Soul as Soul

Now we come to the tone of *Soul as Soul*, which we have epitomized like this: Soul-sense and spiritual understanding alone identify prayer with God. Because God is Soul, you and I have Soul-sense, and because Soul always reflects its own nature, Soul-sense is made manifest as spiritual understanding. When you have those two things, you will see that true prayer is always identified with God. Mrs. Eddy writes, "The Lord's Prayer is the prayer of Soul, not of material sense" (S. & H. 14: 22–24), because Soul identifies *spiritual* sense with God, and this is true prayer.

"Then shall they cry unto the Lord, but he will not hear them:"—because they have no Soul-sense:—"he will even hide his face"—

his identity—"from them at that time, as they have behaved themselves ill in their doings. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them"—Mrs. Eddy says, "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe" (S. & H. 510: 16–18). "Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God" (Mic. 3: 4–7). If you don't understand the nature of Soul as Soul, then your prayers will not be identified with God, and there will be no "answer of God." We epitomized that tone of Soul as Soul by saying that Soul-sense and spiritual understanding alone identify prayer with God. Mrs. Eddy writes, "The Lord's Prayer is the prayer of Soul, not of material sense."

We are beginning to enter into the realm of the divine infinite calculus of ideas, in which all ideas are spiritually and scientifically symbolized, so that you and I can learn the operation of the infinite ideas of God through a definite "process of reasoning by the use of symbols." The Scriptures will always be looked upon as of very questionable value and accuracy, until mankind realizes the true purpose for which they were written. When the Bible is seen in the light of the divine infinite calculus, then its true meaning will be understood, and men will see that the Bible is the most scientific book in the world, but it cannot be understood in any other way but through that calculus. When men see exactly why these books were written, then they will turn to the Bible and will search it with all their hearts and souls for an understanding of the Science of reality, and when they search in that way, they will find.

Identity With Principle Rules Out Sin: Soul as Principle

Next we come to the tone of *Soul as Principle* which we have epitomized like this: Identity with Principle empowers man to interpret the falsity of sin. When you see that you are identified with Principle, with that which is honesty and obedience, that which operates through infinite system and infinite Science, then you can demonstrate intelligently that which is true government, and you can begin to interpret the falsity of sin.

Micah gives this tone in one verse, saying, "But truly I am full of

power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. 3: 8). When you strive to identify divine government, divine power, divine demonstration, and you really bring these into your life, then you will understand Soul as Principle, you will know what it means, and you will be able to say with the prophet, "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Our epitome of that tone is: Identity with Principle empowers man to interpret the falsity of sin.

Mrs. Eddy makes this statement: "It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race. Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" (S. & H. 571: 7–14). As you begin to understand Soul as Principle and so begin to identify divine power, divine government, divine system, you will be able Christianly, intelligently, lovingly, and wisely to show yourself and all your fellow-men the workings of evil, which would destroy all that is good in human experience. You will have to begin with yourself, because if you don't begin there you just won't begin. Then you will have to point the way for your fellow-man; otherwise moral cowardice, which will not voice truth when it should, prevents development from taking place. Sometimes people don't like you when you tell the truth, but what does that matter? The only thing which really matters is, Do you understand God, and are you letting Him use you? You can't lose any true friends, because your only true friends are those people who see spiritually eye to eye with you. We are all one in Christ, and so in Christ we all have a friendship which is indestructible—it cannot be touched by any claim of mortality. So what does it matter if mortal sense does dislike what you do?

All that you and I need is ideas—ideas of friendship, ideas of relationship, ideas of happiness, ideas of holiness—and we gain those ideas only through the Mind of Christ—through the understanding of the one infinite which we call the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10). On a higher level, we call that one infinite "divine Principle, Life, Truth, and Love," and, on the highest level, we call it "Principle." As we rise, the symbols become fewer and of less human and material significance, but spiritually considered they become of greater and greater significance, because they become more and more nearly identified with the infinite itself.

False Rule Brings Desolation: Soul as Life

Now we come to the tone of *Soul as Life*, which we have epitomized like this: The definiteness of divine method and multiplication proves that false methods of rulership bring desolation. Micah is following the order which John uses in Revelation. He first uncovers error right down to the bone, in the tones of Mind, Spirit, and Soul; and then, in the next chapter, which has the tone of Principle, he gives the most wonderful sense of the Christ. He first of all uncovers the error of the situation, and then he gives the answer to the whole problem.

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood,"—a false sense of Life,—"and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:"—false methods:—"yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us"—remember the fifth statement of the Commandments, which begins, "Thou shalt not take the name of the Lord thy God in vain." "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Mic. 3: 9–12). Instead of bringing true exaltation, the false sense of Life exalts that which is chaotic. "Forest" nearly always symbolizes chaos. Our epitome of that tone is this: The definiteness of divine method and multiplication proves that false methods of rulership bring desolation.

Mrs. Eddy writes, "The way is straight and narrow, which leads to the understanding that God is the only Life" (S. & H. 324: 13–15). She also says, "The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated" (S. & H. 536: 10–16). If you are governed by Soul, your life is identified: if you are governed by body, you are not identified and you can't express Life. So-called life in corporeality is really death. There are a lot of people walking about on the earth who are a good deal more dead than a lot of people under the earth! They are dead to the only thing that matters, which is spirituality.

INTERVAL

You know, the tones of the days of creation and of the synonymous terms for God, the real meaning of the Word, the Christ, Christianity,

and Science, were all so familiar to Mrs. Eddy that she was able to blend and blend them perfectly, in order that she might give the correct sense of spiritual truth; and when we understand what Mind is, what Spirit is, what Soul is, and so on, and not only that, but also how Mind reflects Mind, Spirit, Soul, Principle, Life, Truth, and Love, and so on with all these synonymous terms, then we shall really be able to understand "Science and Health" and we shall be able to blend these terms just as the prophet does here. All through "Science and Health" you can see that blending perfectly, you can see how Mrs. Eddy brought the orders of the Word, the Christ, Christianity, and Science into her writings as naturally as a great musician would use tone, rhythm, melody, and harmony in any of his compositions. Mrs. Eddy was able to write "Science and Health" because she understood the divine infinite calculus, and remember, she gained that understanding from the Bible. The Bible forced her to the logical conclusions of Science just as it will force you and me, if we will let it.

A Glimpse of the Christ Order: Principle as Mind

Now we come to the tone of *Principle as Mind*, which establishes and teaches the law of God. Just think of the significance of that! The beauty of it is this, that the Christ order begins with Principle and ends with Mind. Micah therefore gives the whole Christ order in this first tone of Mind. Whether Micah actually wrote this is not known. I think that all the symbolism used in the Old Testament had existed for many thousands of years, and that the patriarchs and the very early writers knew it—they "lisped in numbers, for the numbers came." But remember that all these writings which we are considering were edited and re-edited, made to conform to the "seed-plot" given in the first chapter of Genesis, and brought into their present shape between two and three hundred years after the Exile in Babylon. So although the symbols had existed and had been used for many thousands of years, they hadn't been given their full signification until after the story of the days of creation had been written in Babylon. Now, look at the wonderfully distinct tone of the Christ which comes in here and which is illustrated through a lovely symbolization of the Christ order.

"But in the last days it shall come to pass, that the mountain of the house of the Lord"—not merely the house of the Lord, but the *mountain* of the house of the Lord, a symbol of the divine calculus. You remember that Daniel speaks of "a stone . . . .cut out without

hands" which "became a great mountain, and filled the whole earth"—"shall be established"—Principle is the only foundation on which to establish anything—"in the top of the mountains, and it shall be exalted above the hills;"—the exaltation of Life;—"and people shall flow unto it"—the sense of generic man, all mankind, the tone of Truth. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob;"—the acceptance of Love, and the universality of Love;—"and he will teach us of his ways,"—the definiteness and translation of Soul,—"and we will walk in his paths:"—the ordered way of Spirit:—"for the law"—the law of Mind—"shall go forth of Zion, and the word of the Lord from Jerusalem" (Mic. 4: 1, 2).

So there you see a perfect illustration of the Christ order—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and Micah gives it because Principle as Mind gives the sense of the operation of the Christ translation. Our epitome of that tone is that Principle as Mind establishes and teaches the law of God.

Mrs. Eddy writes, "Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind" (S. & H. 269: 11–14). Categories are classifications within classifications. She also says, "All Science is a revelation. Its Principle is divine, not human, reaching higher than the stars of heaven" (Ret. 28: 25–27). God is forever revealing and translating His Christ to you and to me as a divine infinite calculus of ideas.

The Universal Demonstration of Divine Order: Principle as Spirit

Next we come to the tone of *Principle as Spirit*, which demonstrates divine order and silences the warfare of the flesh.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree;"—they will demonstrate the fruit of Spirit;—"and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4: 3, 4). The fruit of Spirit will inevitably be made manifest and demonstrated, because it is forever in Principle, which manifests and demonstrates itself. Our epitome is that Principle as Spirit demonstrates divine order and silences the warfare of the flesh.

Mrs. Eddy writes, "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation,

must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man" (S. & H. 99: 23–29). There isn't anything said in the Scriptures which Mrs. Eddy hasn't put into her writings in the language of the synonymous terms for God and of the Word, the Christ, Christianity, and Science.

The Demonstration of One Identity: Principle as Soul

Then we come to the tone of *Principle as Soul*, which we have epitomized like this: Principle as Soul gathers all wanderers and brings them home—it identifies them. Remember, all through the Bible, whenever the writers give the sense of "returning," it nearly always symbolizes Principle, because thought must always return to Principle or it is lost. This is the loveliest tone.

Suppose that you or I had to face a situation which had arisen because someone we loved had strayed from that which is right and true; if we understood that Principle demonstrates itself as Soul, that would gather them in and bring them back home to their true identity, which is always waiting for them. When mankind understands Principle as Soul, that understanding will do the same thing for them universally.

Now, see the sense which Micah gives of that: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;"—a lovely sense of the operation of Principle as Soul;—"and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion"—the rule of Soul—"from henceforth, even for ever" (Mic. 4: 5–7). That is the most lovely sense of Principle as Soul, which we epitomized by saying that it gathers all wanderers and brings them home.

Mrs. Eddy writes, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (S. & H. 390: 7–11).

If we are going to succeed in helping mankind, we must all begin with ourselves–in our own thought. We've got to begin to use the divine infinite calculus of God's ideas in our own thinking. You can't do a single thing for mankind until you have done something for

yourself, and moreover, reality demands not only to be thought, but also to be proved, and if you understand it it proves itself.

Divine System Established: Principle as Principle

Now we come to the tone of *Principle as Principle*, which interprets that the "daughter of Zion"—symbol of the divine idea—would establish system even in Babylon, but through travail, even as she did. It was in captivity in Babylon that the prophets gave birth to the first chapter of Genesis.

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail"—the spiritual idea bringing forth. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies" (Mic. 4: 8–10). That is the tone of Principle as Principle, which interprets that the "daughter of Zion"—symbol of the divine idea—would establish system in Babylon, but through travail, even as she did. It was the vision of the prophets expressed in the Priestly Document, which included the story of the first chapter of Genesis, which saved and delivered Israel from Babylon. So if sometimes it seems as though we have to travail in "Babylon" to bring forth, what does it matter so long as we do bring forth? "Babylon" passes away, but that which we bring forth remains forever.

Mrs. Eddy writes, "After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,—to be found in its divine Principle" (S. & H. 565: 23–28).

The Demonstration of "Concrete Being": Principle as Life

Finally, in this whole tone of Principle, we come to the tone of *Principle as Life*, which we have epitomized like this: Progressive demonstration renders all things to the I AM.

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not

the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Mic. 4: 11–13). That gives a wonderful sense of Principle as Life, which illustrates that progressive demonstration renders all things to the one I AM.

Mrs. Eddy writes, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light" (Mis. 82: 20–24). If we can only get hold of even a dim sense of the fact that the infinite is the only, how we shall be blessed!

The Tender Care of Divine Fatherhood: Life as Mind

Now we come to the whole tone of Life, which is in four tones: Life as Mind (the Word in its own aspect), Life as Spirit (the Word reflecting the Christ), Life as Soul (the Word reflecting Christianity), Life as Principle (the Word reflecting Science). At this point of Life we begin to gain the first definite sense of the divine infinite calculus, because until we touch the essential nature of God as Life, Truth, and Love, we can't have a truly subjective sense of anything.

We have epitomized the tone of *Life as Mind*, which also gives the sense of the Word in its own aspect, in this way: The divine fatherhood postulates infinite parenthood to the individual. It gives the creative sense of Life, of divine fatherhood, which always has the tone of the Word.

"Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek"—the rod is nearly always a symbol of the Word. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—the eternity of Life, which knows no sense of time. "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel" (Mic. 5: 1–3). There Micah gives that wonderful creative sense of the parenthood of God.

The Christ can only be brought forth where there is humility. Mrs. Eddy says, "Humility is the stepping-stone to a higher recognition of Deity" (Mis. 1: 15–16). Jesus expressed the highest sense of humility

when he said, "I and my Father are one." He saw that there was only one individuality. The Pharisees thought that it was arrogance and the pride of life which prompted Jesus to make that statement, but it was great humility. Remember, Jesus came at the point of Life—the beginning of the fifth thousand-year period of the Bible—he was fully conscious of the fatherhood of God, and so he was able to demonstrate the manhood of God, and to attain to the individual representation of the Christ-idea.

Mrs. Eddy defines "Father" in this way: "Eternal Life; the one Mind; the divine Principle, commonly called God" (S. & H. 586: 9–10). She also says, "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: 'For we are also His offspring'" (S. & H. 332: 4–8). Have you ever heard anything more tender than the statement which we have just read: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"? That must be one of the tenderest sentiments expressed in the Bible; it shows the Father-Mother care for the divine idea perfectly.

The Birth of the Divine Calculus: Life as Spirit

Now we come to the tone of *Life as Spirit*, which also gives the sense of the Word reflecting the Christ. We have epitomized the tone in this way: The calculus of Spirit exalts the Word as the Christ, but it brings a sword to error and so delivers mankind. The Word is exalted, and it becomes the Christ. You remember that Mrs. Eddy discovered Christian Science at the point of Life in and of Spirit. She saw this exalted sense of Life and glimpsed the divine infinite calculus of Spirit.

"And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man"—the Christ-idea—"shall be the peace, when the Assyrian shall come into our land:"—Jesus said, "Peace I leave with you, my peace I give unto you:"—"and when he shall tread in our palaces, then shall we raise against him seven shepherds,"—the seven synonymous terms for God,—"and eight principal men" (Mic. 5: 4, 5)—the objective and subjective aspects of the four "cardinal points." In the fourth thousand-year period of Principle, that is exactly the form in which the Christ came through the symbol of the first chapter of

Genesis, which gives the seven tones of the synonymous terms, and also the essential orders of the Word, the Christ, Christianity, and Science. Mary Baker Eddy saw and recorded exactly the same system, and it will be "great unto the ends of the earth." Nothing can turn it back, because it is eternal, it is Life and it is Spirit, it is irresistible, it is ordered, it is a calculus, and nothing on earth can stand against it.

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:"—to the Hebrew, "Nimrod" was the personification of all that Babylon meant:—"thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders" (Mic. 5: 6). That is a wonderful sense of the Christ. We epitomized that tone of Life as Spirit in this way: The calculus of Spirit exalts the Word as the Christ, but brings a sword to error and so delivers mankind.

Mrs. Eddy writes, "Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death" (My. 185: 19–21). When Mrs. Eddy discovered Christian Science, she saw Life in and of Spirit, she saw the Christ as Life, and that fulfilled the days of creation in her thought so that they ceased to bear any relation to the time element and became the synonymous terms for God. Then she was able to see that those synonymous terms operate in a divine infinite calculus of Spirit. That was what she discovered. No wonder she wrote of Jesus that he was "always leading them [his disciples] into the divine order, under the sway of his own perfect understanding" (Ret. 91: 19–20).

The "Healing Elements of Pure Christianity": Life as Soul

Now we come to the tone of *Life as Soul*, which also gives the sense of the Word reflecting Christianity. We have epitomized the tone like this: The universal salvation of Christianity is eternally multiplying and will destroy all opposition, leading men to lay down the mortal. The universal salvation of Christianity is eternally multiplied in Life as Soul.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass,"—upon the Word,—"that tarrieth not for man, nor waiteth for the sons of men." The remnant of Jacob were those people who were exiled in Babylon, and who gave to the world the Priestly Code, including the first chapter of Genesis. "And the remnant of Jacob shall be among the Gentiles in the midst of many people"—the universality of Christianity—"as a lion among the beasts of the forest, as a young

lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Mic. 5: 7, 8). How true it is that the record which was written in Babylon has become "dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." It stands the test of time because it has the timeless sense of Christianity. We epitomized that tone of Life as Soul in this way: The universal salvation of Christianity is eternally multiplying, and will destroy all opposition, leading men to lay down the mortal.

Speaking of Jesus' promise (see Mark 16: 17, 18), Mrs. Eddy writes, "Jesus' promise is perpetual . . . .The purpose of his great life-work extends through time and includes universal humanity. Its Principle is infinite, reaching beyond the pale of a single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness" (S. & H. 328: 28, 30–4). The elements of pure Christianity will be sought and they will be taught, if those of us who understand them are faithful.

One Being Destroys False Methods and Systems: Life as Principle

Then we come to the tone of *Life as Principle*, giving the sense of the Word reflecting Science. We have epitomized the tone like this: The foundation of one Being will destroy all false methods and systems. All false methods and systems must pass away before Science.

"And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:"—they were, of course, almost entirely dependent on their horses and chariots for transport:—"and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard" (Mic. 5: 10–15). There you have a picture of all the false systems disappearing before the fact of Science. Mrs. Eddy gives the same sense when she says of the "city of our God" that "nothing can enter that city, which 'defileth . . . .or maketh a lie'" (S. & H. 577: 26–27).

We epitomized that tone of Principle as Life in this way: The foundation of one Being will destroy all false methods and systems.

Mrs. Eddy writes, "We are in the Valley of Decision. Then, let us take the side of him who 'overthrew the tables of the money-changers, and the seats of them that sold doves,'—of such as barter integrity and peace for money and fame . . . .To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. He said, 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' Gain a pure Christianity; for that is requisite for healing the sick . . . .Fidelity to his precepts and practice is the only passport to his power; and the pathway of goodness and greatness runs through the modes and methods of God" (Mis. 270: 1–4, 11–17, 23–25).

The Christ-idea Made Manifest: Truth as Mind

Micah now illustrates Truth, and we have epitomized the first tone by saying that *Truth as Mind* manifests the divine idea, which heals, saves, and redeems. Truth is the Christ-idea, the nature of which is health, and Mind is that which manifests the divine idea, that which heals, saves, and redeems.

"Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam" (Mic. 6: 1–4)—prophecy led them out of Egypt. The bringing of the children of Israel out of Egypt is always a symbol of Mind. In that tone Micah illustrates that Truth as Mind manifests the divine idea, which heals, saves, and redeems.

Mrs. Eddy writes, "Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?' Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, 'Where art thou?'" (S. & H. 307: 31–8).

The Christ Can Only Bless: Truth as Spirit

Now we come to the tone of *Truth as Spirit*, which establishes, through its infinite calculus of ideas, that righteousness which can only bless. It establishes right consciousness, which always blesses.

Micah gives this tone in one verse, saying "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord" (Mic. 6: 5). You remember that Balak told Balaam to curse Israel, but Balaam couldn't, he had been commanded to bless and he couldn't do anything else because Truth's mandate is to bless. (See Num. 22: 1–24: 25, Verbatim Report No. 32). Our epitome of this tone is that Truth as Spirit establishes, through its infinite calculus of ideas, that righteousness which can only bless.

Mrs. Eddy writes, "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science" (S. & H. 78: 28–32).

The Days of Creation Lead to the Divine Infinite Calculus

Now remember, there is one infinite. That one infinite is expressed as an infinite variety of infinite ideas. Those ideas are known to us today as a divine infinite calculus of ideas, because spiritual sense has shown us the ordered range of symbols by means of which we can understand those ideas. We shall always use that divine infinite calculus, even when the symbols rise to the point of idea itself. A symbol is merely something which represents something else, and an idea is that which represents God; therefore, because God is never without His representative, there will always be an infinite calculus of divine ideas representing Him.

You and I are learning that calculus. Our first sense of it comes when we consider such symbols as the mustard seed, the sheep, the cattle, the goat, and so on, but those only give us a very vague and dim sense, the sense which the world at large has had. Then we begin to think of it through the days of creation, and we gain a sense of their development order, as "Let there be light, let there be development, let there be definiteness" and so on. As that order becomes definite to us, we begin to gain a fuller sense of the days of creation and we see them as numerals of consciousness; instead of seeing the first day merely as "Let there be light," we see that it

means "Let there be wisdom, action, intelligence, law," and so forth. Eventually those days of creation become absolutely definite and identified, and they lead us to the synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, and Love. When we grasp the purely spiritual significance of those synonymous terms, we have a subjective sense of the numerals of consciousness, and they are then very, very much more real to us, and we begin to see their infinite nature. As we gain a subjective sense of these synonymous terms, the next step is that we naturally begin to learn how to blend them, and we find that they must be blended in the orders of the Word, the Christ, Christianity, and Science; at the point of Truth, we begin to lay hold of the divine infinite calculus itself, but we only do it through understanding these synonymous terms subjectively, and through understanding the Word, the Christ, Christianity, and Science. As we rise to the seventh day state of consciousness, we see that this divine infinite calculus of ideas, which we have grasped at the point of Truth, is complete, final, finished, and is forever included in divine Love, which Mrs. Eddy says "imparts the clearest idea of Deity" (S. & H. 517: 13–14).

We are just beginning to see the full significance of the layout of the first chapter of Genesis. It gives the complete system in Christian Science, true Christianity. Mrs. Eddy discovered that scientific Christianity in the Bible, and she called it Christian Science, but she developed it to the point of divine Science, and then up to the point of Science itself, the highest and most universal aspect of all, the aspect which includes all other aspects. "Science" includes divine Science, Christian Science, Christ Science, and every other degree of that term.

So now we can see that we shall be studying the first chapter of Genesis as long as we study the Bible, because its symbolism permeates the whole Bible story up to John's Revelation, which is full of it. As we go on with our study, the spiritual significance of all the terms we use will become clearer and clearer to us, until it becomes brilliant in our thought, and we shall see that the reality of those terms is of the nature of power and Life, because it is the kingdom of God at hand and within us. So thank God we've got a divine infinite calculus to show us the way.

TALK No. 61

(April 5th, 1949)

MICAH—III

Chapters 6: 1—7: 20

ISAIAH—I

Chapters 1: 1—31

Progressing from the Objective to the Subjective Viewpoint

Someone asked me, "What is the fundamental difference between the aspect from which we are now considering Science and the aspect from which we have considered it before? We have talked about the days of creation, we have talked about the synonymous terms for God, we have talked about the 'city of our God' and the 'city foursquare;' what is it that is different about our present viewpoint?" Well, perhaps I could explain it in this way: suppose we were going towards a great mountain, the greatest mountain in the world; as we approached it, we would catch different views of it at different times; but when we eventually set foot on the mountain itself and we began to look out from the mountain, then we would be aware of just one immense view, including all the others.

We are now considering Christian Science and its divine infinite calculus from the point of view of oneness, the subjective viewpoint. We are therefore considering the infinite, and its infinite categories. The idea of this complete picture which is coming to light in the world today is that which we symbolize by the two terms Truth and Spirit, which epitomize the divine infinite calculus. The moment we understand any idea in the realm of metaphysics, we are using the metaphysical calculus. The minute you understand any detail of mathematics, you are using the mathematical calculus, and that is so in any subject. But in reality there is only one divine infinite calculus, which expresses the infinite from everlasting to everlasting as infinite individual ideas. Mrs. Eddy writes of the omni-action of those ideas that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17).

In order to symbolize this calculus of ideas so that thought can grasp it, the Scriptures begin with the days of creation. As those days develop in your thought, they become numerals of consciousness, but they are still objective to you. As thought rises higher, they become definite, positive numerals of consciousness. That development comes at the point of Life, the fifth day, and it also brings a sense of the infinite calculus as four-dimensional. Then at the point of Truth, the sixth day, thought begins to understand the days of creation as synonymous terms for God; you don't lose either the days of creation or the numerals of infinity, but they have become wholly subjective to you. They have developed and deepened in every way. Furthermore, in that sixth day you begin to lay hold fundamentally on the essential nature of the calculus as the Word, the Christ, Christianity, and Science, and you begin to think wholly in terms of that calculus. That is what we are doing now, and remember that we are living in the sixth thousand-year period from the beginning of Bible history.

We are beginning to think in terms of Truth and Spirit—that is, we are beginning to see the *order* of Truth, the divine and infinite order of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10). As our thought ascends still higher, we shall see Truth and all that Truth indicates, forever included in divine Love.

So far, our thinking has been almost entirely in the realm of Christian Science, but as we progress, we begin to think more in the realm of absolute Christian Science, and to make our calculations from the standpoint of the synonymous terms Life, Truth, and Love. The Word of God becomes Life, Truth, and Love; the Christ becomes Truth, Life, and Love; Christianity becomes Life and Love, because in Christianity the Christ is revealed as the compound idea man. Finally Christian Science becomes Truth and Love, which again is the picture of the seventh day, in which the whole of Truth is forever included in divine Love. Then, as thought ascends still further, we enter the realm of divine Science— the "city foursquare," and we are able to see the Word as one Life, Christ as one Truth, Christianity as one divine Love, and Science as one divine Principle, Love.

Every one of these aspects of God which we have been considering is divinely true, but until now we have considered them in an objective way. As they become truly subjective to us, we shall rise even higher than divine Science into the realm of Science itself, and at that point we shall begin to consider infinity as one indivisible whole. That means that we shall no longer think of Principle and idea as two separate entities, but rather we shall know that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and

omnipresent Being" (S. & H. 465: 17–1). We shall neither lose nor discard any of our symbols, but we shall use every one of them subjectively. The infinite must ever be infinitely expressed as an infinite calculus of divine ideas. It is impossible to lose the categories of divine metaphysics. The categories of the days of creation; the synonymous terms for God; the Word, the Christ, Christianity, and Science; Christian Science, absolute Christian Science, divine Science, have led us up to the point where we appreciate and understand the infinite One in some measure. Now we are beginning to look out from the infinite One, and every one of those categories is becoming subjective to our thought.

Thinking from Divine Oneness

In every advancing step, remember this: you never really understand the Word until you understand the Christ; you never really understand the Christ until you understand Christianity; and you never really understand Christianity, the Christ, or the Word until you understand Science. That is borne out historically. No one really explained the Word of God in the Bible until Jesus came—the Christ explained it. Again, without Christianity there would have been no understanding of the Christ, because Christianity is the only measure of thought in history which has accepted the Christ. Christianity was never really understood until thought touched the hem of Science, and now we see that the only Christianity is *Christian* Science. The only Christ is the Science of the Christ, and the only Word of God is the Science of the Word of God. When you touch Science, you see the whole picture.

So we never lose anything of these categories, and we can't afford to lose anything. We are now looking out from the mountain, as it were, and seeing the idea of Science as a whole, and we are considering the infinite. I find in my own experience that as I look out from the infinite, I realize that everything is of the nature of infinite idea, infinite thought, infinite health, infinite life, infinite activity, infinite substance, infinite relationship. I have a sense of the *one* infinite. You can't have anything less than infinity, and infinity is composed of infinite ideas, each one individual, identified, ever-present, ever-available, infinitely understandable, infinitely demonstrable, and of the nature of infinity in every way, shape, and form. When you look out from the infinite One, you realize that there isn't anything but infinity, and so your thinking becomes subjective. From that exalted point of view you don't lose any of the categories of metaphysics, but you begin to use them subjectively and with power.

You think not only from the point of view of Life, Truth, and Love, which is what the Bible declares God to be, but from the point of view of one Principle, which is what Science declares God to be. Science declares God to be one infinite Principle including within itself its own infinite calculus of divine ideas, its own system of metaphysics, and its own categories of metaphysics, and as you begin to think in the realm of that one Principle, you don't lose any of the categories, because you need them all. That is what Mrs. Eddy implies in her chapter "The Apocalypse," and what John makes clear in Revelation.

The Christ Must Come to the Flesh

Having reached this point of the one infinite Principle, and having seen that there is only one infinite Being, infinitely expressed as an infinite calculus of divine ideas, you are then in the realm of Science. I feel that our thought is now reaching this point of accepting the infinite One and of looking out from it. The fundamental fact of divine metaphysics is oneness, and until you reason from that point you are not really reasoning at all, you are only trying to climb up, as it were. When you understand that basic fact, then you really begin to think and to know with power, because you know that there is only One, and that that One is Principle. Then anything which operates in the way of Principle, anything that operates in the way of oneness, demonstration, interpretation, honesty, obedience, and so on, must be of the nature of that one power. Demonstration isn't your thinking, my thinking, or anybody's thinking, it is just divine Principle operating.

From this standpoint of Science you can begin to use the "city foursquare" subjectively. The "city foursquare" is the highest symbol in the Scriptures which portrays the one infinite as one Word, one Christ, one Christianity, and one Science. And then, as your thought develops subjectively, you begin to see that the Christ must come to every condition of thought right where it is, because Truth is omnipotent in Truth, in belief, and at all times and under all circumstances. If you say that Truth is omnipotent in Truth, the carnal mind will agree with you. But it will also say, "Here is another proposition. Here is mortality, in which men are going through hell, and Truth does not touch that." What the carnal mind does not want you to prove is that the omnipotence of Truth includes dominion over the carnal mind. But Mrs. Eddy says, "This is the law of Truth to error, 'Thou shalt surely die'" (Mis. 208: 2–3). The theory that the absolute is something detached, which doesn't operate in the

realm of the human as well as in the realm of the divine, is not Christian Science. Mrs. Eddy has done the most wonderful thing for mankind. She has shown how to use the infinite categories of divine metaphysics to prove the power of Truth over error right down to the last detail of human experience. She has shown mankind how to handle the claims of the carnal mind scientifically, as no one else has ever done. John illustrated this process of handling evil in Revelation, and Mrs. Eddy undoubtedly learnt a very great deal from her close study of his book. But she herself said that she was "astounded at the apathy of some students on the subject of sin and mental malpractice" (Mis. 115: 3–5).

So as you look out from the "city foursquare," you must begin to translate it into terms of human experience. God translates Himself because He is Love, and if you are like God you will translate Truth; if you don't, then you are not being Godlike. You begin to translate by combining Life, Truth, and Love, as four cardinal points. Then you translate further, and you use the four orders of the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, and Love (the Word); divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (the Christ); Principle, Mind, Soul, Spirit, Life, Truth, and Love (Christianity); and Life and Soul, Truth and Spirit, Love and Mind, all based on Principle and coming from Principle (Science).

But you must go even further than that. Thought must translate itself right down to the point where it recognizes that every knee must bow to Christ, so that there isn't any human error left claiming to exist. Thought must translate itself to that point, and it must do so scientifically and metaphysically, or Truth is not omnipotent, omniscient, omnipresent, and omni-active. So, in Christian Science, you use the days of creation in order to analyze, uncover, and annihilate every belief of the human mind. There you are using the symbol "ten," as typified by the ten Commandments. Then, as Mrs. Eddy says of the translation of mortal mind, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4–5); thus you begin to demonstrate the positive values of Life, Truth, and Love as the Word, the Christ, Christianity, and Science, which is what is meant by the symbol "twelve."

So we have the most perfect system. But now, instead of working up to the infinite One, we are working from that One. The minute you know—and I really mean *know*, not just accept reservedly and believe—then you are working from that standpoint, and your understanding will be with power.

The Way to Greater Spiritual Achievement

Sometimes we wonder why we don't do more than we do, and I'll tell you why. It is because we are not in earnest enough. Some of our little troubles are so insignificant that they are just laughable, and yet we worry about them as if they were the most important things in the world. I was reading the other day what that great Christian Paul has to say on this subject. He writes: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" (II Cor. 11: 23–29).

The reason we don't do more is that we have so little of that spirit. A man like Paul didn't count the cost. To him there was one beacon light ever before his eyes, and to him that was all that mattered. We must brush our little troubles aside—all that the carnal mind says to us by way of despondency, fear, worry, and so on. We need to see that nothing matters to us but increased understanding and increased demonstration, which must always go hand in hand. It is no use studying Science unless it comes into your life and proves itself. There are people who are deeply interested in the mere study and think that they are satisfied with that. But really they are not satisfied. They will never be satisfied until they can prove the truths they learn. Would you be satisfied if you were studying music and you couldn't play anything? Of course not! Science must become the all and the only to us; and we are at a point now in the world's history where it is just pregnant in thought. It is on the point of being born universally, and today we symbolize its operation as the divine infinite calculus through the terms Truth and Spirit. We are supposedly in the sixth thousand-year period from the beginning of Bible history—the period of Truth. Mrs. Eddy discovered Christian Science at the point of Life in and of Spirit, but she brought it to the point of Truth in and of Spirit, which is what the world is becoming conscious of today.

The Implications of Oneness

In Christian Science we have a divine infinite calculus, and we are now beginning to regard that divine infinite calculus from the standpoint of Science, and we are beginning to see it subjectively from the standpoint of oneness. We are going to think more and more in terms of infinity and of idea, and that will force us to recognize that the only thing in the world that matters is idea. We don't need a pocketful of money or a body full of health. We call that material body *our* body. But this mortal belief called a body says we are inside it. It possesses us, it tells us when we are hot or cold, hungry or sleepy. It doesn't belong to us: as mortals we belong to it! It tries to control us with the belief that we live inside it. But now we are going to think in the realm of idea, not of matter, and the minute we think in the realm of idea we shall begin to accept the divine infinite calculus. Idea is always infinite and indestructible, and as we think in terms of idea, we shall think in terms of oneness. We shall see that Principle is forever interpreting itself to itself as one ideal, translated to us as a divine infinite calculus of ideas; when we begin to think that way, we are going to think with power. We are going to have real healing, which means the overcoming of sin, disease, and death. The healing of the body is the beginning of Christian Science, but it is the overcoming of sin, disease, and death which mankind needs most, and we are going to see that in the most wonderful way.

The great change now taking place is that we are beginning to think and live and move and have our being in the One, and not in something which seems to be apart from that One. We are finding our lives "hid with Christ in God," and as we understand that, then Truth and Spirit, the divine infinite calculus of ideas, operating through order and Science and system and metaphysics, is going to break on men's thought, and they are going to say, "Why, of course this is true." I believe that that hardest of things is going to happen: the Jew is going to accept Christianity and consequently the Christ. And not only the Jew. All these prophets—Isaiah, Micah, and so on—recognized that all men would have to accept the Christ-idea. They saw, as few others have seen, that there is only One, and that that One is infinite—infinite Life, infinite Truth, infinite Love, infinite divine Principle.

Let's now recognize that we must be metaphysicians, thinking from the basis of oneness. We have spent a great deal of time thinking up to that oneness, honestly and sincerely, but now we must think in the realm of infinity, not of a few finite isolated concepts. You can think all the 2 + 2 = 4 you want, and the more you think

about it, the more there is. Let's begin to think in the realm of infinite Life, infinite multiplication, infinite individuality, infinite resurrection, infinite exaltation, infinite fatherhood, infinite inspiration, infinite progression. Let's think in the realm of infinite Truth, infinite consciousness, infinite form, infinite Christhood, the infinite Physician, the infinite Surgeon, the infinite Redeemer, the infinite Restorer. And let's think in the realm of infinite Love, in the realm of fulfilment, glory, beauty, holiness, motherhood, perfection, protection—all that constitutes Love. Let's get into the habit of thinking in those terms, because it is true that as a man "thinketh in his heart, so is he." The things which we are now thinking are dynamic, they are "God with us," and they operate in the realm of pure Science, which proves itself and is irresistible.

That is the difference between what we have been doing and what we are now beginning to do, and it is as great a difference as it could be. What is really happening is that our thought is passing from the objectively subjective to the subjectively objective. The objective has comforted and strengthened and helped us, and we need it, but in the realization of the subjective we shall transfer our efforts from seeking, finding, and using, to being. We shall understand and recognize the fact of one infinite Being.

The Prophetic Purpose

In all this Scriptural record, remember that we are learning to hear the angels sing, and Mrs. Eddy defines "Angels," in part, as "God's thoughts passing to man" (S. & H. 581: 4). With every one of these great prophetic writings we are seeing more and more clearly how they must have been edited and re-edited. During and after the Exile in Babylon they were all brought into accord with the "seed-plot" of the Bible, which was also established finally and fully during the same period. So here Micah is telling his story through the tones of that "seed-plot." How do you tell the story of music or mathematics? In the tones of their respective "seed-plots." Moreover, just as you or I try to learn more of the fundamentals of mathematics and music so that we may use them to better advantage, so, from these prophetic writings, we are learning the real meaning of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," so that we can use that in every detail of our lives. Our need is for these ideas to become so real, so familiar, so natural to us, that we spiritually understand and use them without effort. That is the coming of the Christ, the awakening to our own true Christ selfhood, which is divine mentality.

Whatever the prophets may have to say about the conditions around them, about the false worship in Israel, and so on, we must remember that it is all for the purpose of impressing upon our mentality the infinitude of the divine "seed-plot." In the same way the effect of every musical composition is to deepen one's sense of music. As one's sense of music is deepened, one can begin to understand and love the numberless compositions of music. So with divine metaphysics. If you have a demonstration, that means that you have become conscious of an idea known to God from everlasting to everlasting; you have become spiritually conscious of an idea which has forever existed in the Mind which is God.

As we have seen, Micah tells his story according to the tones of the days of creation. Nearly all these prophets begin their message in the same way. The proposition they were all face to face with was that "darkness was upon the face of the deep." They saw the hideous conditions which existed at that time in both Judah and Israel, and they realized that there was only one way to handle the situation. The light had to break, and so they began by giving the sense that "God said, Let there be light."

A Summary of the Tones of Mind, Spirit, Soul, Principle, and Life in Micah

Micah illustrated the tone of *Mind* as foreseeing and foreknowing the inevitable destruction of mortality—dust to dust. The fact of Mind forever revealing itself as the infinite light, the one infinite intelligence, enabled him to realize that. He illustrated all through his book the process of the destruction of error through the symbols of the "one," the "three," the "four," the "seven," the "ten," and the "twelve." He analyzed, uncovered, and annihilated the error of the situation in Israel through an understanding of the "seed-plot."

Micah then illustrated the tone of *Spirit* as a false sense of substance and order exposed by the substance and purity of Spirit. He saw greed, hate, jealousy, envy, disorder of every kind, just rampant, and he saw how they would be exposed and destroyed. As you understand the substance and purity of Spirit, as Spirit becomes real to you, you too can begin to do the same thing in your own experience.

Next, Micah illustrated the tone of *Soul* in this way: The definite demands of the Science of Soul expose all false rulership, false prophecy, and everything that is not based on spiritual understanding. The nature of Soul is absolutely definite, and when you begin to understand Soul and you see the beauty and the loveliness of it, then

you begin to use it in your life. You will never make real progress until you do use it in your life. When you begin to see the All-Mind and the nature of that All-Mind—the light and the wisdom and the power of it—and you begin to see that the end of everything in you that is unlike that one divine Mind will be dust to dust, and you honestly, earnestly, and sincerely desire that goal, then you have begun rightly. As naturally as the day follows the night, the sense of the purity and the substance of Spirit begins to develop in your thought, and you begin to see that your false sense of substance, your greed, your selfishness, your false sense of order, must go down and *will* go down. Then quite spontaneously you begin to gain a sense of Soul, and the light or revelation of Mind, which has been ordered in Spirit, becomes definite to you, so that everything that is false rulership, everything that is false foretelling or foreknowing, begins to disappear from your thought. Sensualism, the testimony of the physical senses, all that is indefinite, vague, hypothetical, becomes less real to you.

In the tone of *Principle* Micah illustrated that Principle establishes true government and demonstrates itself individually, collectively, and universally. This operation of Principle is irresistible. You remember that lovely sense which he gives in the fourth chapter: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it" (Mic. 4: 1). It is a beautiful sense, and if you consider the first two verses closely, you will find that they embody not only the seven days of creation but also the Word, the Christ, Christianity, and Science. It is stated first of all that "people shall flow unto it [the house of the Lord]"—the sense of seeking (the Word); then that "he will teach us of his ways"—the sense of finding (the Christ); then that "we will walk in his paths"—the sense of using (Christianity); and finally that "the law shall go forth of Zion, and the word of the Lord from Jerusalem"—the sense of being (Science).

As the rule of Soul becomes definite to you, the rule of spiritual sense, of sinlessness, of incorporeality, of salvation, the sense of Principle comes into your thought, and then you immediately begin to see that Principle establishes true government and demonstrates itself individually, collectively, and universally, and that it does those things with power. Whenever there is system there is always power, and that is why, at that point of Principle, you attain spiritual power and demonstration, you realize the realities of Life, Truth, and Love. Life, Truth, and Love *are* demonstration. They are the eternal demonstration, or showing forth, of Principle. In the measure that you attain to Life, Truth, and Love, you have demonstration, because

Life, Truth, and Love forever operate in a calculus of the Word, the Christ, Christianity, and Science, so constituting the "twelve" of pure demonstration.

Next, in this orderly sequence, Micah illustrated the tone of *Life* in this way: The individuality of Life establishes the Christ-idea and destroys all that opposes it. If you begin to touch Principle, then immediately Principle begins to establish or demonstrate itself in your thinking as Life, and the waters bring forth abundant inspiration, exaltation, resurrection, and immortality. Before the impact of that, the mortal begins to be given up, it passes away. Jesus came at the point of Life, and his demonstration of individuality certainly did destroy mortality and establish the Christ-idea. He first of all fulfilled the seven days of creation at the point of Life; then he demonstrated the Christ at the point of Truth; and finally fulfilled it at the point of Love.

The "Lord's Controversy": Truth as Mind

We come now to the tone of *Truth*, which Micah illustrates in this way: Truth demands adherence to its standard, and acts as an alterative in human experience in order to maintain that standard. Truth destroys error scientifically and systematically. Truth operates in Truth, in belief, at all times and under all circumstances, and there is nothing more that mortal mind ever asks of you than to believe that Truth is omnipotent in its own sphere, but that it doesn't touch the human. If that were true, we would have what religion has—a scant measure of salvation and a good deal of hell—but the fact is that Truth always comes to the flesh because it is of the nature of Christ. Truth is omnipotent, it is infinite, and therefore nothing can exist outside of it, and whatever claims to be outside infinity is inevitably destroyed, scientifically and systematically.

The sixth chapter begins with the tone of *Truth as Mind*, which manifests the divine idea, which heals, saves, and redeems.

As you gain a sense of Life, you will find that you are individualized in God, that your thought, as an idea of Life, is forever exalted, resurrected, and immortalized, and so you begin to demonstrate immortality—the waters bring forth abundantly. I love that sense, and I always feel that at that point for the first time you really touch infinity—infinite Life, infinite Truth, and infinite Love. As that sense of abundance comes to you, you quite naturally begin to feel the touch of Truth, and then you don't have to search for it. It comes to you. Up to that point, you have had to seek it patiently and unremittingly, but when Truth comes to you, you attain to true

manhood, which is wholly apart from what is generally called man; it is a matter of consciousness, of conscious idea. As you understand Christhood, the form of the Son of God, you begin to feel the power of Truth in yourself, the alterative effect of Truth, you realize that Truth is positive, that it forever manifests itself, that it is a two-edged sword which destroys error and establishes Truth. At that point you begin to find your true life "hid with Christ in God."

"Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel" (Mic. 6: 1, 2). John says, "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." That illustrates the nature of Truth wonderfully. Christ as the Son of God translates itself and demands acceptance. As Mrs. Eddy says in her poem "Christ and Christmas," "Truth pleads to-night: Just take Me in!"

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt,"—through the handling of the seven plagues,—"and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam" (Mic. 6: 3, 4)—prophecy. Those verses give a lovely sense. Truth stands at the door and knocks. The "Lord's controversy" is the operation of Truth forever saying, "Man is my idea, he is of the nature of idea."

Mrs. Eddy writes, "Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?' Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, 'Where art thou?'" (S. & H. 307: 31–8). Truth is forever saying to us "Where art thou?" and it is forever enunciating the fact that man is of the nature of Truth.

The Blessing of the Divine Infinite Calculus: Truth as Spirit

Next, we come to the tone of *Truth as Spirit* which establishes, through its infinite calculus of ideas, that righteousness which can only bless.

As we grasp this calculus of divine ideas, this divine "process of reasoning by the use of symbols" which is illustrated in the "seed-

plot" of the Bible, and as we understand its divine and infinite nature, we are indeed blessed beyond measure. The consciousness of that divine infinite calculus includes what we know about the days of creation, about the synonymous terms for God, about the Word, the Christ, Christianity, and Science, and about everything which has to do with the operation of being. It comes to you and to me as righteousness, as right consciousness, as everything that is of the nature of Truth, as the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness," and so on. Our lives should manifest those things in a way that men can understand them. Our lives should manifest a sense of relationship, honour, uprightness, kindliness. That is the effect the Christ should and must have on the human. Mrs. Eddy says that it made Jesus "an honest man, a good carpenter, and a good man, before it could make him the glorified" (Mis. 166: 30–32).

The habit of regarding oneself as a metaphysician and looking down on the other fellow because of a few poor mistakes he makes, doesn't get one anywhere. In proportion as we are metaphysicians, and we understand the divine infinite calculus of reality, we shall overcome mortality, including all sin, disease, and death, but the wholesale condemnation of any individual or any body of men, in which we sometimes indulge, has nothing whatever to do with Science. As we touch the hem of the divine infinite calculus, it must come to us as the fruit of the Spirit, and our lives must show it forth. If you study Mrs. Eddy's chapter "Christian Science Practice," you will notice the very great stress she lays on the qualities of humanity and affection. In her exposition of the "Scientific Translation of Immortal Mind" Mrs. Eddy brings the Christ right down to the human, to the point of "Idea" as "the immediate object of understanding." That idea is idea of holiness, of reality, of good, honesty, and decency.

Micah gives the tone of Truth as Spirit in just one verse: "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord" (Mic. 6: 5). Balak, you remember, asked Balaam to curse the children of Israel, but Balaam's reply was, "What else can I do but bless, whom God has blessed?" There is a divine infinite calculus of God's ideas; "infinite space is peopled with God's ideas." So what can we do but accept that? You and I know that Truth as Spirit, the divine ideal forever translated as a calculus of divine ideas, as what we call the compound idea man, forever blesses. And so here Micah cites the story of Balaam and Balak. Balaam could only bless, and that is what we must do constantly in our lives. God has made being perfect,

and we need to claim that with all our might both for ourselves and for our fellow-man. You can't sometimes calculate that 2 + 2 = 4 and sometimes that 2 + 2 = 7. It isn't Science.

If we see this fact, time and time again when we are tempted to curse or damn or criticize somebody, we shall remember what the prophet says here. It was this universal sense of blessing which enabled Jesus to say, "Go, and sin no more," and to the woman taken in adultery, "Hath no man condemned thee? . . . .Neither do I condemn thee."

Mrs. Eddy says, "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science" (S. & H. 78: 28–32).

Sacrifice Useless, Manhood Needs Understanding: Truth as Soul

Micah is showing us the most wonderful illustration of the appearing of Truth in our thought. First, he showed us that Truth as Mind manifests the divine idea which heals, saves, and redeems; then he showed that Truth as Spirit establishes, through its infinite calculus of ideas, that righteousness which can only bless—the salvation of Mind becomes the blessing of Spirit. Now he brings us to the tone of *Truth as Soul*, which demands salvation, real manhood, and not sacrifice. We have a great many peculiar ideas about salvation, which we've got to get rid of. Salvation is not dependent on any human system or process, it is only to be found as we identify ourselves with the true man in God's image.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Mic. 6: 6, 7). They used to burn even their children in sacrifice. Micah is pointing out that sacrifice doesn't weigh one grain in the scales of God. Think of his great courage. Humanly speaking he was no more than an insignificant countryman, but he didn't hesitate to say that the worship at the Temple, with all its sacrifices, its priesthood, and its organized ritual, was of no avail and wouldn't attain anything. The moment that religion is organized, people are made to conform to certain rules and regulations, which is really nothing more than a sacrifice. If they disobey those rules then they feel that they are in great danger, and if they obey them they feel

safe and are quite complacent. All those false beliefs won't help you at all; whereas if you read and understand one statement of the Bible or "Science and Health," it will live with you and it will help you.

Mrs. Eddy says, "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). The joys of Soul have nothing to do with any human process. The greatest joy that can come to anybody is in the conception of a divine idea; and a divine idea truly conceived brings healing. Suppose that you are burdened with some sin or some disease, and an idea of Soul comes to you, and some aspect of Truth becomes definite in your thought, and you see that from everlasting to everlasting you are identified with divine Principle, Life, Truth, and Love. Through that state of thought the sin, or whatever the trouble was, disappears, and the joy that comes to you is incomparable—nothing can rival it. That is resurrection at the point of Soul, and there is nothing that can bring such joy to any human being. Mrs. Eddy says, "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin?" (S. & H. 568: 24–26). The joy that comes to anyone through victory over a false sense of manhood and corporeality, through understanding true manhood as incorporeal, is indescribable in words.

The Demonstration of the Divine Ideal: Truth as Principle

Micah now brings us to the tone of *Truth as Principle*, which demonstrates the divine ideal for all men. You remember that in the days of creation we epitomized this tone as *ideal* and *generic man.* Micah first shows what the demand for obedience involves, and then he gives the other side of the picture by uncovering the "treasures of wickedness"—the outcome of disobedience.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it"—there is the demand for obedience to Principle. Micah then goes on to give an illustration of the opposite picture, "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Mic. 6: 8–11).

Mrs. Eddy writes, "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable" (S. & H. 253: 32–2). As we begin to understand the

divine infinite calculus, as we touch the hem of it, and the divine ideas of God come pouring into our thought, a measure of perfection must come to us, even although we are still in the human. If a measure of perfection in character, in health, in our love of good, in our inspiration, and in our consecration to the one divine purpose does not come to us, then we are not understanding the calculus, and we have not touched the Christ. Truth as Principle demonstrates the ideal for all men, because Truth is the ideal and Principle enforces demonstration.

True Manhood Destroys Mortality: Truth as Life

Now we come to the tone of *Truth as Life* which rewards all men with the riches of true sonship and health, but also uncovers the poverty of mortality. Truth always rewards.

"For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee;"—"in the midst" here indicates a false sense of Principle;—"and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. For the statutes of Omri are kept,"—Baal-worship,—"and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people" (Mic. 6: 12–16). There is nothing that would enable you to see and analyze that picture but the understanding of Truth as Life.

The analysis of error is an imperative demand. Mrs. Eddy says, "All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'" (My. 211: 9–11). If you are able intelligently to analyze any claim of evil and then to expose that claim and so destroy it, it is because you have understood something of the nature of Truth, of the Christ. Micah shows that Truth as Life—Truth as being, Truth as the one individuality—enables us to lay down mortality and to rid ourselves of a false sense of Life, and of all that is unlike true being and inspiration.

Now that Micah has led your thought to this point, you naturally think to yourself, "What is Truth as Life?" First you think, "Truth

is true manhood, it is the Christ, it is the only standard, the only Son of God, Truth is the form of the Son of God, it is health and true consciousness." Then you begin to think "Well, what does that mean in terms of Life? As Life, it must be the only individuality, the only being, it must always have infinite progression, and it must demonstrate the one Life." As that sense of things comes into your thought, you begin to understand what Micah meant when he said of mortal manhood: "Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword."

Anyone who begins to understand Truth as Life at once begins to see that mortality is futile, it is a stupid little dream lasting for a few short years. If we are wise, we realize that it can be a little school in which we have an opportunity to learn something of God and man and so gain some sense of real substance here and now; but that will be in spite of mortality, not because of mortality. Mortality has nothing to do with the gaining of spirituality. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Truth as Life shows you how to lay down your mortal sense of life.

Mrs. Eddy gives a wonderful sense of that tone when she says, "Seek Truth, and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive *all*" (Mis. 342: 24–27).

Analysis, Uncovering, and Annihilation an Essential Process

The prophetic era was remarkable for its constant and systematic analysis, uncovering, and annihilation of error. Also, if you examine every one of Jesus' healings carefully, you will see that he first analyzed the error, then brought it to the surface, thereby uncovering it, and finally destroyed it by establishing the divine fact. That was done for our instruction.

If you consider every case that Jesus healed you will see that same process of analysis, uncovering, and annihilation; and when you heal a case, whether you know it or not, you use that process. You can only understand the translation of mortal mind through its three degrees—through the analysis, uncovering, and annihilation of error. And then, as Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears."

There is nothing we need today more than to use that process of analysis, uncovering, and annihilation. It will bring the unity which

men long for. The theme of men's thoughts today is, "For God's sake let's get together." But what is it that prevents them from getting together? It is the animal instinct—we call it animal magnetism—which says, "Fear, hate, be jealous of someone," and which always says of the Christ, "Crucify him."

Good impulses are all right, but they must have the basis of divine Science or they have no fruition. Until we learn to use the divine infinite calculus of God's ideas scientifically and systematically to analyze, uncover, and annihilate mistakes, we shan't be building on the rock, and we shan't make real progress. Paul said, "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God." That day won't come until we learn how to handle the claims of ignorant and malicious animal magnetism intelligently. The carnal mind will take the best human impulses in the world and throw the mist of superstition, past history, senior periods, the mist of fear, envy, and nationality, over them so that they aren't recognizable. We shan't get anywhere until we understand, as the prophets did, that the only way in which error can be effectively dealt with is through divine metaphysics.

False Manhood Uncovered: Truth as Truth

Now we come to the tone of *Truth as Truth* which we have epitomized like this: Christ, Truth, the light of the ages, revealing true brotherhood, uncovers the falsity of false manhood in every phase. Always remember, though, that however much you may want to help the other fellow, you can't do it until you begin with yourself. We must manifest these ideas in our own lives.

"Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity" (Mic. 7: 1–4). Micah is describing false manhood as it was manifested in that day. The form in which it appears today isn't very different, but now there is at least some earnest desire for a standard.

"Trust ye not in a friend, put ye not confidence in a guide:"—

false manhood:—"keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house" (Mic. 7: 5, 6).

Micah there gives a wonderful exposé of false manhood, disloyalty, hate, greed, selfishness, and so forth. Truth as Truth is true manhood, true relationship, and through it he exposes the hideousness of mortal manhood; but he doesn't leave it there, he goes on to give the answer. "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Mic. 7: 7, 8)—a lovely sense of true manhood.

Commenting on the tone of Truth as Truth in the days of creation, Mrs. Eddy says, "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (S. & H. 518: 13–19). Remember, you can only supply another's need spiritually. If Spirit leads you into some human action, then that is well and good, but the human alone does not succeed. On the other hand, in proportion as you give your fellow man more of the Mind of Christ, you relieve him of sin, or disease, or any other error which burdens him.

You remember that in this tone in the days of creation the animals were given the green herb (the Word) for food and man was given the herb bearing seed and the fruit tree bearing fruit (the Christ and Christianity). We epitomized the tone as *Christ* and the *compound idea man.* In the corresponding opposite tone in the false record of creation, Cain slew Abel. We epitomized that incident in this way: Mortal manhood, the opposite of the Christ, incurs persecution and condemnation. There was no sense of the brotherhood of man. Do you believe that the man who gave this tone didn't know all about the days of creation and the false record? He must have known them and understood them perfectly.

Universal Salvation: Truth as Love

Now we come to the tone of *Truth as Love* which uncovers false womanhood and fulfils the perfection of the Christ-idea. Nothing could uncover false womanhood but true womanhood. We epitomized

Truth as Love as *perfection* and *perfect womanhood* in the days of creation.

"I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness"—a wonderful sense of womanhood. "Then she that is mine enemy shall see it,"—Babylon, false womanhood,—"and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. In the day that thy walls are to be built, in that day shall the decree be far removed" (Mic. 7: 9–11). Micah was referring to the re-building of Jerusalem after its coming destruction.

"In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain"—"the river" either means the Euphrates or the Nile. Micah was telling them that the fulfilment of the Christ would draw people from everywhere, even from Assyria and Egypt. "Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings" (Mic. 7: 12, 13). Now, what the prophet was really symbolizing there was that that state of consciousness which is personal or material will always be desolate. Salvation means its destruction. The Jew believed that Jahweh was his God and that he wouldn't help anybody else, but the prophet stepped right outside that limited sense of things, and said "God is the God of all men, even of your enemies."

Mrs. Eddy writes, "Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (S. & H. 454: 21–24). Have you ever heard anything more beautiful than that statement? Micah said, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." What is the difference between those two statements? Merely one of terminology, that's all.

INTERVAL

The Motherhood of the Divine Idea: Love as Truth

Now let's consider the tone of *Love as Truth*, which mothers its own idea, and fulfils it universally.

"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things" (Mic. 7: 14, 15)—he says that he has told his story "according to the days of thy coming out of the land of Egypt." The seven days of creation are the only means for coming out of "Egypt."

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee" (Mic. 7: 16, 17).

Mrs. Eddy gives the truth of that when she writes:

> "Love is our refuge; only with mine eye
> Can I behold the snare, the pit, the fall:
> His habitation high is here, and nigh,
> His arm encircles me, and mine, and all"
> (Mis. 389: 10–13).

The Oneness of Love and its Idea: Love as Love

Now we come to the tone of *Love as Love*, which illustrates the holiness of the infinite One.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Mic. 7: 18–20). That gives a wonderful sense of infinite divine Love.

Mrs. Eddy says, "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (S. & H. 520: 3–5). She also says, "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (S. & H. 6: 17–18). Nothing gives a true sense of Love but the understanding of the perfection and completeness of the divine idea and how to use that idea to defeat the purposes of animal magnetism. When you begin to understand Love, you see the divine idea forever included in divine Love, which "imparts the clearest idea of Deity" (S. & H. 517: 13–14).

Mrs. Eddy also says, "He [God] is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else" (S. & H. 331: 18–22). Love shows us that God is divine Principle, and then we begin to look out from that one divine Principle, which forever holds the divine idea within itself, and we begin to understand the divine infinite calculus of ideas. Then we really know something of the true nature of divine Principle and of the fulfilment of divine Love.

So you see how Micah has developed his story. He began by illustrating the nothingness of matter, and he has worked up to the tone of Truth, of manhood, which analyzes, uncovers, and annihilates the false sense of manhood, climaxing the story with the fulfilment of divine Love. How we need to understand that process. We need "practical, operative Christian Science" (Mis. 207: 5–6), not something which is high-falutin' and mystical. We need something which shows us how to apply the infinite ideas of the infinite One to any mistake in human experience, just as mathematics shows you how to apply $5 \times 5 = 25$ to the belief that $5 \times 5 = 27$. When we have that understanding, we shall have "practical, operative Christian Science." Then, as we rise in the scale of being, we shan't be so concerned with small errors; just as the mathematician is always turning to greater problems, so we shall be able to deal with error basically and universally, until we can say, "The prince of this world cometh, and hath nothing in me"—because we shall see ourselves in divine Principle, the infinite One.

An Introduction to the Book of Isaiah

Now we are going to consider the Book of Isaiah. When we considered it last, at my first Oxford Summer School, we saw that the first twelve chapters illustrated the order of the Word. Then, up to Chapter 35, we saw the uncovering of error through the same Word order; and finally we saw the Word, the Christ, Christianity, and Science illustrated. Now, of course, our standpoint has progressed, and I can see a slightly different layout, and the picture will be more detailed. Don't be troubled by that; remember that Mrs. Eddy changed her textbook time and time again. As you progress, your point of view is bound to change. At first you gain a clear sense of the Word, and you see that Word sense everywhere; then you begin to understand the Christ, and you see that Christ sense everywhere; then you begin to understand Christianity, and you see the Christianity sense everywhere; but finally, when you begin to

understand Science, you see the Science sense in everything, and you are anchored, and from that aspect you see Science, Christianity, the Christ, and the Word everywhere.

Before we actually start the text, I would like you to hear some of the things which the leading authorities have to say about Isaiah. We must be constantly bearing in mind and enlarging our concept of the "big picture"—the main theme of the writers. If we do that we shan't be troubled by the details, they will fit themselves in quite naturally and normally. In these extracts you will see that the writers give the sense that Isaiah's prophecy was a bridge between the Word and Christianity, because he gave a wonderful sense of the birth of the Christ-idea. Isaiah was a prophet of the Southern Kingdom of Judah.

J. Hastings, D.D., in his series "The Greater Men and Women of the Bible," writes:—

> While Amos and Hosea were executing in the Northern Kingdom the mission with which God had entrusted them, a youth was approaching manhood in the city of Jerusalem who was rarely qualified in personal endowment and by favouring conditions to enter upon a similar work in Judah, and to carry it to a higher stage of development . . . .
>
> It was a crisis in the history of Israel that needed an exceptional messenger.

In those days, when Assyria was the overwhelming power and Egypt was the other predominating influence, Isaiah saw that Judah's only hope of salvation was to rely wholly on God, and not to unite with either side in an attempt to save herself.

> He [Isaiah] is indeed the king among the prophets. During his long ministry of forty years, through evil report and good report, unflinchingly and consistently he delivered Jehovah's message to a people blind to its high calling, deaf to the Divine word, destitute of energizing faith and elevating hope. When they were secure in the conceit of their own arrogant self-confidence, he warned them of the impending judgment . . . .
>
> It has been said of Isaiah that he died with the gospel on his lips. Nowhere can we find the promise of the Messiah more clearly announced; nowhere is the kingdom of the Messiah depicted in colours more lifelike and abiding.

It was just at this period that the vision of the Christ was breaking, so that promise *had* to be in Isaiah. Hastings goes on:—

> The prophetic vision of Isaiah is not restricted by the narrow limits of

his age and country; he sees the Church of Christ rising before him and uniting in one the Jew and the Gentile.

There you see the sense of the Christ establishing Christianity. Isaiah begins with the Word, showing how the error of the situation must be dealt with, then he illustrates the Christ and Christianity.

The prophecies of Isaiah form, as it were, a bridge between the Old Covenant and the New . . . .

The old times were passing away, when the prophet appealed to the eye rather than to the ear and the mind. The symbolical actions through which the will of God was made known to His people gave place to solemn warnings, or promises of forgiveness . . . .The miracles by which an Elijah or an Elisha had attested their power and the truth of their mission made way for the more spiritual testimony of prophecy itself. The range of the prophet's vision was no longer confined to his own nation and people; the message he delivered was addressed to other nations as well. In Isaiah, therefore, we see prophecy increasing in evangelical clearness, in spirituality, and in catholicity. It embraces all men, not the chosen people only, and promises to Jew and Gentile alike the blessings of the Messianic Kingdom . . . .

His ministry dates from 740 B.C., the year of king Uzziah's death,—his call being connected with a glorious vision of Jehovah (Is. vi.),—and lasted at least to 701 B.C., the year of Sennacherib's attack on Jerusalem . . . .

Isaiah was then possessed by the consciousness of a life-long mission to be discharged in the service of the Divine King as His messenger and spokesman to Israel. The alacrity with which he offers himself for this work, without knowing what it might involve, is a revelation of the ardent temperament of the man and contrasts strikingly with the hesitation displayed by another great prophet at a similar moment of his life . . . .

His convictions respecting the Lord's nature, supremacy, and purposes are not in general peculiar to himself, but are shared by his contemporaries Amos, Hosea, and Micah . . . .

Faith in God is taught by Isaiah as it had never been taught before . . . .

Isaiah's preaching was, first, a message of wrath, and then one of mercy . . . .

Isaiah's most characteristic doctrine is the idea of a judgment imminent upon the nation, accompanied by the preservation of a faithful Remnant, for whom a new and blissful era will then immediately begin.

And, lastly, Scofield writes:—

Isaiah is justly accounted the chief of the writing prophets. He has the more comprehensive testimony and is distinctively the prophet of redemption. Nowhere else in the Scriptures written under the law have we so clear a view of grace.

Isaiah told the story of the birth of the Christ; and remember, the birth of the Christ in our own thought occurs in exactly the same way. As we understand that story in all its vastness and depth, the Christ will be born into our own experience.

The Book of Isaiah has 66 chapters, and its wealth of spiritual enlightenment is beyond words. I want to take it slowly, intelligently, and consecratedly, and yet to grasp its message in all its spontaneity and beauty—it is beautiful beyond words, and the Science of it is wonderful.

In the first twelve chapters Isaiah analyzes and uncovers the error of the situation as it was at that time. You and I have to do that all the time with today's situation. The minute we touch the hem of revelation, and Mind says, "Let there be light," the darkness of error inevitably begins to disappear. Isaiah illustrated a process which is going on with us all the time.

The Basic Analysis of Error: Mind as Mind

In the first twelve chapters, Isaiah illustrates the tones of 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. He begins with the tone of *Mind as Mind*, which we have epitomized like this: There can be no vision except through the all-hearing and all-knowing Mind. Nothing will bring vision but Mind.

"The vision"—"Let there be light"—"of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children,"—the tone of the parent Mind,—"and they have rebelled against me" (Isa. 1: 1, 2). Throughout this tone Isaiah is commanding, "Let there be light," because he understood the tone of Mind as Mind.

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint" (Isa. 1: 3–5). That is a perfect illustration of the complete absence of the ideas of Mind—the medicine of Mind. There was no understanding of the Science of Mind-healing.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment"—the healing power of Mind was not seen. "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers"—Mind shows the nothingness of the material universe. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah" (Isa. 1: 6–10). The answer to the whole problem is to be found in the understanding of the Word of God, and of the law of Mind.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you:"—the all-seeing Mind sees spiritually, not materially:—"yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1: 11–15). Think of Isaiah's tremendous courage in making that statement at a time when sacrifice, ritual, and so forth were rated so highly.

Mrs. Eddy writes, "We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship" (S. & H. 140: 16–20). She also writes: "*Question.*—Are doctrines and creeds a benefit to man? *Answer.*—The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind" (S. & H. 471: 22–29).

Here was this awful condition in Judah and Israel, and along came Isaiah. He knew that the governing error was that the people believed they were worshipping God through the Temple ritual, through

sacrifice and everything of that kind. He knew that it was, in fact, materiality of the grossest form; but he also realized that the people believed they were adhering to the form of worship which had been instituted by Moses and built up through the ages, and that they were convinced that the whole system was God-given. He began to handle the situation through Mind as Mind—the power of intelligence, the power of wisdom, the power of divine guidance—and so analyzed the error right from the beginning, showing the people the desolateness of their beliefs, that they brought no healing, no comfort, no light whatever, and that there was no true revelation to be found in them.

The Oneness of Infinite Good: Mind as Spirit

Now we come to the tone of *Mind as Spirit*, which we have epitomized like this: The one Mind maintains purity and infinite good; minds many involve impurity and evil. You can see the change in tone immediately.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;"—here Isaiah begins to deal with impurity and evil, opposites of Spirit;—"learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1: 16, 17). You can only do those things if you "learn to do well." In mathematics, music, art, literature, any subject that is worth knowing, you've got to "learn to do well." You can only learn through the ordered appearing of the ideas of the subject—through the light of Mind.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). If we understood the nature of Mind—the "Let there be light," let there be action, power, intelligence, law—and if we understood the order, the substance, and the reality of that nature, in other words, if we understood the operation of Mind as Spirit, that prophecy would inevitably be fulfilled in us. Though animal magnetism, the name for all evil, seemed "as scarlet," we would be able to make it "as white as snow," because the purity of Spirit will not permit the existence of evil.

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword:"—the sword of Spirit:—"for the mouth of the Lord hath spoken it"—Mind speaks. "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy

silver is become dross, thy wine mixed with water:"—inspiration had become defiled, no purity:—"thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. 1: 19–23). There is a well-known saying, "Don't be just a business man, be a man in business." A business man is somebody who is merely trying to make money. A man in business is a man who is trying to maintain the standard of divinity and reality; he knows that out of that standard will come everything that he needs by way of happiness, health, substance and so on. He has that state of right consciousness which is always trying to gain more and more of reality. He knows the power, the substance, and the eternity of idea. Because he knows that, he realizes that whatever is material is fleeting; but he also knows that whatever good comes to him in the human as the result of the operation of spiritual sense will be permanent.

If you build your health, your happiness, your supply, and your substance on a spiritual basis, they will never pass away. They will inevitably grow and grow. But to do that you must seek first the "kingdom of God"—the consciousness of divine ideas. He is a very happy man who comes to the point where he can say, "All I want is more and more of the divine infinite calculus." He will have everything, because the divine infinite calculus leads him to the allness of infinity.

"Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:"—that's true, thank God, but it isn't anything to be afraid of:—"and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (Isa. 1: 24–26). That city is a state of consciousness, it is the first appearing of the "city of the Spirit," the "holy city," the "New Jerusalem." If you are striving to let the light that is of the nature of reality develop in your thought, then you will come to that state of thought which is called the "city of righteousness, the faithful city."

"Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed"—Isaiah didn't really mean that the people would be consumed, he meant that all the evil in the minds of men would be consumed. Don't resist the consuming of evil, let it be. "For they shall be ashamed of the oaks which ye have desired, and ye shall be

confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow,"—the opposite of the strength of Spirit,—"and the maker of it"—the opposite of the creative Mind—"as a spark, and they shall both burn together, and none shall quench them" (Isa. 1: 27–31). The understanding of Mind as Spirit shows you the infinite creation of divine strength, and here Isaiah is symbolizing the opposite of that.

Mrs. Eddy writes, "If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?" (S. & H. 470: 13–20). That gives exactly the same sense as Isaiah gave. He was bringing to light the fact that the only creation is that which is ordered and pure, the only light is the substance and reality of Spirit, and he showed that anything unlike that light would disappear before it. He said, "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them"—the unlikeness of Spirit would pass away.

Rising Thought Approaches the Infinite One

Isaiah began his book with what is perhaps the most cultured opening of all the Old Testament writings, because he was a man of the greatest human and spiritual culture. He began by analyzing and uncovering ignorance and false parenthood through Mind as Mind. Then, through Mind as Spirit he uncovered a false sense of the substance of the situation. That is just the beginning of his story. As we ponder his story we are learning to think about Mind as Mind, about Mind as Spirit, about Mind as Soul, and so on. As our sense develops, we learn to think spontaneously about these synonymous terms and how they blend, and we begin to think quite naturally about Mind as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, and so we see how all those terms reflect each other. Then we reach the point where that blending is so natural to us that we appreciate more fully the orders of the Word, the Christ, Christianity, and Science, and how they also reflect one another.

As our thought rises from that basis, we arrive at the essential nature of God, and we begin to think in terms of Life, Truth, and Love. We don't cease to think of Mind, Spirit, and Soul, but we perceive them from the standpoint of the essential nature of God.

Then we begin to think in terms of one Life, one Truth, one Love, one divine Principle, Love, infinite in every way; and finally we begin to think in terms of one Principle, forever expressing itself. We don't give up any of the orders or categories which we have used to arrive at that point, but they become subjective to us, and they operate with power, because we are thinking in the realm of the infinite One. The minute we think in that way, sin, disease, and death must pass out of the picture. In the one perfect Being there can be no sin, disease, or death. The minute we gain the sense that there is only the infinite One, expressing itself as an infinite calculus of divine ideas, and we see that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms," we realize that there can be no sin, disease, or death, because that infinite One operates infinitely to destroy even a semblance of error. So let your thought rise to the infinite understanding of the infinite One.

TALK No. 62

(April 12th, 1949)

ISAIAH—II

Chapters 2: 1—8: 22

I don't think there is any doubt in the mind of any of us that we took a big step forward when we began recently to consider Science from the point of view of the divine infinite calculus. In connection with the two words "divine" and "infinite," someone pointed out to me that Mrs. Eddy's chapter on the Apocalypse, objectively considered, first gives you a sense of Christian Science as infinite, and then that leads you to the divinity of divine Science; but this same chapter, subjectively regarded, from the standpoint of the "city foursquare," would give you first a sense of the divine and then the infinite, thus depicting the divine infinite calculus of ideas. You don't lose the days of creation, the numerals of consciousness, or the synonymous terms for God, at that point, but on the contrary they become more definite to you. You lose nothing, not even the application of Science to the human through analysis, uncovering, and annihilation; your understanding has simply become subjective instead of objective.

So, in beginning to consider the divine infinite calculus our whole outlook has changed. Had we not gone on, had we stopped at an objective sense of the days of creation, the numerals, and the synonymous terms for God, after a time they would have become dead wood, because we would just have been learning them instead of using them. Moreover, it is the Bible which has forced us to take this step. It was the study of the Bible with its ordered symbolization of the divine design, "the chain of scientific being reappearing in all ages" (S. & H. 271: 2–3), which drove Mrs. Eddy to her absolute conclusions, and you can see from her books how her understanding developed. For instance, Mrs. Eddy changed her definition of God many times before she gave it in its final form as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10). The study of the Bible is today driving our thought to the same conclusions, because it is true in a measure that each one of us has to discover Christian Science. The fact that Mrs.

Eddy discovered Christian Science is a great blessing to mankind, but each one of us has to discover it for himself, though naturally we discover it more easily because she opened the way. Mrs. Eddy says, "Jesus spares us not one individual experience, if we follow his commands faithfully" (S. & H. 26: 5–6).

The Divine Infinite Calculus Appears at the Point of Life

Speaking of the Book of Isaiah, which we are now considering, the Century Bible says, "Throughout all these oracles there is heard one ever-recurring theme—first uttered by Amos, but permanently enforced by the more powerful personality of his successor—that the *diseased state can be saved by righteousness alone.* 'Behold, I have founded in Zion a stone, a stone well tested, a corner stone of precious solid foundation . . . .and I will make judgment the measuring line and righteousness the plummet.' " When you touch that stone—the divine infinite calculus—the stone of which Daniel says that it "became a great mountain, and filled the whole earth," you really touch Science. You touch that which measures everything, as Science does, and you touch that which is both a "measuring line" and a "plummet." That is what we are seeing illustrated in Isaiah. The beginning of the book is laid out according to the days of creation. But there is no doubt whatever that as the story develops it breaks out into the Christ in the most wonderful way, showing the first powerful motion, the first real appearing, of the Christ in Hebrew history. It was during Isaiah's time that the Christ entered into the picture, although the Christ fully came to mankind at the point of Life. In Life, as you know, you gain a definite sense of the four-dimensional calculus for the first time. You see the Word reflecting the Word, the Christ, Christianity, and Science. And so, as the Century Bible says, Isaiah never leaves that theme of "a stone well tested, a corner stone of precious solid foundation."

When we begin to lay hold on the divine infinite calculus, we are going to think about the days of creation, the numerals of consciousness, and so on, subjectively; then we shall be thinking about them with understanding and with power. That is what we are beginning to experience now. For some time I have realized that we can't just go on only learning numerals, that the time has come when we must learn to combine the numerals intelligently in a divine infinite calculus. Mrs. Eddy makes it perfectly clear in her writings that that development takes place at the point of Life, the point at which Jesus came. The sense of this calculus swells and swells from that point until it becomes the compound idea man, and we see it

successively in terms of Christian Science, absolute Christian Science, and divine Science, but it begins with that fourfold sense of the Word in its own aspect, the Word reflecting the Christ, Christianity, and Science, So Mrs. Eddy writes: "The numerals of infinity, called *seven days*,"—we used to think of these numerals as "seven days," which gave a sense of time, of thousand-year periods, but gradually they became "numerals of infinity" to us,—"can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520: 10–15). Today we are striving to accept the divine infinite calculus, but we could not have done that in the earlier stages of our study.

I can see so clearly that in the ordered unfoldment of the Word at the point when the Word reflects the Christ, and where Soul is identified with Principle and Principle demonstrates itself as Life, is the point at which Jesus came. Jesus was the first full appearing of the Christ-idea in human experience. Prophecy in the fourth thousand-year period of Principle was foretelling the Christ, but it was in the fifth thousand-year period of Life that the days of creation were fulfilled by Jesus who not only showed them to be numerals of consciousness but also showed their operation in a divine infinite calculus. That is why there are the four Gospels of Matthew, Mark, Luke, and John—they illustrate that calculus.

And so when you begin to think in the realm of Science and system, and to see that there is just one infinite infinitely expressed as a divine infinite calculus of ideas, you have arrived at the subjective viewpoint; you lose none of your metaphysical categories, but they become more definite to you. If you were studying mathematics and you had learnt your numerals, you wouldn't solve many problems until you could combine those numerals in infinite ways. When the time came that you could do that, you would be using the mathematical calculus, and you would be in a measure master of the subject.

It is at the point of Life, therefore, that the divine infinite calculus definitely enters into the picture for the first time. The fifth day of creation, symbolizing Life, presents that calculus from the standpoint of the Word. At the point of the sixth day of creation, or Truth, you see its essential nature, and the days of creation, or the numerals of consciousness, become synonymous terms for God. Then, in the seventh day of creation, typifying Love, you find that this whole picture is included in divine Love, which, as Mrs. Eddy says, "imparts the clearest idea of Deity" (S. & H. 517: 13–14).

All the way through the Book of Isaiah we shall see the constant recurrence of this theme of the divine infinite calculus, which has

the loveliness of something which you can understand, and which you can explain to the other fellow intelligently and infinitely. The interpretation of Science is endless, and you can explain it systematically and with power. That is what Isaiah means when he says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation . . . .Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The Symbols Used by Isaiah

In considering the Book of Isaiah, it is important to remember another point. Amos, Hosea, and Micah mainly used as symbols the elementary features of human experience—the crops, the sheep, the cattle, and so on. Isaiah, on the other hand, was a statesman at court, and he was a very cultured man. Hence the symbols which he used were political and national—Babylon, Assyria, Ammon, Moab, and so on—and he used these time and time again. He used other symbolisms as well, but in the main these were the idiom of his message. What we need today is to be able to interpret international conditions as symbols, and if Isaiah could do so at that time, when there was no "Science and Health," we certainly ought to be able to do the same today.

Isaiah is a long book, and I want to go through it carefully and slowly. It is so rich in its spiritual content that we would confuse it and fail to grasp its value if we hurried over it. History would have an important page missing without the Book of Isaiah, the greatest Hebrew prophet, and without Isaiah's revelation of the beginning of the Christ-idea, which Jesus fulfilled in his age, history would not have been enlightened by the spiritual idea as it has been.

A Summary of the Tones of Mind as Mind and Mind as Spirit

Last week we began Isaiah, and we considered the tones of Mind as Mind and Mind as Spirit. We epitomized *Mind as Mind* like this: There can be no vision except through the all-hearing and all-knowing Mind—through "Let there be light."

If you consider the first twelve chapters of Isaiah and compare the tones with those of the days of creation in the first chapter of Genesis, and also with the counterfeit record of creation in the second and following chapters, you will find that they accord perfectly. And

so in Mind as Mind, which is the first tone in the Genesis record, Isaiah showed that without the "Let there be light" there could be no vision. He said, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1: 2, 3). There was no vision. The tone ends:— "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1: 15)—again no vision. So that is the way Isaiah begins his message. He foresees the certain devastation of Judah and Israel as the outcome of the hideous conditions prevailing, and begins to deal with that picture at the point of "darkness was upon the face of the deep . . . .And God said, Let there be light."

It is becoming more and more evident that the process which we call the days of creation is the natural order of all creative activity. You can't do anything without it. The sequence of "Let there be light, let there be development, let there be definiteness, let there be system, let there be method, let there be form, let there be fulfilment" is fundamental to all thought and action. The sequence of the days of creation is the natural order of approach to any subject, and it is the only way in which we can bring Science to the apprehension of humanity. Of course, the prophets of Israel, in writing that first chapter of Genesis, gave both the objective and subjective viewpoints, because no subject can be intelligently presented without what might be termed the objectively subjective and the subjectively objective viewpoints; without both those aspects there would be a subject without an expression, or object.

Next we came to the tone of *Mind as Spirit*, which we epitomized like this: The one Mind maintains purity and infinite good; minds many involve impurity and evil. You will find that all the way through, Isaiah gives not only the positive and subjective sense of these tones, but that he also shows their application to the human, and of course Mrs. Eddy did the same. The greatest thing Mrs. Eddy ever did for mankind was to teach the intelligent and systematic handling of evil.

The corresponding tone in the day of creation at this point is, "and God divided the light from the darkness." So Isaiah says, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa. 1: 16, 17). You don't have to know very much about the tones of the days of creation and of the synonymous terms for God to see that that has the tone of Mind as Spirit.

Translation Through the Light of Mind: Mind as Soul

Now we come to *Mind as Soul* which we have epitomized like this: The divine Mind identifies and exalts all; mortal mind waters "the whole face of the ground." Mortal mind always waters, it weakens and adulterates the whole face of the ground—mortal belief.

The third tone of the first day of creation is, "And God called the light Day, and the darkness he called Night." Mind as Soul names the light, but it doesn't only name the light, it also names the darkness. The Christian Scientist who thinks that he can set himself on a spiritual pinnacle and ignore the claims of evil, is almost on the verge of becoming a moral idiot. (See Mis. 115: 2–10, S. & H. 451: 19–26). Mrs. Eddy once said to someone, "You strike too high. You try to use what you haven't proved." Moreover, as I have told you before, almost every case of healing by Jesus, as recorded in the Gospels, is a perfect illustration of the analysis, uncovering, and annihilation of evil, and the record was written in that way for our instruction. And so not only was the light called day, but the darkness was called night.

Isaiah opens this tone with an illustration of the Christ sequence—divine Principle, Life, Truth, Love, Soul, Spirit, Mind. (His words here are almost identical with those of Micah 4: 1, 2) "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days,"—the days of Life, Truth, and Love. Whenever thought really begins to operate in the realm of Life, Truth, and Love, that is "the last days,"—"that the mountain of the Lord's house shall be established in the top of the mountains,"—the pinnacle of all things is Principle, and Principle is always established,—"and shall be exalted above the hills;"—the exaltation of Life;—"and all nations shall flow unto it"—a sense of the compound idea man. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;"—a sense of the universality of Love;—"and he will teach us of his ways,"—the way will become definite in Soul,—"and we will walk in his paths:"—it will be ordered in Spirit:—"for out of Zion shall go forth the law,"—of Mind,—"and the word of the Lord from Jerusalem" (Isa. 2: 1–3).

So Isaiah begins the tone of Mind as Soul, which translates, with the sequence of the Christ, which illustrates divine translation. He shows how divine Principle, Life, Truth, and Love forever translates itself through Soul, Spirit, and Mind down to the point of infinite manifestation, infinite idea. As you know, Mrs. Eddy brings the "Scientific Translation of Immortal Mind" down to the point of idea as "the immediate object of understanding." But she doesn't leave

it there; she follows it at once with the "Scientific Translation of Mortal Mind" (see S. & H. 115: 12–116: 3). Just so Isaiah, having given this illustration of the Christ, shows how it will operate to exterminate error as exemplified in the behaviour of Judah and Jerusalem. He uses the Christ translation, and shows how it will inevitably bring about the translation of mortal mind, and so become the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11).

We don't have to make God God or make man man. The problem before us is to learn how to "destroy incarnate error" scientifically and spiritually. So Mrs. Eddy shows us how to analyze, uncover, and annihilate error through the three degrees of the scientific translation of mortal mind, and she climaxes this process with the statement, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4–5). Almost immediately after, she says, "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,"—because they lack divine metaphysics, they just have vague emotion; they lack the vastest Science in all creation, the only Science, the Science of divine ideas,—"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: 11–19).

Mrs. Eddy was forced to delve into the workings of evil and to learn how the Christian Scientist should handle it. But it was her study of the Bible which brought her to that point.

So Isaiah begins with the analysis, uncovering, and annihilation of error, which is the operation of the Christ. Remember that until you touch the Christ-idea in some measure, whether as the Word or as the Christ itself, you don't attain to a calculus. The days of creation are of very great importance, but when you begin to touch the Christ-idea, then you begin to touch the hem of the one garment—the divine infinite calculus itself. As you go on to Christianity, that divine infinite calculus swells into the infinite reflection of divine ideas, and when you arrive at Science, you become conscious of it as the forever expression of the infinite One. But you don't thereby lose any of the categories of metaphysics; you don't lose, for example, the days of creation. In elucidating the Christ translation Mrs. Eddy doesn't leave the days of creation behind. She gives them in full at the climax of her "Scientific Translation of Mortal Mind" as the sequence of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." But they are subjective at that point

and are used subjectively, instead of objectively, from the standpoint of the divine infinite calculus. No one ever really knew how to use that calculus until Jesus came. He used the stone which "became a great mountain" to roll away the stone or calculus of mortality, and so as we understand the divine infinite calculus we too shall be able intelligently to analyze, uncover, and annihilate the claims of the carnal mind.

God led us to the days of creation, the numerals of consciousness, and the synonymous terms for God. It was a developing sense of Science and we were happy with it, but believe me the time has come when we must think in terms of the divine infinite calculus. As we begin to accept this, we shall begin to see what the Word of God really is, the vastness of it as God's revelation of Himself; we shall begin to see the divine Christ, God's infinite translation of Himself as a divine infinite calculus of ideas all manifested at the point of Mind; we shall begin to see that Christianity is God's reflection of Himself, we shall see that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17); and we shall begin to see Science as God's interpretation of Himself as one infinite ideal, infinitely manifested at the point of Mind as infinite ideas. So we won't lose our Messiah or Christ at all.

Isaiah goes on: "And he shall judge among the nations, and shall rebuke many people:"—not persons, but beliefs. We rebuke, discredit, and destroy the carnal mind, and that is "many people:"—"and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4). What is it that we need today to stop war? We need the Christ-idea, we need divine Principle, "the Lord's house," to be "established in the top of the mountains." We need to understand Principle's ideal of itself as Life, Truth, and Love. But that ideal is one and infinite, and if that ideal is to be grasped by you and me, it must be infinitely reflected through infinite diversification, classification, and individualization. Suppose that in mathematics there was only one plan, with no diversification, classification, and individualization, how could you grasp it? You couldn't. Moreover, if you could conceive of the ideal of the infinite as a whole, then you would be God. But Mrs. Eddy says, "Even eternity can never reveal the whole of God" (S. & H. 517: 22–23), and Jesus, speaking of divine fulfilment, told his disciples, "But of that day and hour knoweth no man . . . .but my Father only." But divine Love forever translates its ideal as infinite divine ideas operating in the realm of law, order, rule, system, method, form, plan and design, which are some of the categories of metaphysics. So at the point of Soul, divine Principle, Life, Truth, and Love,

translates its ideal to the point of ideas; through Spirit it diversifies, classifies, and individualizes those ideas; and through Mind it gives them infinite manifestation.

"O house of Jacob, come ye, and let us walk in the light of the Lord." Remember, we are considering the tone of Mind as Soul—"And God called the light Day." Let's be active and let us too "walk in the light of the Lord." "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east,"—the "east" symbolizes idolatry,—"and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made" (Isa. 2: 5–8)—the material so-called calculus. Isaiah has just given the sense of divine Principle, Life, Truth, Love, translating itself as an infinite calculus of ideas to the point of Mind, and now he illustrates the false mortal and material so-called calculus.

"And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures" (Isa. 2: 9–16). Everything that deals with rise and fall illustrates the balance of Soul. In Principle balance is perfect equipoise, but in Soul it is the destruction of the tares and the gathering of the wheat into the barn, which gives the sense of rise and fall.

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord,

and for the glory of his majesty, when he ariseth to shake terribly and earth" (Isa. 2: 17–21).

Mrs. Eddy says, "We bow down to matter, and entertain finite thoughts of God like the pagan idolater. Mortals are inclined to fear and to obey what they consider a material body more than they do a spiritual God. All material knowledge, like the original 'tree of knowledge,' multiplies their pains, for mortal illusions would rob God, slay man, and meanwhile would spread their table with cannibal tidbits and give thanks" (S. & H. 214: 18–25). There, in her own way, she says exactly what Isaiah said. She also writes: "*Question.*—What are the demands of the Science of Soul? *Answer.*—The first demand of this Science is, 'Thou shalt have no other gods before me.' . . . .Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ" (S. & H. 467: 1–4, 13–16). Man is idea, he is thinking; therefore in proportion as you are thinking divinely you are man.

Just take these tones of Mind as Mind, as Spirit, and as Soul, and see the order, the definiteness, the Science of them. Isaiah comes to this picture of hideousness, sin, idolatry, hate, jealousy, envy, greed, and so on, and through the tone of *Mind as Mind* he shows that there can be no vision except through the all-hearing and all-knowing Mind—through "Let there be light." Then in the tone of *Mind as Spirit* he shows that the one Mind maintains purity and infinite good, but that minds many always involve impurity and evil. The corresponding tone in Genesis is, "and God divided the light from the darkness." And now, in the tone of *Mind as Soul*, he illustrates how divine Mind identifies and exalts all things, whereas mortal mind, hate, greed, jealousy, envy, the so-called calculus of materiality, water "the whole face of the ground." The same tone in Genesis is, "And God called the light Day, and the darkness he called Night." It is a perfect sequence.

False Creative Sense Exposed: Spirit as Mind

Now we come to the whole tone of Spirit. You remember that in the days of creation Spirit has three tones—Spirit as Mind, as Spirit, and as Soul—and that is what we see here. We have epitomized the tone of *Spirit as Mind* in this way: The purity of Spirit creates only ideas, but the mingling of Spirit and matter creates only evil. The correlative tone in the days of creation in Genesis is "Let there be a firmament . . . .and let it divide the waters from the waters." In

the false record of creation, the counterfeit sense of this tone is symbolized by Adam made out of the dust of the ground.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22). Isaiah is illustrating the firmament which separates reality from unreality, and so immediately he tears the veil from that which calls itself the mingling of Spirit and matter. "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,"—there was to be no bread of Truth or water of Life,—"the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator"—Isaiah analyzed the various classifications of the so-called calculus of material belief, all the material theories governed by so-called material laws. "And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing,"—something of the nature of substance,—"be thou our ruler, and let this ruin be under thy hand: in that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing:"—no understanding of Truth or Mind:—"make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isa. 3: 1–9).

There Isaiah gives the tone of Spirit as Mind, showing that Spirit creates only ideas, but that the mingling of Spirit and matter creates only evil. "Let there be a firmament . . . .to divide . . . ."

Mrs. Eddy says that that firmament is spiritual understanding. She says, in the same passage, "The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses" (S. & H. 505: 9–12). Whenever you see a true idea you have, in some measure, beheld Mind. What Mind? The only Mind, the one Mind.

True Substance Exposes Unreality: Spirit as Spirit

Next, we come to the tone of *Spirit as Spirit*, which Isaiah illustrates in this way: The substance of Spirit, the fruit of understanding, exposes the so-called calculus of unreality. In the second day of creation this sense is given by the statement, "And God made the firmament, and divided the waters . . . .from the waters."

"Say ye to the righteous,"—he who has right consciousness,—"that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11). Spirit as Spirit is the substance of Spirit, the fruit of understanding. Moreover, it not only brings the fruit of Spirit, but it exposes the so-called calculus of unreality. We have got to know that Truth operates in Truth, in belief, and at all times and under all circumstances. The carnal mind will agree that Truth operates in Truth, but it will point to the hell of materiality as something outside and beyond the operation of Truth. But if Truth didn't destroy the hell of material belief it would not be omnipotent or omnipresent. "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 23–25). If we don't acknowledge that, we are wasting our time. You are God's idea, but your job is to prove it, by getting rid of mortality. That is all anybody has to do, and the whole teaching of the Bible and "Science and Health" shows us how to do that scientifically and metaphysically, through the understanding of reality.

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (Isa. 3: 12–15).

Isaiah then analyzes false womanhood—the "daughters of Zion"—in strong terms. The tone ends: "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground" (Isa. 3: 25, 26).

And so Isaiah takes the purity, the substance, of Spirit, the fruit of understanding, and with that he exposes the so-called calculus of unreality, so illustrating the statement in the second day of creation, "And God made the firmament, and divided the waters . . . .from the waters."

Paul writes, in this vein, "But the fruit of the Spirit is love, joy,

peace, longsuffering, gentleness, goodness, faith" (Gal. 5: 22), and Mrs. Eddy says, "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S. & H. 209: 25–30). Spirit as Spirit establishes the infinite calculus of Spirit, in which there is infinite diversification, classification, and individualization of God's ideas, all as eternal as God Himself.

The Calculus of Human Development: Spirit as Soul

Now we come to *Spirit as Soul*, and here Isaiah shows that the order of Spirit and the safety of Soul determine the calculus of human development. The corresponding tone in the second day of creation is, "And God called the firmament Heaven"—the process of separation, of purification, became heaven.

There is a very wonderful illustration of this development in the second chapter of Genesis in the symbol of the four rivers—Pison, Gihon, Hiddekel, and Euphrates—which are introduced into the Adam story in the same tone of Spirit as Soul. Mrs. Eddy defines "Pison" as "The love of the good and beautiful, and their immortality" (S. & H. 593: 1–2). There is the Word, the sense of seeking, of "Let there be light." She defines "Gihon" as "The rights of woman acknowledged morally, civilly, and socially" (S. & H. 587: 3–4). Those rights were acknowledged when the Virgin gave birth to Jesus, and have been acknowledged ever since. In the east, a woman was a chattel, but when the Virgin gave birth to the man Christ Jesus, the rights of woman began to be acknowledged, because the Virgin Mary had demonstrated some measure of true womanhood. Mrs. Eddy's definition of "Hiddekel" reads, "Divine Science understood and acknowledged" (S. & H. 588: 5–6), which gives a sense of Christianity. Finally, she defines "Euphrates," which gives the sense of Science, in part as, "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness" (S. & H. 585: 16–19).

In this tone in Isaiah, we see the same sense as we do in the Adam story, of the ordered development of Spirit operating as the safety of Soul, and this determines the calculus of human development. I am telling you all these things because I want you to see that the minute you touch the infinite calculus, everything begins to blend. Now, we must learn this infinite blending of divine ideas. We are

willing to learn mathematics or music and to give time to them; how much more then should we be willing to give time to learning the things of infinity! We will never understand them until we do. We may fool ourselves that we can, but without "absolute consecration of thought, energy, and desire" (S. & H. 3: 16) it is impossible.

Now let us take the tone of Spirit as Soul in Isaiah. "And in that day seven women"—perfect womanhood—"shall take hold of one man,"—the only man, the manhood of God's creating. That fact of the unity of true manhood and womanhood in "one man" was manifested when the Virgin Mary saw that she didn't need a human male in order to bring forth,—"saying, We will eat our own bread, and wear our own apparel:"—we shall seek truth ourselves; true womanhood includes the creative sense of manhood:—"only let us be called by thy name,"—man,—"to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4: 1–4). The "spirit of judgment" gives the sense of Spirit separating wisely between the tares and the wheat; and the "spirit of burning" gives the sense of Soul burning the tares and gathering the wheat into the barn. Remember, this is the tone of Spirit as Soul.

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. 4: 5, 6). Mrs. Eddy gives the same sense as that when she says, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (S. & H. 442: 22–25). It is imperative that we should understand that divine Love gives every one of us whatever is necessary for our right development. Especially should we understand that that is true of human experience. The "smoke by day" is a protection from that which we are not yet able to meet; the "flaming fire by night" is our guide through the darkness of mortal belief.

So Isaiah paused for a moment from the analysis of evil, just as the writer of the false record of creation did in the same tone, where

he gave the sense of the calculus of reality operating to point the way in human experience.

We epitomized the tone in this way: The order of Spirit and the safety of Soul determine the calculus of human development. "And God called the firmament Heaven." The firmament becomes heaven in proportion as we understand the calculus of Spirit and identify it through Soul, thereby making its operation safe.

Mrs. Eddy writes, "The calm and exalted thought or spiritual apprehension is at peace" (S. & H. 506: 11–12). She also says, "We all must find shelter from the storm and tempest in the tabernacle of Spirit" (Mis. 362: 25–26)—you remember what Isaiah said about the "tabernacle"—"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." A perfect sense of the safety which the identity of Soul brings to human experience.

Mrs. Eddy gives another wonderful sense of this tone when she says, "Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace . . . .Spirit will ultimately claim its own,—all that really is,—and the voices of physical sense will be forever hushed" (S. & H. 64: 21–25, 30–32). Spirit is forever reflecting diversification, classification, and individualization, and is therefore always giving birth to all ideas through its infinite calculus. When the Virgin realized that fact, and identified it, "seven women" took hold of "one man"—perfect womanhood took hold of the idea of manhood, which is both male and female—and said, "We are complete in ourselves because we include the creative and conceptive faculties, and we are called 'man.'"

The Identification of True Basis: Soul as Mind

Now we come to the whole tone of Soul, and it is really wonderful. We have epitomized *Soul as Mind* in this way: The definiteness of spiritual understanding builds a strong tower, but the indefiniteness of mortal thought builds on sand. In the days of creation the corresponding tone is: "Let the dry land appear"—let everything become definite.

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring

forth grapes, and it brought forth wild grapes" (Isa. 5: 1, 2). Without the "cultivated spiritual understanding" of which Mrs. Eddy writes, we cannot bring forth the real fruit of identity with God.

Mrs. Eddy writes, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S. & H. 506: 18–21). Soul makes all the ideas of Spirit, of God, definite. Speaking of that which the wild grapes symbolize, Mrs. Eddy says, "The name Eden, according to Cruden, means *pleasure, delight*. In this text Eden stands for the mortal, material body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and keep it,—to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete" (S. & H. 526: 29–5).

So, in this tone of Soul as Mind, you see the developing sense of Spirit becoming definite; the "dry land" is appearing. As that happens, Soul destroys the tares but gathers the wheat into the barn.

The Wild Fruit of Vagueness: Soul as Spirit

Next we come to the tone of *Soul as Spirit*, which we have epitomized like this: Soul as Spirit names and blesses its own idea, but vague and wandering corporeal belief brings bitter penalty. In this tone in the days of creation "God called the dry land Earth," and in the false record of creation man was warned not to eat of the fruit of the tree of knowledge of good and evil. The identity of Soul separates intelligently.

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment,"—for true separation, for a firmament of understanding,—"but behold oppression; for righteousness, but behold a cry" (Isa. 5: 3–7). We epitomized that tone in this way: Soul as Spirit names and blesses its own idea, but vague and wandering corporeal belief brings bitter penalty.

Interpreting the tone of Soul as Spirit in the days of creation Mrs. Eddy writes, "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness" (S. & H. 507: 7–10). The curse of religion has been vagueness. Many religions are vague—they seek a "pleasant field" of thought, they want a cloud of emotion which you float off on when you feel like it. Mrs. Eddy says that that so-called worship adores God at one moment and blasphemes the next (see S. & H. 88: 20–23), and she set the seal of destruction on vagueness and false emotion when she called her discovery Science. But remember that the depth of pure spiritual sentiment which comes to one through the understanding and demonstration of a divine idea, when one sees God "face to face," is something beyond human description.

Mrs. Eddy also writes, "The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it" (S. & H. 272: 3–8).

INTERVAL

Some day these things, which we now dimly see, are going to ring in our thought, and then we shall be using the divine infinite calculus—the calculus of God's ideas looked at both from the "city foursquare," *divine* Science, and also from Christian Science, which is *infinite*.

The Impoverishment of False Identity: Soul as Soul

Now we come to the tone of *Soul as Soul*, which we have epitomized like this: Identity with Soul translates God to man. False identity and sin impoverish man in every way. In the days of creation the corresponding tone is, "Let the earth bring forth grass [the Word], the herb yielding seed [the Christ], and the fruit tree yielding fruit [Christianity]."

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"—Soul is that which identifies all things and shows them to be of the same divine nature, but that sameness is in *quality* not in *quantity*: there is no loss of individuality in Soul. "In mine ears

said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah" (Isa. 5: 8–10). If we haven't a real sense of the operation of the Christ, it will be as though "ten acres of vineyard" will only yield "one bath," and "the seed of an homer" will only yield "an ephah."

In the Science of the Christ you get exactly what you deserve, and you only deserve a blessing if you use spiritual sense. As you identify God you identify yourself with God, and in proportion as you do that the earth brings forth the grass, the herb, and the fruit tree. Anyone who professes to be a Scientist, but who is only a half-timer, drops out, because he can't stand the pace. There can be no half-timers in Science, only whole-timers. Because Being is of the nature of Life, it demands infinite progression. You can't go on with the same old story on the same level of thought, because the one story is the infinite story, and it is of the nature of Life, of infinite progression. To understand and demonstrate the Science of Life you've got to be a whole-timer and be absolutely in earnest.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity,"—the opposite of the freedom of Soul,—"because they have no knowledge:"—no spiritual understanding:—"and their honourable men are famished, and their multitude dried up with thirst" (Isa. 5: 11–13). We epitomized the tone of Soul as Soul in this way: Identity with Soul translates God to man. False identity and sin impoverish man in every way. Isaiah gives a perfect illustration of the opposite of "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit."

Mrs. Eddy writes of that verse, "the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product" (S. & H. 508: 2–5)—that is the positive sense. She says of the opposite sense, "Within this mortal mansion are adulterers, fornicators, idolaters; drunkenness, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetites and passions have so dimmed their sight that he alone who looks from that dwelling, through the clearer pane of his own heart tired of sin, can see the Stranger" (Mis. 324: 13–18).

Don't think for one moment that because you have problems to work out that you aren't going the right way. No human beings ever lived who had more problems to work out than Jesus or Mrs. Eddy.

The only thing to do is to work them out; it's no use trying to avoid the issue.

I don't think that any of us would grow spiritually without struggles. And so we must expect to have many struggles; we shall have conditions to face that sometimes seem pretty grievous, but remember, there is always an answer. There is no problem in mathematics or in music which can't be answered, and the answer is ever-present, and ever-available; and moreover because there is a Christ forever translating itself, that answer is always seeking to be made infinitely manifest. It doesn't matter what the struggles are that we have, what matters is: will we identify ourselves through Soul and reach safety in the rule of Soul, where the Christ operates to destroy error and establish truth?

The Destruction of Animal Nature: Soul as Principle

Now we come to the tone of *Soul as Principle*, which we have epitomized like this: The rule of Soul, when demonstrated, gives infinite diversification and classification, and destroys all animal nature. In the true record in Genesis it says, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit." Every idea of God has a different gender. Mortal mind says that there are only three genders—male, female, and neuter—but the fact is that gender is infinite because Soul as Principle gives infinite diversification to the ideas of God.

"Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it"—the absolute opposite of the sinlessness of Soul. "And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness"—the sanctity of Soul. "Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" (Isa. 5: 14–19). It's no use waiting for God to do something to save us. He has already done all things well. It's up to *us* to do something. But all we have to do is to humble ourselves and accept what God has done.

"Woe unto them that call evil good, and good evil; . . . .Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff,"—Soul burns the tares,—"so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. 5: 20–24). That ends the tone of Soul as Principle which we epitomized like this: The rule of Soul, when demonstrated, gives infinite diversification and classification, and destroys all animal nature.

Mrs. Eddy writes, "Material sense lifts its voice with the arrogance of reality and says: I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal" (S. & H. 252: 16–28).

Up to this tone, in Soul, we have had a great sense of the burning of the tares, but at this point, where thought touches Principle, we begin to see the gathering of the wheat into the barn. Isaiah has taken the fact of Soul as Principle, symbolized in the Genesis record by the earth bringing forth grass, herb, and fruit tree, and shown that the acceptance of it destroys all animal nature. The minute you demonstrate the definiteness and identity of Soul, that leads you to some sense of the system of Principle; the grass, herb, and fruit tree all give some sense of that system. Immediately you gain the sense of Soul demonstrated and systematized in Principle, you see that everything that is vague, everything that is of mortal sense, is a washout and a danger, and you begin to find safety in the infinite rule of Soul.

The Devastation of Mortality: Soul as Life

Now we come to the tone of *Soul as Life*, which we have epitomized in this way: Soul as Life identifies all being as immortal and safe; but a material sense of life devastates existence through mortality. In this tone in the days of creation the light of spiritual understanding is let in, and that brings about resurrection.

"Therefore is the anger of the Lord kindled against his people,

and he hath stretched forth his hand against them, and hath smitten them: and the hills"—the false exaltation of mortality—"did tremble, and their carcases were torn in the midst of the streets." It is interesting that Isaiah now gives a short sentence, which he repeats later four times in the whole tone of Life itself, and it illustrates the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy:" "For all this his anger is not turned away, but his hand is stretched out still" (Isa. 5: 25)—there is always a remnant.

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:"—Isaiah was telling the people of the coming Assyrian invasion:—"none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken . . . .And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof" (Isa. 5: 26, 27, 30). Isaiah shows there that Soul as Life identifies all being as immortal and safe; but that a material sense of life devastates existence through mortality.

Mrs. Eddy writes, "Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man,—even the higher law of Soul, which prevails over material sense through harmony and immortality" (S. & H. 311: 14–25).

In the three whole tones of Mind, Spirit, and Soul, you can see clearly, if you consider the record carefully, that in each case Isaiah has used the positive tone to analyze some aspect of the national situation as it was in his period. You can also see the appearing of the Christ throughout the record. In the whole tone of Mind, the Christ appears as enlightenment; in the whole tone of Spirit, the Christ appears as "the branch of the Lord"—a sense of the fruit and development of Spirit; in the whole tone of Soul, the Christ appears through the symbol of the vineyard, hedged about and carefully planted, illustrating the definiteness and certainty of Soul. So Isaiah, as well as illustrating the tones of the synonymous terms in a very beautiful way, is also showing the ordered development of the Christ-idea.

"His Train Filled the Temple": Principle as Mind

Now we come to the whole tone of Principle, which really is very wonderfully illustrated. We have epitomized the tone of *Principle as Mind* as: The interpretation of divine metaphysics. This tone is illustrated in the days of creation in this way: "Let there be lights . . . .for signs [symbols], and for seasons [the four seasons symbolizing the fourfold calculus], and for days [the seven days symbolizing the synonymous terms for God], and years [eternity]." At this point the system of metaphysics begins to appear.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne,"—Principle is very often symbolized as being enthroned,—"high and lifted up, and his train filled the temple"—the train of Principle is divine metaphysics, and it fills the temple, which is a spiritual sense of Life, Truth, and Love. "Above it stood the seraphims: each one had six wings;"—the "six wings" are a symbol of the Science order as we see it in the Matrix;—"with twain he covered his face,"—those two wings symbolize Life and Soul; the face gives the sense of the identity of Soul,—"and with twain he covered his feet,"—a symbol of Truth and Spirit; the understanding of the divine infinite calculus puts your "feet," your reliance, on infinity,—"and with twain he did fly" (Isa. 6: 1, 2)—a symbol of Love and Mind; when you know the fulfilment of divine metaphysics your thought doesn't touch matter at all. So there is a perfect symbol of the Science order: Principle in the middle with six "wings" arranged in three pairs.

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory"—Principle, as Mind, is all. "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isa. 6: 3, 4). Mrs. Eddy gives that same sense when she says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones" (S. & H. 559: 10–14). When Principle demonstrates itself as all, the human mind is inevitably stirred to its depths, thereby causing material thought to see itself as unreal. So "the house" is "filled with smoke"—there seems to be only chaos.

Mrs. Eddy says, "Perfect and infinite Mind enthroned is heaven" (S. & H. 266: 25–26). "Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind" (S. & H. 269: 11–14). "The Principle of divine metaphysics is God" (S. & H. 111: 11–12).

So Isaiah has illustrated this tone of Principle as Mind as the interpretation of divine metaphysics. How we long to see that Principle is all, and to let His train fill the temple of our thought! And we shall only achieve that through divine metaphysics.

Spiritual Interpretation Brings Purity: Principle as Spirit

Now we come to the tone of *Principle as Spirit*, which we have epitomized like this: Spiritual interpretation purifies all things. In the record of the days of creation in Genesis the lights in the firmament of the heaven were to "give light upon the earth." At this point we see that Principle operates through a calculus of ideas.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6: 5–7). Principle interprets itself to us through the calculus of Spirit, and as we accept that interpretation our thought is purified, and the fires of the Holy Ghost begin to destroy sin, disease, and death. Isaiah gives there a beautiful illustration of the fact that Principle, interpreting itself through the purity and order of the divine infinite calculus, purifies all things.

Mrs. Eddy writes, interpreting the tone of Principle as Spirit in the days of creation, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S. & H. 510: 9–12). She also says, "We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels" (S. & H. 467: 27–28).

Reliance on Principle Brings Safety: Principle as Soul

Next we come to the tone of *Principle as Soul*, which we have epitomized in this way: The understanding of Principle identifies all things, thereby making them safe. Ignorance of Principle lacks identification and safety. In the record of the first chapter of Genesis it says, "God made two great lights; the greater light [Principle] to rule the day, and the lesser light [Principle's idea] to rule the night: he made the stars also." Isaiah now symbolized the idea of Principle by himself. The "star," the operation or demonstration of Principle, he symbolized by his son Shear-jashub.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6: 8). The only representative of Principle is the idea of Principle. Mrs. Eddy says, "it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S. & H. 496: 15–19).

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6: 9, 10). Isaiah uncovered the basic error, which was that the idea of Principle was hidden from the view of the people because there was no understanding of Principle. He saw that he must represent the idea of Principle in order to save the situation.

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof" (Isa. 6: 11–13). The tenth, which always remains, is the operation of the seven days of creation through analysis, uncovering, and annihilation. The trees casting their leaves give the sense of the destruction of a false sense of substance.

Isaiah now begins to use international events to symbolize the operation of the spiritual idea. "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it" (Isa. 7: 1). Assyria was the great power which all the Palestinian nations feared. The idea was that all the small nations should join together so that they would stand a better chance of survival. Syria and Israel formed a confederacy, but Judah would not join them; therefore Rezin and Pekah, kings of Syria and Israel, came down to fight Ahaz, king of Judah, but they didn't succeed in entering Jerusalem.

"Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son,"—"Shear-jashub" means "a remnant shall return,"—"at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these

smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah . . . .thus saith the Lord God, it shall not stand, neither shall it come to pass" (Isa. 7: 3, 4, 7). The remnant begins to return the moment you begin to use the process of analysis, uncovering, and annihilation in Christian Science. If you use that process faithfully then you have nothing to fear. Mind analyzes evil, Spirit uncovers it, and Soul destroys it; and in proportion as you learn to analyze, uncover, and annihilate error in that way, you can say, "the prince of this world cometh, and hath nothing in me."

"For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established" (Isa. 7: 8, 9). Isaiah analyzed the situation perfectly. He told them that if they weren't definite and didn't burn the tares, then they would on no account be an established nation, but would be destroyed. What Judah had to do was to rely on Principle alone, and not on any human plans.

If this generation doesn't learn, through the Science of the Christ, to analyze, uncover, and annihilate error, it will not have the "Scientific Translation of Mortal Mind," through which the "Scientific Translation of Immortal Mind" becomes operative, thereby establishing the Christ-idea.

Mrs. Eddy writes, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (S. & H. 390: 7–9).

Principle Interprets Itself as Idea: Principle as Principle

Now we come to the tone of *Principle as Principle*, which we have epitomized like this: The divine One, through virgin thought, interprets itself as one idea, Immanuel. Disobedience to Principle, and misinterpretation, bring desolation. The corresponding tone in the days of creation is: "God set them [the two great lights and the stars] in the firmament of the heaven to give light upon the earth,"—upon the operation of the spiritual idea. This tone shows the interpretation of Principle according to system.

"Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive,

and bear a son, and shall call his name Immanuel" (Isa. 7: 10–14). Every true idea which comes to you comes through virgin thought, and every idea which comes to you in that way will be Immanuel.

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (Isa. 7: 15, 16). There is a great discussion amongst scholars as to whether Isaiah was foretelling only the coming of Jesus. It would seem that he was referring to the birth of the spiritual idea to him or to anybody at any time. There is only one thing ever going on, and that one thing is the omni-action of Principle, and wherever there is virgin thought Principle interprets itself to that state of thought as Immanuel, as the one idea of Principle.

Isaiah goes on to tell the people that they are in danger of being invaded by the Assyrians and the Egyptians. He describes the devastation and desolation which will follow, which will only leave a few people in the land.

In that tone of Principle as Principle, which ends at verse 25, Isaiah shows that the divine One, through virgin thought, interprets itself as one idea, Immanuel. Disobedience to Principle, and misinterpretation, bring desolation.

Mrs. Eddy says, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. 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." At that time she had only discovered the Principle of "scientific mental healing." "This apodictical Principle points to the revelation of Immanuel, 'God with us,'—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to'" (S. & H. 107: 1–10). She also says, "Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good" (S. & H. 19: 24–28).

Our duty is not only to understand Science, but to demonstrate divine Principle through Science. It is *imperative* that we should do so.

Disobedience Brings Destruction: Principle as Life

Lastly, in this whole tone of Principle, we come to the tone of *Principle as Life*, which we have epitomized like this: Obedience to divine Principle brings forth abundantly. Disobedience to divine

method brings the waters which overwhelm men with mortality. In this tone in her interpretation of the days of creation Mrs. Eddy says, "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S. & H. 511: 17–18). As you begin to appreciate the blending of the numerals of consciousness, you see the "changing glow" and sometimes the "full effulgence" of God's ideas. The "periods of progress" are the days of creation. If there is no "changing glow and full effulgence," then there is no progress.

"Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took under me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz"—which means "haste to the spoil." "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria" (Isa. 8: 1–4).

"The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;"—"Shiloah" means "sending forth;"—"now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many,"—the opposite of Life, of "let the waters bring forth abundantly,"—"even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings"—a false sense of the exaltation of Life—"shall fill the breadth of thy land, O Immanuel" (Isa. 8: 5–8).

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces . . . .Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us" (Isa. 8: 9, 10). The fact that God is with you makes evil nought, because that which is not from divine Principle is not Life and so has no existence.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the

law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 11–13, 19, 20). In that tone of Principle as Life Isaiah gives the sense of the Christ as Immanuel, presenting the unity of Principle and its idea, which involves system and Science. We epitomized that tone in this way: Obedience to divine Principle brings forth abundantly. Disobedience to divine method brings the waters which overwhelm men with mortality.

Mrs. Eddy writes, "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality. Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.' To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (S. & H. 428: 3–14).

So remember, God's thoughts ascend and descend. First, our thought is led up to Principle through Christian Science, absolute Christian Science, and divine Science; but then we must let our thought be led down again, subjectively, through divine Science, absolute Christian Science, and Christian Science, even to the "remnant," the "tenth," where the days of creation operate to analyze, uncover, and annihilate evil. If we do that we shall be honest metaphysicians, and we shan't be fooled into stalking off mentally into realms which we know next to nothing about.

The wonder of Isaiah, the "prince of the prophets," is that he not only gives a perfect sense of the tones of the days of creation, how they blend, and exactly what they will demonstrate in divine reality, but he also shows what an understanding of those tones will do to the human situation. He recognized that "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." If we understand this Bible story in its order and its logic, it will drive each one of us irresistibly, as it drove Mrs. Eddy, to the discovery of Christian Science, absolute Christian Science, and divine Science; then we shall arrive at Science itself. But we've got to think, and think consistently, in the realm of the spiritual, because "The time for thinkers has come" (S. & H. vii: 13).

TALK No. 63

(April 19th, 1949)

ISAIAH—III

Chapters 9: 1—12: 6

Distinguishing the Categories of Metaphysics

Several people have been questioning me as to the purpose and benefit of understanding the metaphysical categories which Mrs. Eddy indicates in her textbook, and which we see in the Bible—the categories which define what one might call "the way up to the infinite One and the way down." They ask, What is the advantage of being able to distinguish between Christian Science, absolute Christian Science, divine Science, Science itself, and so on? Well, consider mathematics. Of what advantage is it first to learn the numerals, then addition, subtraction, multiplication, and division, then compound fractions, then algebra, trigonometry, statics, dynamics, and all the more advanced aspects of the subject? There is every advantage, because those are the ordered categories of mathematics which enable you to solve greater and greater problems—problems which you could not otherwise solve.

Moreover, as you understand more advanced stages of mathematics, you use different symbols. In arithmetic the initial symbols are the numerals 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, whereas algebra involves the use of others—x, y, z, and so on. But the arithmetical symbols are not thereby lost, they simply operate within another category. Just so, in Science there are ordered categories or processes of thought, none of which can ever be lost, because they are all comprised in one infinite system. We begin with the days of creation and we realize that there is an order to them, an order which unfolds as "Let there be light, let there be development, let there be definiteness, let there be power, let there be exaltation, let there be manhood, and let there be completeness." Then, as we begin to understand that ordered process, our thought expands and we gain a more definite sense of the days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3). As our thought grows even more, we begin to think

of these days in a vaster way as intelligence, substance, identity, classification, individualization, form, and design.

And so the symbols have changed all the way, and the symbols must always be changing. The days of creation grow and expand in thought, until at the point of Life, the fifth day, we gain a deeper sense of infinity, and they become numerals of consciousness. The minute the days of creation become numerals of consciousness we gain a very definite sense of the divine infinite calculus. There always was a calculus, because in reality there is nothing but the divine infinite calculus forever operating. All we are ever considering is the infinite One—the infinite divine Principle, including within itself an infinite calculus of divine ideas. Whatever the categories are—and the term category only means a classification within a classification—they are all included in that calculus. Christian Science, absolute Christian Science, divine Science, the Word, the Christ, Christianity, and Science, the synonymous terms for God, the numerals of consciousness, and the days of creation, are all categories in the divine infinite calculus.

So the days of creation become numerals of consciousness at the point of Life, and we begin to see the Word of God in its four aspects of the Word, the Christ, Christianity, and Science. Then at the point of Truth we begin to see the synonymous terms for God. These terms, which were symbolized before as "Let there be light, let there be development," and so on, now appear to us in their fulness as Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating through the incorporeal Word, the divine Christ, supreme Christianity, and infinite Science.

Next, the time comes when we begin to see very clearly that Mind, Spirit, and Soul are symbolic terms which we use to indicate to our thought the nature of Deity as creative or revelatory, and also to show the way in which divine Principle, Life, Truth, Love—the essential nature of God—translates itself to human thought. In this way we are enabled to think in terms of divine Principle, Life, Truth, and Love, and the minute we do that, we enter the realm of what is called absolute Christian Science. But we don't thereby discard Mind, Spirit, and Soul, any more than when we begin to learn algebra we discard the numerals of arithmetic. We are simply using higher symbols, and that is what we are doing all the time as we progress spiritually. Absolute Christian Science involves thinking primarily in terms of Life, Truth, and Love, and Mrs. Eddy makes this perfectly plain in her textbook.

Don't try to mix the categories of metaphysics. You can't do it, it's impossible. Those categories are definite and distinct, though they all reflect each other and form part of the one infinite divine

system. Moreover, not one of them can ever be lost, though as you rise in thought, you regard them from different points of view. In absolute Christian Science you begin to use the nature of God, divine Principle, as Life, Truth, and Love, but you don't then cease to use the days of creation, the numerals, or the other synonymous terms for God. They are all categories of the one infinite system, but you regard them from a higher and more absolute aspect. Moreover, the fact that you are using one category doesn't in any way preclude your using the others; in fact, the others thereby become more definite in their meaning and application.

The Divine Categories in "The Apocalypse"

As I have shown you before, Mrs. Eddy indicates the ordered categories of metaphysics most distinctly in her chapter "The Apocalypse" in "Science and Health." She writes at the end of her commentary on the twelfth chapter of Revelation: "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,—that sin is to be Christianly and scientifically reduced to its native nothingness." And she goes on to say: "Love fulfils the law of Christian Science,"—up to this point she has been speaking in terms of Christian Science,—"and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear" (S. & H. 572: 3–6, 12–18).

After this, Mrs. Eddy introduces the sense of absolute Christian Science, and at this ascending stage she doesn't indicate it by the "city of our God," as she does when bringing thought down from the "city foursquare," but by the "new heaven" and the "new earth." Of John's vision of this new heaven and new earth she says, "This is indeed a foretaste of absolute Christian Science" (S. & H. 573: 28). So in your approach to Principle, as you rise above Christian Science, which enables you to open the seven seals of error—to overcome to some extent sin, disease, and death through analysis, uncovering, and annihilation—you arrive at absolute Christian Science, which is symbolized at this point by the new heaven and the new earth.

As you know, absolute Christian Science involves thinking mainly in terms of Life, Truth, and Love. The Word is seen as Life, Truth, and Love, because in the Word thought regards the essential nature of God, which is Life, Truth, and Love, from the creative aspect of

Life. The Christ is seen as Truth, Life, and Love, because with the Christ the emphasis is on Truth, or sonship. Christianity is seen as Life and Love, because in Christianity the Christ-idea melts into what is called the compound idea man, and you see Life and Love, the divine parenthood, encompassing that compound idea, which is the divine infinite calculus. Life and Love give the sense of the operation of the Christ-idea in absolute Christianity. You and I know that today the Christ-idea is coming to humanity as a divine infinite calculus of ideas. It came at the time of Isaiah as the prophecy "unto us a child is born," and at the beginning of the Christian era as Jesus. But today it is coming to us as the truth about everybody and everything, which is the compound idea man, the infinite calculus of divine ideas. Finally, Science in absolute Christian Science is seen as Truth and Love, symbolizing the Son of God, or Truth, forever included in the motherhood of Love, the emphasis being on motherhood. The spiritual consciousness presented by these four aspects is the new heaven and the new earth, it is absolute Christian Science considered objectively in the approach to Principle.

Let me repeat once more. You begin with the days of creation, which swell until they become numerals of consciousness at the point of Life, which appears initially as the fifth day. Then, as you progress, your thought grasps the meaning of the synonymous terms for God and how they operate in a four-dimensional calculus of the Word, the Christ, Christianity, and Science, each in its own aspect. Next, you enter the realm of absolute Christian Science, and you begin to think mainly in terms of Life, Truth, and Love, which is the essential nature of God. You don't discard the categories which you have used before, any more than the advanced student of mathematics discards the numerals of arithmetic. As thought ascends, you work from a higher and higher standpoint, but the one system remains forever intact, and no detail of it is ever lost.

The climax of absolute Christian Science is Truth and Love, and at this point Mrs. Eddy says: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying 'uphill all the way'"—the journey is "uphill" because thought is still objective, it is on its way up to Principle. "He writes, in Revelation xxi.9:—'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.'" Absolute Christian Science is not that which opens the seven seals of error, it is that which deals with error in its deepest essence, as represented by the seven vials. Out of that very process of dealing with the essential nature of error, which Mrs. Eddy calls "elementary, latent

error" (S. & H. 559: 5), there comes the vision of the bride, the Lamb's wife.

Mrs. Eddy goes on: "This ministry of Truth, this message from divine Love,"—there you see Truth and Love, the sense of absolute Christian Science,—"carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the 'New Jerusalem, coming down from God, out of heaven,'—the spiritual outpouring of bliss and glory, which he describes as the city which 'lieth foursquare.' The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this,—that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing" (S. & H. 574: 3–24). The four sides—the Word, Christ, Christianity, and divine Science—are all equal.

Next, Mrs. Eddy lifts thought into divine Science. She says: "Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (S. & H. 574: 25–6). In absolute Christian Science, which appears objectively as the new heaven and the new earth, the symbols with which you calculate are Life, Truth, and Love, operating in various combinations; but now you have arrived at divine Science, the "city foursquare," and the symbols change again. You are beholding "the Lamb's wife,—Love wedded to its own spiritual idea," and your thought is conscious of nothing but the infinite One, forever including its own idea. As you become conscious of divine oneness, you enter the "city foursquare," and the Word of God appears as one Life, Christ as one Truth, Christianity as one divine Love, and divine Science as one divine Principle, Love.

You have worked your way up through the days of creation, through the numerals of infinity, and through the synonymous terms for God. At the point of the numerals you begin to gain a very definite sense of the divine infinite calculus from the point of view of the Word. Then you arrive at the synonymous terms and you gain a very definite sense of this calculus in its essence, as the Word, the Christ, Christianity, and Science, each in its own aspect. Then you

enter the realm of absolute Christian Science, where you begin to think from the focal point of Life, Truth, and Love, and you see the Word as Life, Truth, and Love; the Christ as Truth, Life, and Love; Christianity as Life and Love; and Science as Truth and Love. So you finally arrive at divine Science, where you no longer think even in terms of the new heaven and the new earth, or of the pouring of the vials—the handling of the essence of evil—but you are simply conscious of oneness, of "Love wedded to its own spiritual idea."

Then Mrs. Eddy describes the "city foursquare." She says: "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare'"—the Word, Christ, Christianity, and Science forever lie "foursquare"—"and cometh 'down from God, out of heaven,'"—it is *from* God now, because when you enter the "city foursquare," the objective process of journeying "uphill all the way" gives place to the subjective process of "coming down from God, out of heaven." The objectively subjective becomes the subjectively objective, and it "represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is 'a city which hath foundations'"—it is based on Principle. "The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning" (S. & H. 575: 7–17). There is no category in metaphysics more important than that symbolized by the "city foursquare." The infinite calculus first appears to us as a process of seeking, finding, using, and being, but our sense of it rises until we see it as the operation of God revealing Himself, God translating Himself, God demonstrating Himself, and God interpreting Himself. This "city" indeed has a "profound meaning."

"The four sides of our city are the Word, Christ, Christianity, and divine Science; 'and the gates of it shall not be shut at all by day: for there shall be no night there'" (S. & H. 575: 17–20). When you arrive at that "city foursquare," you are conscious of nothing but the infinite One, and that infinite One is made manifest to you as one Life, one Truth, one Love, and one divine Principle, Love. Those are the four sides of the city. As your thought grows to understand the oneness and infinitude of being, which it inevitably must do, and you understand the one Life, the one Truth, the one Love, and the one divine Principle, Love, you are understanding the four sides of the city.

And so you come to the point where you realize that "This city is wholly spiritual, as its four sides indicate" (S. & H. 575: 20–21). From within the "city foursquare" you consider everything subject-

ively. Then your thought rises even above that "city foursquare," which is the climax of revelation in the Bible, and it arrives at Science itself, where you begin to see that the pinnacle of all attainment is one divine Principle. As you begin to think in terms of that one Principle, you don't lose your sense of Life, Truth, and Love, or of Mind, Spirit, and Soul; you lose nothing, but your thought has simply risen through ever higher and more rarefied symbols, until eventually you can say, "The Lord our God is one Lord." You have grasped the fact that from everlasting to everlasting there is only one infinite Principle, which includes within itself all that exists. Only in that realization do you really touch the hem of Science itself.

Now, what are you going to do with this one infinite Principle? How are you going to understand it, reflect it, and use it? You can only do so through an infinite system with metaphysical categories, otherwise you would just regard the one infinite as you would regard one book or one house or one person—that is, with a limited, finite sense of oneness. And so Mrs. Eddy brings thought down through the gates of the "city foursquare," and this is done by combining the synonymous terms Life, Truth, and Love. Mrs. Eddy leads you back to absolute Christian Science, but now subjectively from the standpoint of divine Science. The symbol of the twelve gates of the "city foursquare" indicates Life, Truth, and Love, combining as the Word, the Christ, Christianity, and Science, and as you go through those twelve gates you enter the "city of our God," which symbolizes absolute Christian Science from the subjective point of view. From the objective point of view, absolute Christian Science appeared as the "new heaven" and the "new earth."

Mrs. Eddy has clearly shown the "city foursquare" to be the climax of revelation in the Bible, whereby you see "Love wedded to its own spiritual idea." What does she say now, as she brings thought down to the "city of our God"? She writes: "In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes:—'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.'" There was no organization, no material body, no sense of materiality in it at all. "There was no temple—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. . . . .What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein'? This kingdom of God 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God" (S. & H. 576: 8–14, 18–25).

Next, speaking of the human and the divine sense of Deity, Mrs.

Eddy says "This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea—as one Father with His universal family, held in the gospel of Love. The Lamb's wife"—remember that she spoke of the Lamb's wife before as "Love wedded to its own spiritual idea." In the "city foursquare," where you see that Being is one, Love is forever wedded to its own spiritual idea, and includes it. "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one" (S. & H. 576: 31–7). So what you become conscious of as you enter the "city of our God" subjectively is the ideal man and the ideal woman. Your vision in the "city foursquare" was of one infinite Being, symbolized as one Word of Life; one Christ, Truth; one Christianity, Love; and one Science, divine Principle, Love. That vision has now brought you to the point where you begin to see subjectively how the one Being infinitely manifests itself as infinite divine metaphysics. For what purpose? To show you the true man, God's idea. In the "city foursquare" you have seen the one God, the one divine Principle, and now you enter the "city of our God," where you begin to see the real man and the real woman, God's idea.

So the Lamb's wife, which is the vision of the one God, "presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation" (S. & H. 577: 5–11). If you want to get rid of the sense that you are a male or a female (and any sensible human being wants to do that), you will have to enter the "city of our God" subjectively. Then the Lamb's wife will present to you "the unity of male and female as no longer two wedded individuals, but as two individual natures in one," and you will find that you are individually both the man and the woman of God's creating.

Then Mrs. Eddy describes the "city of our God" from four focal points of calculation, which she calls "cardinal points." She says: "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God;"—indicated by the combination Truth, Life, and Love;—"third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history;"—indicated by Life and Love, symbolizing that which includes within itself the compound idea man;—"fourth, Christian

Science, which to-day and forever interprets this great example and the great Exemplar"—indicated by Truth and Love.

"This city of our God has no need of sun or satellite, for Love is the light of it and divine Mind is its own interpreter." Mrs. Eddy not only gives four cardinal points in the realm of Life, Truth, and Love, but she also shows that the interpretation of them is going to be at the point of Mind. So the sense of Mind is by no means lost. "All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which 'defileth, ...or maketh a lie'" (S. & H. 577: 12–27). The gates of the "city foursquare" are forever open, but the gates of the "city of our God" open within and without. As you leave the "city foursquare" in thought and enter the "city of our God," the gates open within, and as you leave the "city of our God" to enter once more the realm of Christian Science, the gates open without.

Finally Mrs. Eddy brings thought right down to Christian Science. She says: "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it" (S. & H. 577: 28–31). As you remember, John climaxes Revelation at the point of Christian Science as the "pure river of water of life." Then Mrs. Eddy gives the twenty-third Psalm, with its sense of the seven days of creation, and so illustrates the complete reduction of Christian Science to the human.

That is the journey "uphill all the way," and the subjective descent. It involves the categories of Christian Science, of absolute Christian Science, of divine Science, and of Science, objectively and subjectively. Mrs. Eddy's chapter "The Apocalypse" gives a bird's-eye view of the categories of metaphysics, and they are all indispensable. You couldn't progress without them any more than you could progress in mathematics without studying every branch of it—arithmetic, algebra, trigonometry, and so on. The various problems which we have to face need, for their solution, an understanding of every one of the categories of metaphysics, from Christian Science right up to Science itself. When you understand Science, you don't lose any of those categories at all, because Science includes every one of them from the most absolute to the most relative. They are all categories of the one infinite system, and we can't be too clear about that.

If we want to progress spiritually we've got to be honest with ourselves. Some people may say, "Why should I bother with that? It is just a lot of words." But it isn't. It is a matter of mentality, of cultivated spiritual understanding, and unless we are honest and

earnest and spiritually-minded enough to lay hold on this infinite system which pervades the Bible, and which Mrs. Eddy has climaxed in her textbook, we shall not demonstrate it or be able to explain it. If the time comes in your study of mathematics when you have to go on to trigonometry, but you are satisfied with what you already know and don't want to progress, then you won't solve the problems which trigonometry would enable you to solve. There is one infinite system, and it is a perfectly plain system; the Bible and the Christian Science textbook make it as plain as the noon-day. The spiritual sense of it is wholly beyond expression in words, and yet it is so simple. It involves journeying "uphill all the way" through the days of creation, through the numerals of consciousness, through the synonymous terms for God, through Christian Science, absolute Christian Science (the new heaven and new earth), and divine Science (the "city foursquare"), to that which is just Science itself—the infinite One operating infinitely.

Then as you look out from Science subjectively, you must descend to the "city foursquare," where the gates are always open, then to the "city of our God" with its four cardinal points, and then to Christian Science with its four orders of the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, Love; Principle, Life, Truth, Love, Soul, Spirit, Mind; Principle, Mind, Soul, Spirit, Life, Truth, Love; and Life and Soul, Truth and Spirit, Love and Mind, Principle. In that fourth order you use the numerals of consciousness—through Life and Soul they are identified to you—you demonstrate Truth and Spirit as the infinite calculus ordered and reflected, and you reflect Love and Mind in the fulfilment of divine metaphysics. And so you arrive once more at the days of creation, and you use the process of analysis, uncovering, and annihilation to open the seven seals of error. Thus you have a perfect system of divine metaphysics with definite and distinct categories.

Now, that is all you and I know today. As time goes on, we are going to see aspects of Science of which we have never dreamt. We didn't know what we know today two or three years ago, but it was always there to be understood. Why shut your thought to it? It is so simple and so natural. It brings to you such a sense of authority and power. Understanding is power, and as you grasp divine metaphysics, you have conscious power and dominion, which make you man.

So that is the story of the divine system. To me it is a marvellous story, ordered and beautiful beyond words. The categories are so distinct—as distinct as the categories of any system could be, and more so—and they are logical, ordered, understandable, demonstrable, though spiritual sense alone can grasp them.

A Summary of the Tones of Mind, Spirit, Soul, and Principle in Isaiah (Chapters 1—8)

Now let us continue with Isaiah. The whole book is in 66 chapters, and I want to crystallize its story in your thought, otherwise as we go on you would lose the thread of it. I want you to be able to see the Book of Isaiah as one perfect story when we have finished it. We have just considered the whole system of metaphysics as one perfect story, and we must be able to do the same with the Book of Isaiah.

You remember that in the first twelve chapters of Isaiah we have been seeing the tones of the days of creation. Mind is presented 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. We finished last week at the tone of Principle, and before we go on, I want to summarize the tones as we have seen them develop.

In the whole tone of *Mind* Isaiah shows that there is no hope for mankind but in the breaking of the light. ("Let there be light.") He begins: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1: 2, 3)—there was no light.

In Chapter 2 he goes on: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem . . . .O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2: 2, 3, 5). So Isaiah shows that there is no hope but in the breaking of the light. He gives the tone of Mind and of the first day of creation.

Then in the whole tone of *Spirit* he shows that the ability to separate and to choose the good and the pure will establish the calculus of reality, and destroy the so-called calculus of materiality. ("Let there be a firmament.") He says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? . . . .Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him . . . .The Lord standeth up to plead, and standeth to judge the people." He gives the sense of separation all the way through. "And in that day seven women shall take hold of one man, saying, We will eat our own

bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (Isa. 2: 22; 3: 10, 11, 13; 4: 1). As we cease "from man, whose breath is in his nostrils," and, like those seven women, we demand to "be called by thy name [man]," we are separating divinely.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth"—the fruit of Spirit—"shall be excellent and comely for them that are escaped of Israel . . . .When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4: 2, 4). So Isaiah brings out very clearly that the ability to separate and to choose the good and the pure will establish the calculus of reality and will destroy the false so-called calculus of unreality. ("Let there be a firmament.")

Next, he gives the whole tone of *Soul*, and here he shows that Soul translates all reality as identified with God, and destroys the tares. ("Let the dry land appear.") "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. 5: 1, 2). The vineyard gives a great sense of the Christ-idea.

He goes on in the tone of Soul, "And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled" (Isa. 5: 15). Whilst he shows that Soul destroys sin very definitely, he also gives a very positive sense all the time. Soul destroys the tares, destroys that which wants to gather everything to itself, that which drags in sin "with a cart rope," and so on, but it also translates all reality as identified with God. Mrs. Eddy was once reported to have said that Soul does two things: it both burns the tares and gathers the wheat into the barn.

In the whole tone of *Principle* Isaiah shows that Principle enthrones the infinite One and metaphysics as the only way of salvation from animal magnetism. ("And God made two great lights; . . . .he made the stars also.") The two great lights symbolize Principle and its idea, and the stars symbolize their operation in infinite relationship. You remember that Mrs. Eddy says of the stars, "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,"—the twelve tribes of Israel were the symbol in the prophetic age of the operation of Life, Truth, and Love as the Word, the Christ, Christianity, and Science,—"separated by belief from

man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes" (S. & H. 562: 11–21).

The tone of Principle begins: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train"—the categories of metaphysics—"filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6: 1–3). Those six wings symbolize Life and Soul, Truth and Spirit, and Love and Mind. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah was symbolizing Principle and its idea, and the operation of the idea (the stars). "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6: 8–11)—until animal magnetism is utterly destroyed.

The prophet later says: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). That happens to each one of us whenever, in virgin purity of thought, we conceive of a divine idea. The virgin purity which only wants the things of God will always fulfil the prophecy, "unto us a child is born, unto us a son is given." The tone of Principle climaxes: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isa. 8: 22)—because they will not use Principle. All the way through this tone Isaiah is foretelling the destruction of Israel by Assyria. He shows the Christ as "Immanuel," and Principle enthroned as the infinite One and metaphysics to be the only way of salvation from animal magnetism, and he sees how that will operate humanly as the Assyrian invasion.

A "Great Light" Shines: Life as Mind

Now we come to the tone of *Life as Mind*, which we have summarized: The infinite progression of Life makes the elements of Mind a "great light"—"Let the waters bring forth abundantly." That great light was supremely exemplified by Christ Jesus, who came at the point of Life.

"Nevertheless the dimness"—the darkness which "was upon the face of the deep"—"shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." At first the Assyrians under Tiglath-Pileser had invaded only Zebulun and Naphtali, in 734 B.C., but later, in 721 B.C., the whole of the Northern Kingdom was invaded and many people were carried into captivity. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9: 1, 2). When you begin to understand the nature of God as eternal Life, infinitely manifest as the light, the power, and the action of Mind, and you begin to introduce that into your thinking day in and day out, then you understand and can demonstrate Life as Mind, and what Isaiah says here becomes true for you.

Now remember that the fifth day of creation in Genesis has four tones—Life as Mind, Life as Spirit, Life as Soul, and Life as Principle—and we saw that Mrs. Eddy gives a sense of those four as the operation of the Word, the Christ, Christianity, and Science from the focal point of the Word. And so here the "great light" gives the Word, or seeking, sense, the ordered sense of "Let there be light."

"Thou hast multiplied the nation, and not increased the joy:"—the Commentaries say that "not" is an insertion, and that the phrase should read, "and increased the joy:"—"they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian"—this refers to the victory of Israel under Gideon as recorded in Judges. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire" (Isa. 9: 3–5)—literally taken that seems inexplicable, but its metaphysical meaning would seem to be that physical warfare always involves "confused noise, and garments rolled in blood," but mental warfare is rather a matter of "burning and fuel of fire," it is the laying down

of mortality through an understanding of divine Life. "Greater love hath no man than this, that a man lay down his life for his friends."

So that tone of Life as Mind illustrates that the infinite progression of Life makes the elements of Mind a "great light"—"Let the waters bring forth abundantly." Mrs. Eddy expresses exactly the same idea when she says, "The divine hand led me into a new world of light and Life, a fresh universe—old to God, but new to His 'little one.' It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace" (Ret. 27: 29–4). That gives exactly the same sense as Isaiah gives, only in different terminology. If you understand Life as Mind, then the divine hand will lead you "into a new world of light and Life, a fresh universe—old to God, but new to His 'little one.'" For you it will be true that the "people that walked in darkness have seen a great light." It is always true that if you understand the meaning of the categories of metaphysics, ranging from the days of creation right up to divine Principle itself, and you understand how to use them subjectively, then they will become to you a "great light."

The Infinite Order of Being: Life as Spirit

Now we come to the tone of *Life as Spirit*, which we have epitomized like this: Life as Spirit gives birth to the divine idea, individualizes divine blessings, exalts humanity, and destroys a false sense of individuality and substance. The corresponding context in the days of creation reads, "And God created great whales,"—great strength,—"and every living creature that moveth,"—all that expresses the nature of Life,—" . . . .and every winged fowl"—exalted thoughts.

Isaiah begins this tone with a sevenfold statement in the Word order: "For unto us a child is born, unto us a son is given:"—the parent Mind giving birth:—"and the government shall be upon his shoulder:"—the order of Spirit brings true government:—"and his name shall be called Wonderful, Counsellor,"—a sense of Soul,—"The mighty God, The everlasting Father, The Prince of Peace"—a sense of Principle. "Of the increase of his government and peace there shall be no end,"—the eternity and multiplication of Life,—"upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever"—David, you remember, established true manhood, the sense of Truth. "The zeal of the Lord of hosts will perform this" (Isa. 9: 6, 7)—the sense of Love, completeness.

Mrs. Eddy says, "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, ...and his name shall be called Wonderful'" (S. & H. 109: 24–27). She also says, speaking of the instantaneous healing which led to her discovery of Christian Science, "That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (Mis. 24: 14–18).

In the tone of Life as Mind we saw a sense of the light of the Word. Now, in this tone of Life as Spirit, we are seeing a sense of the Christ. Isaiah goes on, "The Lord sent a word into Jacob, and it hath lighted upon Israel"—the Word has now "lighted upon Israel," it has become the Christ. "And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars" (Isa. 9: 8–10).

"Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth." Then Isaiah gives this short statement which appears four times in this tone of Life as Spirit; "For all this his anger is not turned away, but his hand is stretched out still" (Isa. 9: 11, 12). There will always be a remnant. That remnant is the "tenth" which Isaiah speaks of, it is the ability to analyze, uncover, and annihilate error through an understanding of the seven days of creation.

"For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts . . . .Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows:"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy:"—"for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still" (Isa. 9: 13, 17).

"For wickedness burneth as the fire: . . . .Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:"—Isaiah gives a sense there of a complete lack of the substance of Spirit:—"Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still" (Isa. 9: 18–21).

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; . . . .Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still" (Isa. 10: 1, 4). That ends the tone of Life as Spirit. If you study it carefully, you will find that it illustrates the fact that Life as Spirit gives birth to the divine idea, individualizes divine blessings, exalts humanity, and destroys a false sense of individuality and substance.

Mrs. Eddy says, "If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth" (S. & H. 329: 26–31). The moment Mrs. Eddy saw the great fact of "Life in and of Spirit," she discovered Christian Science. She discovered that Being is ordered. Why is it that the human mind hates order? The human mind says, "If I can't think what I want to think, I have no individuality." But without order there is only hell. If you take up engineering and you don't follow the rules, but just do what you fancy, you have chaos and you are no engineer. Anything worth-while is ordered. I don't know any term that means more to me than order. I can't tell you the gratitude I felt the day I saw that Christian Science was ordered. I saw at once that if it was ordered, then I could learn it, and everybody could learn it. But without order it would just be a hit or miss proposition. The only Life expresses itself as one infinite idea of Being, which has infinite categories in infinite divine order.

The Destruction of the Pride of Life: Life as Soul

Now we come to the tone of *Life as Soul*, which brings this development: Life as Soul eternalizes and multiplies true identity, and makes naked the pride of life. In this tone in the days of creation God blessed the living creature and the fowl and gave the command "Be fruitful, and multiply." In the third period of Soul there is always the sense of "the seed within itself." Isaiah is using the international situation, as you might call it, to illustrate these tones, and he now foretells how Assyria itself will eventually be destroyed. Soul always destroys the tares, and gathers the wheat into the barn.

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of

the streets" (Isa. 10: 5, 6). Isaiah had said that God was using Assyria, he saw that Principle could use everything to advantage. He said, in effect, "Because Israel knows God, the sin of Israel is the worst thing in the world, and God will use Assyria to destroy that sin of Israel and so purify Israel."

"Howbeit he [the Assyrian] meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man" (Isa. 10: 7–13). So Isaiah shows that having used Assyria, God will destroy it. Sometimes one error helps to destroy a greater error, but that doesn't make the error itself in any way a good thing, and it has to be destroyed eventually.

Then, at verse 17, Isaiah goes on to give the sense of Christianity, which is the demonstration of pure spiritual values, and the using of that demonstration in the overcoming of sin, disease, and death. "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them" (Isa. 10: 17–19). That ends this tone, in which Life as Soul eternalizes and multiplies true identity, and makes naked the pride of life. Isaiah shows how Assyria, having been used to analyze, expose, and annihilate the sin of Israel, will itself be destroyed.

Mrs. Eddy says, "The immortality of Soul makes man immortal. 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). Again, she writes, "The lust of the flesh and the pride of physical life must be quenched in the divine essence,—that omnipotent Love which annihilates hate, that Life which knows no death" (Un. 39: 5–8).

One of the great assets of an understanding of Life is that it enables you to lay down the mortal concept. That is why, in this tone of Life as Soul, you see Life identified in the Christianity which will enable you to lay down the pride of life, so dominant in the Assyrians. Life, when identified as Soul, will always operate to destroy the tares and gather the wheat into the barn. The mortal concept will inevitably lay itself down before the understanding of Life as Soul. As you begin to identify yourself with the one Life, you gain a true sense of that Christianity through which you realize your incorporeal and sinless nature, and so you are enabled to lay down the mortal sense of life. If you do that, you have the love of which Jesus spoke when he said, "Greater love hath no man than this, that a man lay down his life for his friends." You can't "lay down [your] life" without an understanding of Christianity, because Life as Soul operates in the realm of Christianity. It was Jesus' understanding of Christianity which enabled and impelled him to lay down his life for his fellow men, and it is the same understanding which will lead us to identify our true individuality, our true life, with God, the infinite Father, and so enable us to follow Jesus' example.

INTERVAL

As we go on with our study of the Book of Isaiah and approach the fulness of the prophetic era, we are learning the blendings of the days of creation, the numerals of infinity, and the synonymous terms for God, and so we are gaining a very real sense of the Word, the Christ, Christianity, and Science. As we begin spiritually to feel and touch these things, they are going to become a sword in our hand, a sword by which we can decapitate error and establish the Christ-idea. And if we continue our search earnestly and consecratedly, with a great longing to know God, to know Mind, Spirit, Soul, Principle, Life, Truth, and Love, and to know Him in an ever higher degree, then we shall eventually arrive at the point where we understand the infinite One, which is the pinnacle of metaphysics, and we shall begin to look out from that point through the infinite calculus of God's ideas.

The Demonstration of Life Destroys Mortality: Life as Principle

We come now to the tone of *Life as Principle*, which we have epitomized like this: Being is always established as Principle, but

false methods pass away. In the interpretation of this tone in the days of creation Mrs. Eddy says, "the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter" (S. & H. 513: 12–13).

"And it shall come to pass in that day, that the remnant of Israel,"—remember, the remnant is that which results from the translation of mortal mind, the analysis, uncovering, and annihilation of error through the understanding of the days of creation. That which understands "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" is the remnant—"and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. 10: 20)—there you see a sense of Science.

In the four tones of Life we see an illustration of the Word in its own aspect, and the Word reflecting the Christ, Christianity, and Science. In the tone of Life as Mind we saw a sense of the Word—"The people that walked in darkness have seen a great light;" in the tone of Life as Spirit we saw a sense of the Christ—"For unto us a child is born, unto us a son is given;" in the tone of Life as Soul we saw a sense of Christianity, of demonstration—"And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;" and in this tone of Life as Principle we see a sense of Science, where there is no warfare, but only infinite good.

"The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness" (Isa. 10: 21, 22). When through some understanding of Life as Principle you realize that the demonstration of Life enables you to lay down the mortal concept, you also see that that demonstration enables you to inherit the true sense of eternal Life.

"For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land" (Isa. 10: 23). The consumption of mortality is always determined. As you understand the true nature of Life, the destruction of mortality will come about just as it did in the time of Jesus, and he was eventually able to say, "I have overcome the world." As soon as you touch a true sense of Life, and begin to understand Life as Mind, as Spirit, as Soul, and as Principle, then that sense of immortality immediately begins to consume mortality, and out of that consumption your thought begins to "overflow with righteousness"—a wonderful sense of the abundance of Life.

"Therefore thus saith the Lord God of hosts, O my people that

dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Mrs. Eddy once prayed: "Oh may the joys and the sorrows of life not have visited me in vain." "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isa. 10: 24, 25, 27). The burden of mortality and the yoke of personality are destroyed "because of the anointing:" the moment you touch Science they pass away.

Then, at verse 33, Isaiah says, "Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one" (Isa. 10: 33, 34). The tone of Life as Principle ends there, and we epitomized it like this: Being is always established, as Principle, but false methods pass away.

Mrs. Eddy writes, "The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality. This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things" (S. & H. 487: 27–1). Mrs. Eddy there uses a combination of Life and Principle, in modern idiom, to bring out the same sense of almightiness as Isaiah gave in that passage.

Manhood Manifested: Truth as Mind

Now we come to the whole tone of Truth, which gives a wonderful sense of the Christ-idea flooding into thought. There are seven tones: Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. Also there is a definite sense of the Word, the Christ, Christianity, and Science, each in its own aspect. Isaiah gives exactly the same layout as we find in the sixth day of creation.

We have epitomized the tone of *Truth as Mind* in this way: Truth as Mind manifests itself as the perfect idea of manhood. What better illustration could you have of Truth as Mind?

"And there shall come forth a rod out of the stem of Jesse,"—the "rod" is a symbol of the Word,—"and a Branch shall grow out of his roots" (Isa. 11: 1)—the "Branch" is a symbol of the Christ.

Mrs. Eddy gives the same sense as that when she says, "There is but one creator and one creation. This creation consists of the

unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (S. & H. 502: 29–3). Notice that both the Word and the Christ are indicated in that statement.

Manhood as the Calculus of Reality: Truth as Spirit

Now we come to the tone of *Truth as Spirit*, which we have epitomized like this: The calculus of reality understood as true manhood. In this tone Isaiah first gives an illustration of the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love, but the overtone is still that of the Word.

"And the spirit of the Lord shall rest upon him,"—a sense of Principle,—"the spirit of wisdom"—a sense of Mind—"and understanding,"—Mrs. Eddy uses understanding with both Spirit and Soul, and here it gives a sense of Soul,—"the spirit of counsel"—counsel is judgment, and gives the sense of separating wisely,—"and might,"—the might of Life,—"the spirit of knowledge"—of consciousness—"and of the fear of the Lord" (Isa. 11: 2)—a sense of divine Love. So there Isaiah illustrates the Christianity order. He goes on: "and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11: 3). There you see illustrated the development of the understanding and true discernment of Spirit.

Mrs. Eddy writes, "Man reflects infinity, and this reflection is the true idea of God" (S. & H. 258: 11–12).

Man Identified as True Consciousness: Truth as Soul

Next, we come to the tone of *Truth as Soul*, which we have epitomized like this: Man identified as true consciousness. At this point in the sixth day of creation the record says, "Let us make man in our image, after our likeness: and let them have dominion . . . ."

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:"—remember the third Beatitude: "Blessed are the meek: for they shall inherit the earth:"—"and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked"—a wonderful sense of the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11). "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa.

11: 4, 5). Jesus fulfilled that prophecy of Isaiah's as no one has ever done.

Writing about man, Mrs. Eddy says that he is "the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal" (S. & H. 475: 16–18).

In that tone there is a distinct sense of the Christ. Remember, in this whole tone of Truth we are seeing an illustration of the Word, the Christ, Christianity, and Science, each in its own aspect. Isaiah has illustrated the Word in Truth as Mind and in Truth as Spirit, and now, in Truth as Soul he has given a sense of the Christ.

Man Demonstrated as God's Ideal: Truth as Principle

Now we come to the tone of *Truth as Principle*, which we have epitomized in this way: Man demonstrated to be God's ideal, generic man. Isaiah gives a marvellous sense of the Christ operation here.

"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. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isa. 11: 6–8). Have you ever heard a better description of the Christ at work as generic man than that? It is a lovely passage. Just think what it means: "The wolf also shall dwell with the lamb,"—our ravenous instincts will some day "dwell with the lamb," they will be translated and will no longer ravage all that is pure and lovely,—"and the leopard shall lie down with the kid;"—the evil tendencies of animal nature will be destroyed;—"and a little child shall lead them"—the birth of the Christ-idea will lead the way.

So that tone of Truth as Principle shows man demonstrated to be God's idea. Mrs. Eddy writes, "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth" (S. & H. 207: 27–29).

The Dominion of Manhood: Truth as Life

Then we come to the tone of *Truth as Life*, which we have epitomized like this: Man having dominion over all things. Isaiah here is illustrating Christianity.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9)—because everything and everyone will reflect God. There isn't anything else to do in reality.

Mrs. Eddy writes, "Hence the eternal wonder—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17).

Man as the Compound Idea of God: Truth as Truth

Now we come to the tone of *Truth as Truth*, which we have epitomized like this: Man made manifest as the compound idea of God. Isaiah here continues with the sense of Christianity.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people;"—remember, the ensign is a symbol of the Christ;—"to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations,"—a sense of the compound idea man—"and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11: 10–12). That ends the tone of Truth as Truth, which we epitomized in this way: Man made manifest as the compound idea of God. The passage also gives a beautiful sense of Christianity.

Mrs. Eddy writes, "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness" (S. & H. 475: 13–16).

The Fulfilment of Manhood: Truth as Love

Lastly, in this whole tone of Truth, we come to the tone of *Truth as Love*, which we have epitomized like this: Man made manifest as the complete idea of God. This tone gives the sense of Science, so completing the illustration of the fourfold calculus in the whole tone of Truth.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the

Philistines toward the west;"—the "west" symbolizes Science;—"they shall spoil them of the east together:"—the "east" symbolizes anti-Christ:—"they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod" (Isa. 11: 13–15). In this tone of Truth Isaiah introduces both the symbol of "the four corners of the earth" and "the seven streams," just as in the sixth day of creation the seven tones and the operation of the fourfold calculus are both introduced.

So we see that Love annihilates all evil. You can't handle the claims of evil at all until you understand something of Love, but when you begin to handle evil from the point of view of Love, as John shows you how to do in Revelation, then you are doing so scientifically and absolutely. This is the tone of Truth as Love, and it gives that scientific sense because Truth and Love represent Science in absolute Christian Science.

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria;"—there is a highway for the remnant, and that highway is the way of analysis, uncovering, and annihilation of the claims of evil through the understanding of the days of creation;—"like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11: 16). The handling of the plagues, and the coming up out of the land of Egypt were unquestionably done through some understanding of the "root-notions" of reality, which were later symbolized in the days of creation. That ends the tone of Truth as Love, which we epitomized in this way: Man made manifest as the complete idea of God.

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).

The Promise of Science

If only we would lay hold on these ideas so that they become us, rid ourselves of all our littleness, our personal sense, our jealousy, envy, selfishness, greed, and hate, and stop condemning, criticizing, and comparing! If only we would begin to be spiritually-minded and ask "What is God?" instead of asking "What am I?" Let's begin to think about God, because there isn't anything else to think about, and there isn't anything to our being but what we know of God. We

use symbols such as man, Christ, the divine infinite calculus, but they are only symbols. What really matters is the infinite One. There isn't anything else to think about, and moreover there is never anything thinking but the infinite One.

These things that we dimly see are so true, so real, so definite, so lovely, so exact, so ordered. If we will let them become so living to us that they become us, all our childishness will pass away and we shall begin to think in the realm of reality and divinity. Then what won't we be able to do for mankind? We shall begin to see that the whole of God is for everybody, that all there is is for everyone. Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8–9). The Christian Scientist discovers that God "is man's only real relative on earth and in heaven" (Mis. 151: 14–15). We have nothing to do but to find our lives "hid with Christ in God," and we shall do that when we begin to see that all the good there is, all the Life there is, all the being there is, all the substance there is, is ours and everybody else's from everlasting to everlasting, not because of anything we do, but because it is the gift of God, and because it is Science. The scientific fact is that the whole of reality is yours and mine and everybody's. When we begin to see that, our whole life-purpose is going to be to find, to understand, and to demonstrate God. Nothing else is going to matter to us because we are going to realize that that is the only thing we can ever do. We can never have anything but God because there isn't anything but God, and the fact that we have God is the scientific fact. The question is, will we use it? We so often turn aside, distracted by mortal hates, mortal jealousies, mortal preferences, mortal animosities, but how pathetic that is!

When we reach the point of which Paul speaks when he says, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," and we begin to think impersonally and universally in the realm of the divine infinite calculus of God's ideas, then the whole world will begin to accept Science. God waits for man's worthiness before He blesses him. This idea of Science is just waiting on our not only knowing it but feeling it. Mrs. Eddy says, "You must feel and know that God alone governs man" (Rud. 10: 5), and the birth of this idea is waiting until the idea becomes so real to us that we really *feel* it.

"God is My Salvation": Love as Truth

Now we come to the whole tone of Love, which is in two short tones. *Love as Truth* mothers the universal Christ-idea. In the

correlative passage in the days of creation the record says that "the heavens and the earth were finished, and all the host of them."

"And in that day"—the seventh day—"thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12: 1–3)—abundantly. That gives a wonderful sense of Love as Truth.

Mrs. Eddy writes, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbour as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled" (S. & H. 55: 15–22).

"The Holy One of Israel": Love as Love

Finally, we come to the tone of *Love as Love*, which shows that Love is One and All. In this tone in the seventh day of creation, the record says that God "rested on the seventh day."

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. 12: 4–6). That expresses in a lovely way the universality of Love.

Mrs. Eddy says, "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568: 26–30). Interpreting the final statement of the Lord's Prayer, she says, "For God is infinite, all-power, all Life, Truth, Love, over all, and All" (S. & H. 17: 14–15). At the point of the seventh day of creation thought realizes that God is All-in-all; and it is at that point that Isaiah climaxes his illustration of the tones of the seven days of creation.

A Summary of Chapters 1–12

Look back, for a moment, over the story of Isaiah as we have seen it so far. In the tone of *Mind* Isaiah showed that there is no hope

for mankind but in the breaking of the light. ("Let there be light.") In the tone of *Spirit* he showed that the ability to separate and to choose the good and the pure will establish the calculus of reality, and will destroy the false so-called calculus of materiality. ("Let there be a firmament.") In the tone of *Soul* he showed that Soul translates all reality as identified with God, and destroys the tares. ("Let the dry land appear.") Then he showed that *Principle* enthrones the infinite One and metaphysics as the only way of salvation from animal magnetism. ("And God made two great lights; . . . .he made the stars also.") Next, he showed that Life individualizes the Christ-idea for each one of us, and forces us to lay down the mortal concept. ("Let the waters bring forth abundantly"—multiplication; "the fowl"—exaltation.) Then he showed that *Truth* makes manifest God's ideal as the compound idea man. ("Let us make man in our image, after our likeness.") And finally, in the seventh tone of *Love*, he gave the sense that "God rested."

Remember, Isaiah also gave that very wonderful sense of the Christ all the way through his story. The reason for that is that you don't really understand the days of creation, the Word, until you touch the hem of the Christ. In the tone of *Mind*, the Christ was light, or enlightenment; in the tone of *Spirit*, the Christ was the "Branch," indicating the development and fruit of Spirit; in the tone of *Soul*, the Christ was the vineyard, hedged about and planted, giving a sense of the certainty and definiteness of Soul; in the tone of *Principle*, the Christ was "Immanuel," presenting the unity of Principle and its idea, and involving Science and system; in the tone of *Life*, the Christ was the "great light," the Son, presenting the fatherhood of God and the sonship of man, a sense of the infinite individuality of Life; in the tone of *Truth*, the Christ was the "ensign," presenting the compound idea man; in the tone of *Love*, the Christ was the "Holy One of Israel," fulfilling universal salvation.

So we have seen that the first twelve chapters of the Book of Isaiah are the most perfect picture of how this great prophet came upon the awful condition in Judah and Israel, how he saw the way out, and how he began to analyze, uncover, and annihilate the error and reveal the Christ-idea, which alone could retrieve the situation. He did this through the tones of the days of creation, presenting 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. He also presented the operation of the Word, the Christ, Christianity, and Science in the same way as they are presented in the days of creation. No wonder that he wrote, "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of

his roots." After giving that wonderfully full sense of the operation of the Word, and, in some measure, of the Christ, he begins, in Chapter 13, to illustrate the Christ order itself, and he begins to deal with error through the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

Think of the certainty and the beauty and the music of Science which is going to come to us as we understand it. So far we have only just touched the hem of it, but think what it will mean to us when we really begin to understand it, when it swells and swells in our thought, so that we feel it and touch it and we hear the angels sing. It will be power abundantly, it will "draw water out of the wells of salvation" abundantly, and the time will really come of which Isaiah wrote, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is all so worthwhile; so just press on.

TALK No. 64

(April 26th, 1949)

ISAIAH—IV

Chapters 13: 1—16: 8

The Need for Repetition

This story of the Bible is the vastest story that has ever been told. There is nothing to compare with it in vastness, because it is of the nature of infinity, and it couldn't possibly be grasped unless we went over it time and time again. Moreover, it is essential to see that it is *one* story, no matter what the detail may be—the days of creation, the numerals of consciousness, the synonymous terms for God, the Word, the Christ, Christianity, and Science, absolute Christian Science, divine Science, or Science itself. It is the story of one infinite system, and so we have constantly to go over and over its fundamentals.

When I look back at the way we have come, the logic, the inspiration, the reason, of what we have seen thrills me beyond words. The more we understand the music, the rhythm, the melody of this story, the more we feel it and touch it, the clearer it becomes to us. It will bring the greatest fruit, and not only that, it will bring the greatest comfort, because, in a measure, such inspiration is always the descent of the Holy Ghost or Comforter—"the development of eternal Life, Truth, and Love" (S. & H. 588: 7–8). But to understand Science "demands absolute consecration of thought, energy, and desire" (S. & H. 3: 15–16), and the person who is not willing to give that consecration ought to be pitied, because he is shutting his eyes to the most wonderful story in all the world.

The Christ-idea Breaks on Thought

We are coming now to the thirteenth Chapter of Isaiah, and at this point the whole tone changes. In the first twelve chapters Isaiah uses the days of creation to lead thought up to a certain point—the point of revelation—where it begins to understand something of divine Principle, Life, Truth, and Love. But now with that under-

standing of divine Principle, Life, Truth, and Love, he begins to translate mortal mind out of itself—to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15–16)—and to show how that translation is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11). Chapters 13–23 are all in the tone of the Christ, and they are laid out in the sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, each in seven tones.

Don't forget that with the appearing of the sense of Principle, in the fourth thousand-year period of Bible history, we begin to see every one of the synonymous terms for God in seven tones. That is because the Christ-idea was beginning to break on thought in that period. Thought always touches the sense of system at the point of Principle, and so each one of these synonymous terms appears in a complete sevenfold aspect.

A Summary of the Tones of Chapters 1–12

Before we begin this Christ sequence, I want to remind you once more of the main tones of the first twelve chapters. Isaiah begins with the tone of *Mind*, which he presents in three aspects—Mind as Mind, as Spirit, and as Soul—and he shows that there is no hope for mankind but in the breaking of the light. ("Let there be light.") He uses the tones of the first day of creation to show that there is no hope in materiality. He has come face to face with the hideous situation in Judah and Israel and the nations around, and he sees clearly the fundamental issue. The whole tone of these twelve chapters is really "Let there be light."

The tone of *Spirit* is also presented in three aspects—Spirit as Mind, as Spirit, and as Soul—and here the prophet shows that the ability to separate and to choose the good and the pure will establish the calculus of reality, and will destroy the false so-called calculus of materiality. ("Let there be a firmament.")

I don't think we yet realize what that separation means, and what the firmament really means. To Mrs. Eddy that firmament and separation was very definite indeed. The whole story of the first chapter of Genesis is concerned with creation, and Mrs. Eddy shows distinctly how an understanding of the firmament forever separates the material from the spiritual sense of creation. As soon as thought accepts the demand, "Let there be light," immediately the order of Spirit, symbolized by the firmament, begins to separate. So she says, "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (S. & H. 505:

7–8). That is a very definite statement. Later she says, "Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science" (S. & H. 505: 22–25). If we understand that the firmament is that which infinitely and irresistibly makes impossible what is called material creation, we really begin to progress spiritually. The firmament is that which separates human conception, material sense, from Truth, and if we understood that, the development in our thinking of materialistic theories, or of a materialistic creation, would become utterly and completely impossible. Isaiah begins the tone of Spirit by illustrating exactly this point. He says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22). The moment we understand the symbol of the firmament, we cease "from man, whose breath is in his nostrils"—that is, belief in a material creation becomes impossible.

Next, Isaiah develops the sense of *Soul*, which he does in five tones—Soul as Mind, as Spirit, as Soul, as Principle, and as Life. Here he shows that Soul translates all reality as identified with God, and destroys the tares. ("Let the dry land appear.") You remember that he uses the symbol of the vineyard ("My wellbeloved hath a vineyard"), which is fenced about and has a wine-press, and which, instead of bringing forth grapes, brings forth wild grapes. The necessity for Soul to destroy the tares shows that these wild grapes have to be destroyed.

The tone of *Principle* is presented in five aspects—Principle as Mind, as Spirit, as Soul, as Principle, and as Life—and here Isaiah shows that Principle enthrones the infinite One and metaphysics as the only way of salvation from animal magnetism. ("And God made two great lights; . . . .he made the stars also.") He gives the sense of Principle including its idea and operating through it, in the symbol of "the Lord sitting upon a throne, high and lifted up, and his train"—the metaphysics of Principle—"filled the temple."

In the tone of *Life*, which has four aspects giving a very definite sense of the Word reflecting the Word, the Christ, Christianity, and Science, Isaiah illustrates how Life individualizes the Christ-idea for each one of us and forces us to lay down the mortal. ("Let the waters bring forth abundantly.") He writes: "For unto us a child is born, unto us a son is given: . . . .and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." There you see the infinite individuality of the Christ-idea lifted up.

Next, the tone of *Truth* is given in a sevenfold aspect, and Isaiah also indicates very definitely the essential aspects of the Word,

the Christ, Christianity, and Science. He shows how Truth makes manifest God's ideal as the compound idea man. ("Let us make man in our image, after our likeness.") He foretells that "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." That verse indicates both the Word and the Christ, and it gives the true idea of manhood.

Finally, in the tone of *Love*, which has two aspects—Love as Truth, and Love as Love—there is just the sense that "God rested,"—the sense of the seventh day of fulfilment and perfection. "Behold, God is my salvation."

That is the design of the first twelve chapters, and, as we have seen beyond all shadow of doubt, it is in perfect accord with the layout of the days of creation. The loveliness, the certainty, the definiteness, the cohesion, the development, the sequence, and the order of it, are amazing.

If we considered these Bible books historically and factually, they would be an enigma. For instance, the thirteenth Chapter of Isaiah begins the burden of Babylon, and the writer clearly regards Babylon as the great power in the world. But at the time of Isaiah Babylon was politically insignificant. Assyria was then supreme, and of course the conclusion of the Bible scholars is that this passage was written after the Exile, one hundred and fifty years after the time of Isaiah, when Babylon had superseded Assyria. But the historical meaning of these things is of very secondary importance. The great prophetic writers had ever before their thought what you and I have before us now: the true meaning of the first chapter of Genesis—the "seed-plot" of the Bible—with its perfect design and system. Their main purpose was to symbolize that divine system throughout the Scriptural writings, and you and I today are trying through spiritual sense, through reason and revelation, through exact scientific thinking, to see how they accomplished this.

And so the story goes on developing, but it didn't begin with those writers. It didn't begin anywhere. It is the one infinite story of the one calculus of divine ideas, which never began and will never end. It is always operative and always present. This "seed-plot" of the first chapter of Genesis is the way divinity has always spoken, the way divinity spoke to Mrs. Eddy, the way it spoke to Jesus, the way it spoke to John the Revelator. The way in music is always the way, the way in mathematics is always the way, and so the way in Science is always the way. But it is an infinite way, and there is no end to its elaboration and development. "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). That design is embodied in the

first chapter of Genesis, it is climaxed in Revelation, and it is elucidated in the "Key to the Scriptures."

The Inspired Record Versus the Historical Record

It is interesting to remember that Isaiah makes great use of the nations as symbols to illustrate the operation of the divine system. Amos was the first writer to do this, but Isaiah does so in a much wider way, and after him Jeremiah and Ezekiel follow suit. In this Christ sequence which we are about to consider, Isaiah gives what he calls the "burdens" of seven different nations to illustrate the operation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Moreover, it is the religious condition of Israel as affected by the prevailing political conditions with which he is primarily concerned, and this too is clearly illustrated in the symbols which he uses.

In these seven burdens (the word "burden" simply means "utterance" or "oracle"), Isaiah shows first through the burden of Babylon how Principle will translate error out of itself and out of its iniquities. Then he takes Moab as a symbol of the pride of life and shows how that will be overcome by a true sense of Life. Then he takes the error symbolized by Damascus and deals with it through Truth; he takes that symbolized by "the land . . . .beyond the rivers of Ethiopia" and deals with it through Love; and he takes that symbolized by Egypt and deals with it through Soul. Then he gives four burdens which deal specifically with the opposite of Spirit (remember that Spirit involves the fourfold calculus). Finally, in the burden of Tyre he shows the operation of Mind. And so through these symbols he illustrates perfectly the operation of the Christ order as divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, coming to the flesh to "destroy incarnate error." The symbolism is so accurate; the whole tone of Love has only seven verses, but the sequence in those seven verses of Love as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love is perfectly plain.

Now let's begin the burden of Babylon, which illustrates the operation of Principle in its sevenfold aspect of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We have summarized the whole tone of Principle like this: Principle translates the divine idea as extermination to Babylon.

As I have told you, this passage gives the impression that Babylon was at that time supreme in the East, but in the time of Isaiah Babylon was anything but supreme. Babylon was in subjection to Assyria, and of course the conclusion is that in order to illustrate

clearly the tones of the divine system, the prophetic writers in the Exilic period just used Babylon as a symbol, irrespective of historical accuracy. Remember, the prophetic writers who were in exile in Babylon and who gave to mankind the ordered design of the first chapter of Genesis, re-edited all their material so as to bring it into accord with that design, and that was their main consideration. What they were concerned with was the illustration of the tones of divinity, which we know today as Mind, Spirit, Soul, Principle, Life, Truth, and Love operating in a four-dimensional calculus of the Word, the Christ, Christianity, and Science. They would take the same story and repeat it in a different way if that was necessary to their purpose.

When the historian considers the Bible and tries to deduce accurate historical information from it, he fails hopelessly. But if you know the tones of the days of creation, swelling into numerals of consciousness and becoming the synonymous terms for God, and you understand how they operate in a calculus of the Word, the Christ, Christianity, and Science, you can read the story of the Bible and interpret its meaning perfectly naturally and with irresistible logic. Inevitably the world has got to understand the divine system. It is the answer to everything, but before the world can grasp it, we are going to have to culture it in our own thought, to the point that it becomes as real to us as it was to Mrs. Eddy. With Mrs. Eddy, it was not a case of thinking out the meaning of, say, Mind as Principle, or Soul as Mind, because these tones were so definite in her thought that she just expressed them as a cultured musician would write music. She didn't have to stop and think about the little details as we do, because the divine tones had become living, imperative, and absolute to her thought. For instance, with every one of these tones of Isaiah, I have taken a statement of Mrs. Eddy's which says exactly the same thing in different terminology. That is possible because all that she wrote was based on her understanding of the synonymous terms for God.

What you and I are trying to do is to find God in an ordered way, in an inspired way, in a scientific way, in a demonstrable way; to find God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10). That one statement symbolizes the vastest thing in all the world. It indicates the vastness of infinity, the beauty of holiness, and the absolute metaphysics of Science. Moreover, it embodies the layout of the first chapter of Genesis, and it is the climax to it.

The "Day of the Lord" at Hand: Principle as Mind

So Isaiah begins, and in the tone of *Principle as Mind*, he uses the symbol of Babylon to illustrate this: Principle as Mind translates the infinite maintenance of Mind, exposing the fallibility of mortal mind's concepts.

"The burden of Babylon,"—the word "Babylon" means "confusion,"—"which Isaiah the son of Amoz did see." Suppose you or I should say, "The burden of Czechoslovakia,"—or of China, or even of Britain,—"which we saw," that would not mean that we were talking just about the country, but about certain mental conditions in it. So here these burdens are just symbols. "Lift ye up a banner upon the high mountain,"—the maintenance of Mind,—"exalt the voice unto them, shake the hand, that they may go into the gates of the nobles." The Babylonians considered that they were the nobles, they were above all other men, and this was to be their destruction. They were to be allowed to continue in that delusion that they were the nobles. "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness" (Isa. 13: 1–3).

"The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. 13: 4–6). Isaiah is elucidating the Christ translation, and he begins with Principle, which is the source of all translation. He is showing how Principle as Mind translates the infinite maintenance of Mind, and so he says, "the day of the Lord is at hand." The day of what? The day of the light of Mind. The light is breaking, exposing the fallibility of mortal mind's concepts, symbolized as the pride of Babylon.

Mrs. Eddy's definition of "Babel" gives exactly the same sense. She defines it as "Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (S. & H. 581: 17–22). She also says: "There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error" (S. & H. 329: 21–26).

So you see how Isaiah begins this wonderful translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Principle's ideal of itself is Life, Truth, and Love; as Soul, it translates that ideal; as Spirit, it diversifies, classifies, and individualizes it; and as Mind it makes it infinitely manifest. As Mrs. Eddy implies, that translation comes to you and to me at the point of understanding. Well, what is it that we understand? It is the days of creation. Then what do you and I do with the days of creation? We use the days of creation in order to analyze, uncover, and annihilate error in every detail and so prove that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." That is what Isaiah is illustrating through the symbol of these seven burdens, and first he symbolizes Principle by Babylon, which in the Exilic period was the great power in the East.

Remember that these things which you and I are reading today were thought out, prayed over, written and re-written, edited and re-edited for between three and four hundred years. They are not something which one person wrote at one time. They were written to show the exact operation of monotheism, according to the perfect plan and design of the first chapter of Genesis.

The Disorder of Materiality Exposed: Principle as Spirit

Now we come to the tone of *Principle as Spirit*, which we have summarized like this: Principle as Spirit translates the divine system, which postulates the weakness and disorder of human systems. You and I know that Spirit involves order, and so in Principle as Spirit, the system of Principle operates as divine order. That order is here symbolized as the sun, moon, and stars, just as it is in the fourth day of creation.

"Therefore shall all hands be faint, and every man's heart shall melt:"—there will be no strength of Spirit:—"and they shall be afraid: pangs and sorrows shall take hold of them;"—the second Beatitude is "Blessed are they that mourn: for they shall be comforted;"—"they shall be in pain as a woman that travaileth:"—Spirit gives birth:—"they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate:"—the sword of Spirit:—"and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light:"—there will be no order, no inspiration, no light:—"the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the

wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold;"—essential substance;—"even a man than the golden wedge of Ophir" (Isa. 13: 7–12)—the "gold of human character" (S. & H. 565: 22).

There you see how Principle as Spirit translates the divine system, which postulates the weakness and disorder of human systems. The human systems of Babylon—astrology, and so on—were going to fail. All our human systems are counterfeits of the one divine system which is symbolized in the fourth day of creation by the two great lights to rule over the day and the night, and by the stars. The two great lights are Principle and its idea and the stars the operation of these. It is really amazing how scientific thought today is recognizing the hopelessness of human and material systems. Here, for example, is an extract from a daily newspaper: "After a lifetime of scientific research, Dr. Robert Millikan, 80-year-old electron expert, told the American Physical Society that the universe cannot be explained away without a Divine Being. Said he: 'A purely materialistic philosophy is the height of unintelligence!'" It certainly is.

Now, we have the answer to the problem of being. Are we big enough, are we pure enough, are we in earnest enough to be able to give it to mankind by demonstration and proof? Or are we just interested? Because, if that is all we are, we are "Laodiceans," and divine Love will "spue" us out and give this idea to people who are real and in earnest. This is one thing we've got to be in earnest about, and which essentially demands individuality. But if we are faithful to it, it will make real men and women of us. In reality we don't have to *do* anything. The world is always very busy doing something, but the only real need is to *think* something, because God is Mind. I become more and more afraid of merely doing something, and I become more and more certain of the safety and real activity of thinking something. The only doing is thinking and thinking involves the omnipotence, omniscience, omnipresence, and omni-action of Mind. Moreover, there is only one way of thinking, and that is according to the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." You must think according to the divine system, and that infinite system includes everything there is.

Mrs. Eddy correlates this tone of Principle as Spirit when she writes: "Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect for cause and seeks to find life and intelligence in matter, thus limiting Life and holding

fast to discord and death. In a word, human belief is a blind conclusion from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever" (S. & H. 124: 3–13). Like Mrs. Eddy, Isaiah is showing the worthlessness of human so-called systems, but he does so in different terminology. Our sense of symbols has got to be vast. There was practically nothing in the way of symbols which the prophets didn't use to achieve their purpose.

Mortal Sense Translated: Principle as Soul

Now we come to the tone of *Principle as Soul*, which we have epitomized: Principle as Soul translates mortal sense out of itself. Don't you want to see that in you called mortal sense translated out of itself? I sometimes see so much mortal sense in myself as a mortal that I am afraid to look at it, and I would give anything on earth to see it translated. I just have to look away to something which really deserves contemplation. We all want to see something of Principle as Soul, which will translate mortal sense out of itself, and Isaiah shows us how to do that through this symbol of the destruction of Babylon.

"Therefore I will shake the heavens, and the earth shall remove out of her place,"—out of her false identity,—"in the wrath of the Lord of hosts, and in the day of his fierce anger" (Isa. 13: 13). Remember that Soul is changeless. But, by contrast, that changelessness will operate as constant change to the chaos of mortal mind. The changeless fact of 2 + 2 = 4 will be constant change to any belief that 2 + 2 = 5 or any other number. Now when Principle translates itself as Soul, that operates as universal change to everything in mortality. Ezekiel says exactly that when he writes: "I will overturn, overturn, overturn, ...until he come whose right it is."

"And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land"—back into old ruts. "Every one that is found shall be thrust through; and every one that is joined unto them"—falsely identified—"shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them,"—you remember that the Chaldeans were eventually overcome by Cyrus of Persia, assisted by the Medes; so it is very evident that this was written late in the prophetic age, long after the time of Isaiah,—"which shall not regard silver; and as for gold, they shall not delight in it"—no joy of Soul. "Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of

the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures;"—the sorrow which is the opposite of the joy of Soul;—"and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged" (Isa. 13: 14–22).

That is all a perfect illustration of how Principle as Soul translates mortal sense out of itself. The prophetic writers are symbolizing this tone by historical events which took place a hundred and fifty years and more after the time of Isaiah. You will see that in the next chapter they introduce the more contemporary symbol of Assyria.

Speaking in the same tone, Mrs. Eddy defines "Christ" as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." She also writes: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (S. & H. 390: 7–11). That exchanging is what Isaiah describes here in the words, "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Mrs. Eddy says: "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul," and as this Christ translation begins to operate through Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, that is what will take place.

As Principle in its full appearing is identified to us it "will shake the heavens, and the earth shall remove out of her place." All mortality will have to change, but before it changes it will become so hideous that we shall just hate it. You can't explain the material universe away except by spirituality. You and I see in ourselves a lot of fear, hate, jealousy, envy, greed, selfishness, a whole lot of things which are unlovely. Principle translates those errors out of themselves; it says, "I am infinite Life, infinite Truth, and infinite Love; as Soul, I am forever translating that ideal; as Spirit, I give to it infinite diversification, classification, and individualization; and as Mind I make it infinitely manifest." That manifestation comes to you and to me at the point of understanding as better thinking, and we begin to use the days of creation as "Wisdom, purity, spiritual

understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3) to destroy mortal mind through the process of analysis, uncovering, and annihilation. All that is in us which is not according to Principle and is not identified with Principle through Soul, begins to disappear, and we begin to recognize in ourselves less and less "the objects of sense" and more and more "the ideas of Soul."

The Foundation of Interpretation: Principle as Principle

Now we come to the tone of *Principle as Principle*, which translates its own ideal as man having dominion. The way in which these prophetic writers developed their theme is absolutely amazing. After that perfect illustration, in the tone of Principle as Soul, of the shaking and overturning of the false concept until it is exchanged for the true, they now give this wonderful sense that Principle as Principle translates its own ideal as man having dominion.

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob"—Principle makes everything universal and gives authority. "And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors" (Isa. 14: 1, 2). When Principle as Soul has released you from the captivity of a material sense of things, then Principle as Principle demonstrates itself, giving you dominion. As you get rid of those things which are unlike Soul, which are of the nature of the physical senses, because Soul "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15–16), then those things become servants to you, and you "rule over [your] oppressors."

"And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth." Translation is forever going on, because the infinite Principle is always interpreting itself to itself. Don't we all need to understand Principle as Principle, to have Principle demonstrated? "The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars

of Lebanon, saying, Since thou art laid down, no feller is come up against us" (Isa. 14: 3–8).

Suppose you have something in your mentality which is unlike "the anointed." As this translation comes to you, and you begin to feel the power of it, so you begin to recognize that there is an eternal and infinite Christ, in that divine Principle, Life, Truth, and Love is forever translating itself through Soul, Spirit, and Mind to the point of idea. As you realize that that translation includes you, and you begin to see it, understand it, love it, and bring it into your experience, then sin and that which is unlovely in you is cast out and nullified. Then you see Principle operating as Principle, and "The whole earth is at rest,"—that is, your consciousness becomes the consciousness of dominion, of power, and of safety, and you can say, "Since thou art laid down, no feller is come up against us." The error has absolutely gone and cannot return.

These writings are really nothing to do with Babylon, or with cedar trees or anything of that kind. They are to do with divine metaphysics. Remember, "the kingdom of God is within you." The kingdom of God lies in your understanding of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," but that understanding is infinite, it is ordered and definite, it is essentially scientific, and it is vast beyond words. You will never reach the end of it, but it will forever grow in beauty, in grandeur, and in order. If the purpose of these prophets wasn't what we think it was, then the Bible is incoherent. But if their purpose was to elucidate divine metaphysics, then this concept of the Bible will change the whole world. If all that we see today is true, it will change the world. I for one believe it is true, I am convinced it is true, I know it is true. Moreover, nothing can resist it. It will change the whole of human experience. "God will overturn, until 'He come whose right it is'" (S. & H. 223: 31–32).

Mrs. Eddy writes: "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (S. & H. 124: 14–19). When you learn to interpret the universe from its divine Principle, God, then you can say that "no feller is come up against us," because you know that everything is in and of Principle.

The Pride of Life Laid Down: Principle as Life

So we come to the tone of *Principle as Life*, which translates mortality out of itself, impelling the laying down of the pride of life.

Here we see the laying down of the mortal concept through the understanding of Life. "Greater love hath no man than this, that a man lay down his life for his friends." That laying down of mortality is a most important metaphysical process. You don't lay it down by rushing at it, or by merely hoping that you will do it, or by blind enthusiasm or emotion. You lay down pride or falsity in music when you understand music. You lay down pride or falsity in mathematics when you understand mathematics and use that understanding in the meticulous and ordered correction of mistakes. Just so, in metaphysics, you lay down the pride of mortal life by understanding the infinite ideas of Life, of the Word of God. Remember, the fifth day of Life involves exaltation, inspiration, and so forth, and also the calculus viewed from the Word.

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning!"—the end of the pride of life—"how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:"—the Psalmist writes of "mount Zion, on the sides of the north, the city of the great King:"—"I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14: 9–15). That all concerns the destruction of the king of Babylon. Isaiah goes so far as to describe what will happen when he arrives in Sheol, where the Hebrews believed that they slept with their fathers after death.

As Principle translates itself to you as Life, as inspiration, as exaltation, as infinite multiplication, as fatherhood, as the meekest thing on earth—that true individuality which knows that it can never be separate from God, which is conscious that "I and my Father are one"—then the pride of life is humbled, and is cast down.

Mrs. Eddy, in a published letter to one of the Christian Science Churches, writes: "Pale, sinful sense, at work to lift itself on crumbling thrones of justice by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation, there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science. God spare this plunge, lessen its

depths, save sinners and fit their being to recover its connection with its divine Principle, Love" (My. 200: 21–29).

So there we see how the prophet illustrated the translation of divine Principle at the point of Life. Babylon had been the pinnacle of material greatness, of the pride of life, and of oppression, and the prophet showed that the understanding of Principle as Life would humble that pride of life, and destroy it: "O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" You and I certainly need to humble the pride of life in ourselves and in all mankind.

The Translation of Mortal Man: Principle as Truth

Next, we come to the tone of *Principle as Truth*, which translates mortal man out of the destruction of mortality. This sense of things stirs hell with the Martha in us, but the Mary in us loves it. It is very good for the Martha, because if something didn't stir hell for it, it would go on being just Martha. One thing is perfectly certain: if an individual touches Science he is headed for salvation. He may have a few set-backs, but salvation will inevitably come to him because the Christ translation is forever going on, and he can't escape it. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." And remember, the time to use spiritual fact is now, not tomorrow or next week. There is only one time in reality, and that is now. If we knew that, we wouldn't wait to make our demonstrations in six months, we would make them now. We wouldn't wait to die before reaching Life, we would live now. There is no time or place but the eternal now.

You know, if we didn't realize the real meaning of these chapters of Isaiah you would have been bored before we had read three of them. But they live to us, they are overflowing with inspiration. Without an understanding of the "Key to the Scriptures," which Mrs. Eddy embodied in her textbook and which has opened the Bible to us, we wouldn't know what these writings mean any more than does the average man. But remember, if you don't use your key it gets rusty, and the lock gets rusty. The best way to keep things working is to use the key, and once in a while to put a little oil on it—the oil of consecration—and then it will work freely.

"They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isa. 14: 16, 17). Mortal man is a poor creature. The mortal

man in each one of us is always getting up on its hind legs and saying "Am I not myself?" Mortal man wants to be God's idea. If you don't resist Truth, Principle will translate this mortal man out of personal sense into the idea of Principle. Principle doesn't recognize anything but idea. As you understand and use Principle, then you become the idea of Principle.

Isaiah continues further describing the destruction of the king of Babylon. "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned" (Isa. 14: 18–20). Isaiah was really talking about mortal man, but he was using the king of Babylon as a symbol.

"Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts" (Isa. 14: 21–23). That ends the tone of Principle as Truth, which shows you the man who is the idea of Principle, and how that right sense of man uncovers the mortal sense of man. "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9).

Mrs. Eddy writes: "Explaining the origin of material man and mortal mind, Jesus said: 'Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil (evil), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.'" Anybody who hates is a murderer and anybody who fears is a suicide. "This carnal material mentality, misnamed *mind*, is mortal. Therefore man would be annihilated, were it not for the spiritual real man's indissoluble connection with his God, which Jesus brought to light. In his resurrection and ascension, Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality" (S. & H. 292: 19–2).

In the first twelve chapters of Isaiah we have seen some lovely, warm, and comforting things. But remember, sometimes the pro-

phetic writers turn and rend the mortal, and that is what we are seeing in this section. We must watch that we don't step aside in an attempt to avoid the issue. We've got to learn to lay down the mortal systematically and scientifically, and we shall never get anywhere until we do. Jesus demonstrated the Christ and laid down the mortal. He said, "the prince of this world cometh, and hath nothing in me." Mrs. Eddy says that he was "always leading them [his disciples] into the divine order, under the sway of his own perfect understanding" (Ret. 91: 19–20). I have always handled evil scientifically, in order to analyze, uncover, and annihilate it, and I continue to do so. If you do it, you will not fall a victim to evil, but if you don't do it, eventually you are bound to do so. Mrs. Eddy says, "The diseases deemed dangerous sometimes come from the most hidden, undefined, and insidious beliefs" (S. & H. 376: 7–9). Until you recognize that there is only one evil—the carnal mind—and that all evil is an effect of the carnal mind, thereby handling the carnal mind in its essence, you don't "bind the strong man" through an understanding of God. That understanding may be the understanding of the Word, the Christ, Christianity, or Science, but in every case it is the understanding of God.

INTERVAL

The Translation of Divine Purpose: Principle as Love

Now we come to the tone of *Principle as Love*, which translates its own design and purpose as provision for the poor and needy; and is annihilation to cruelty. Remember the first Beatitude, "Blessed are the poor in spirit: for their's is the kingdom of heaven." The poor are the beggars for spiritual things, they are the seekers, and Principle translates its own design and purpose to them. It is a lovely thing that if we truly desire we shall always receive. It is axiomatic, it is scientific, that you will receive in proportion to your desire. The Christ is translating itself as an irresistible impulsion of good from everlasting to everlasting, but the question is, How wide is our door of thought open? Because in proportion to our seeking, we shall find. "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."

Isaiah now turns his attention to Assyria. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14: 24). Principle as Love

is the fulfilment of divine translation. It shows you that there is only one thing that God thinks about you, only one thing that He has purposed: "This is my beloved Son, in whom I am well pleased." Principle is translating itself, through its Christ or ideal, down to the point of idea, and the irresistible fact demonstrated by that Principle is that man is God's idea. In God's sight you are perfect idea from everlasting to everlasting.

Then Isaiah goes on to show that that fact annihilates anything in you, or in anybody whom you love or are helping, which looks like the "Assyrian." He says, " . . . .I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders" (Isa. 14: 25). Let's apply that to ourselves. The "Assyrian" means cruelty, material power, despotism, domination, and if we see any of those things in ourselves, we must know that Principle as Love will "break the Assyrian in my land."

"This is the purpose that is purposed upon the whole earth:"—that Principle should be translated as Love:—"and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that king Ahaz died was this burden. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (Isa. 14: 26–29). He was saying to them, "Well, you have been freed from one oppressor, but what now?" Remember, we aren't dealing with some single claim of mortality; we are dealing with mortality itself. We are inclined to think, as we overcome something, "Oh, now everything will be wonderful," but what is to follow? We've got to overcome the carnal mind itself as well as its myriad claims.

"And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant" (Isa. 14: 30). If you are poor in spirit, if you are seeking, you will find, and when you have found, you will lie down in safety. If we want Science enough, we shall get it. We have only to want it, and it will come to us, because it is ever-present, infinitely operating, and forever translating itself.

"Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times"—he was telling them that they had not overcome all their problems, that there was still more to be done. "What shall one then answer the messengers of the nation?"—what is to be the climax of the situation, what is the ultimate purpose of everything? "That the Lord hath founded Zion, and the poor of his

people"—the seekers—"shall trust in it" (Isa. 14: 31, 32). Remember Mrs. Eddy's definition of Zion which reads, in part: "Spiritual foundation and superstructure; inspiration; spiritual strength" (S. & H. 599: 6–7).

So there you see Principle forever translating the divine purpose, which is Love, irresistibly. We must feel that purpose, we must be conscious of it, we must realize it, we must know that because God is Principle and Principle is Love therefore the translation, the interpretation, of the divine purpose is forever going on for all mankind.

Mrs. Eddy says: "God only waits for man's worthiness to enhance the means and measure of His grace. You have already proof of the prosperity of His Zion. You sit beneath your own vine and fig-tree as the growth of spirituality—even that vine whereof our Father is husbandman. It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us" (Mis. 154: 10–18).

A Summary of the Whole Tone of Principle

You and I have to learn how to use these tones as we would use a sword, as we would use anything that is power. In this translation from the divine to the human, we have seen that *Principle as Mind* translates the infinite maintenance of Mind, exposing the futility of mortal mind's concepts; that *Principle as Spirit* translates the divine system, which postulates the weakness and disorder of human systems; that *Principle as Soul* translates mortal sense out of itself; that *Principle as Principle* translates its own ideal as man having dominion; that *Principle as Life* translates mortality out of itself, impelling the laying down of the pride of life; that *Principle as Truth* translates mortal man out of the destruction of mortality; and finally that *Principle as Love* translates its own design and purpose as provision for the poor and needy, and is annihilation to cruelty.

Now look at the wonder of that process. What have we got to do? We don't have to make ourselves the sons of God, because we already are the sons of God. We have only to get rid of the dream that we are not the sons of God. We were the sons of God "before Abraham was," and we shall never be anything but the sons of God. John said, "Beloved, now are we the sons of God." In the translation of the Christ—the "divine manifestation of God, which comes to the flesh to destroy incarnate error"—we are learning how to get rid of the false sense of man, and we do it in an ordered way, through Principle as Mind—the maintenance of Principle; Principle as Spirit—the

order of Principle; Principle as Soul—the rule of Principle; Principle as Principle—the power and system of Principle; Principle as Life—the individuality of Principle; Principle as Truth—the true manhood of Principle; and Principle as Love—the design of Principle.

The Manifestation of Abundant Life: Life as Mind

Now Isaiah introduces the tone of Life, which he illustrates through the burden of Moab. Remember, a burden merely means a message or utterance.

The overtone of Life, or the whole tone of Life, shows that Life translates the pride of life out of itself into dependence on God, which is individuality. Individuality means indivisibility from God, and so the indivisibility of Principle and idea, God and man, thereby appears. Remember that in this Christ order we are seeing translation all the time. Principle forever translates itself. As Life, it translates itself as Father; as Truth, it translates itself as Son; as Love, it translates itself as Mother; as Soul, it reduces that translation from ideal to ideas; as Spirit, it diversifies, classifies, and individualizes those ideas; and as Mind it makes them all manifest.

The first tone in the burden of Moab is *Life as Mind*, which illustrates that the abundance of Life made manifest destroys the false sense of life.

"The burden of Moab. Because in the night"—the opposite of the light of Mind—"Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; he is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off"—it was a primitive conception that the hair, as well as the blood, was the seat of life. "In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly"—in the fifth day of creation the waters brought forth abundantly, but here there is an abundance of weeping, the opposite of true abundance. "And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him" (Isa. 15: 1–4). So there Isaiah illustrates that the abundance of Life made manifest destroys the false sense of life. Principle is translating itself at the point of fatherhood, and that is manifested as creation, as "Let there be light."

Mrs. Eddy writes: "If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life

is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end" (S. & H. 331: 3–10). God doesn't dwell in us; we dwell in God, because we reflect God.

The Substance of Being: Life as Spirit

And so we come to quite a different tone, *Life as Spirit*, in which we see this: The substance of real Life—the waters bringing forth abundantly—exposes the vanity of mortal life. What do the waters bring forth? A spiritual calculus, which gives comfort, substance, and reality abundantly.

"My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing" (Isa. 15: 5, 6)—no substance or life.

"Therefore the abundance they have gotten,"—their false sense of substance—"and that which they have laid up, shall they carry away to the brook of the willows"—they were fleeing from the invader. "For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land" (Isa. 15: 7–9). Isaiah was translating a false sense of Life as Spirit into the true sense. He showed that the substance of real Life—the waters bringing forth abundantly—would expose the vanity of mortal life.

Mrs. Eddy writes, "The spiritual fact and the material belief of things are contradictions; but the spiritual is true, and therefore the material must be untrue. Life is not in matter. Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Spirit and all things spiritual are the real and eternal" (S. & H. 289: 25–30). Mrs. Eddy discovered Christian Science when she glimpsed "Life in and of Spirit" (Mis. 24: 17). In that glimpse she saw the utter nothingness of materiality. The Christ, the forever translation of divine Principle, Life, Truth, and Love, touched her thought at the point of "Life in and of Spirit." The result was that the waters brought forth abundantly in her thought the substance and the reality of things—the divine order and system—and she experienced the new birth and all that Spirit means. Moreover,

because Principle was translating itself to her at the point of Life, she also saw the fatherhood of God. Jesus appeared at the point of Life, because the Virgin saw the fatherhood of God, and to him God was Father, although he went on to demonstrate sonship and motherhood. So Principle translating itself as Life, came to Mrs. Eddy at the point of Spirit, at the point of divine order, as the sword of Spirit, as the reality, the substance, and the onliness of Spirit, and before that impulsion a material sense of things, which looked as though it might make an end of her, passed away.

When you really understand "Life in and of Spirit," and you reach out and culture this sense of divine Principle forever translating itself as Life, Truth, and Love, then you see Principle as the infinite Father, the infinite individuality, and that comes to you as infinite progression, infinite being, and you see it in its Science, its order, its rhythm, its reflection, its purity and birth, its substance and reality. That is the way in which the Virgin was enabled to give birth to the Christ as Jesus.

Today the picture has developed in a very wonderful way. You and I are beginning to understand Truth as Spirit, and the Christ is coming to us as a divine infinite calculus of ideas. Furthermore, as our thought grows and becomes more universal, we shall begin to understand Love in and of Mind, and we shall dwell in the fourth dimension of thought where Love, the divine plan, is completely fulfilled in metaphysics. But don't attempt to discard the sense of "Life in and of Spirit," the individuality of being, the order of being, the substance of being, the reality of being, the fruit of being, the birth of being. It is so important to us. Isaiah showed that it would wipe away the mortal sense of life. We epitomized the tone of Life as Spirit, you remember, like this: The substance of real Life, the waters bringing forth abundantly, exposes the vanity of mortal life.

The Translation of All Wanderers: Life as Soul

And so we come to the tone of *Life as Soul*, which gives being and identity to all wanderers. Life as Soul identifies everything with the one Being, and so it gives being and identity to all wandering mortals. You remember that in her interpretation of the third day of creation, Mrs. Eddy writes, "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring—wanderers from the parent Mind, strangers in a tangled wilderness" (S. & H. 507: 7–10). When you identify yourself with God, you are no longer a wanderer amid the chaos of

mortal beliefs. Remember, we are still considering the burden of Moab.

"Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion"—remember, rule is always the rule of Soul. Sending a lamb to Judah indicated that Moab wanted Judah's protection. "For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon" (Isa. 16: 1, 2). You and I are often "as a wandering bird cast out of the nest," but Soul restores us to our rightful place.

"Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (Isa. 16: 3, 4). There is a great sense of the safety of Soul in that passage.

Principle translating itself as Life at the point of Soul gives a wonderful sense of the being and identity that comes to all wanderers. When we understand Life as Soul in this translation from divine Principle, and we see ourselves forever identified with the one infinite Being, the one Life, the one Father, the one fundamental cause, then we cease to be wanderers, and even Moab will give us protection. "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 23–25), and if you do acknowledge that, then you can make even your enemies a protection.

Suppose you have something which Moab symbolizes, something by way of disease, hate, or poverty, to deal with, and through this translation of the Christ, forever going on, you lift up an understanding of Life as Soul in your thought, and identify yourself with infinite being, infinite multiplication, infinite exaltation, infinite inspiration, and that belief passes away, then that very error called Moab has been translated into a protection. That is what Mrs. Eddy meant when she prayed: "May the joys and the sorrows of this world not have visited me in vain," because she wanted to make every one of them a stepping-stone to a higher understanding of Life. So Isaiah showed that in the translation of the Christ, Life as Soul would translate even the belief of Moab and its persecution, into protection, because the identity of Life itself appears at that point.

Mrs. Eddy writes: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating

the promised joy,"—the joy of Soul—"so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (S. & H. 566: 1–9)—the glory which is coming to us infinitely through the eternal translation of the Christ-idea.

Divine Mercy: Life as Principle

Next we come to the tone of *Life as Principle*, which we have epitomized like this: The mercy of Life, the laying down of the mortal concept, is built on divine Principle. The fifth Beatitude is, "Blessed are the merciful: for they shall obtain mercy." The merciful are those who are willing to lay down the mortal concept for their fellow men. In Jesus' words, "Greater love hath no man than this, that a man lay down his life for his friends." When we have given up the mortal concept, we can be merciful, we can say to the woman taken in adultery, "Thy sins are forgiven," and to the leper, "be thou clean," and to the man with the withered hand, "Stretch forth thine hand." When we are willing to lay down the mortal concept of ourselves, our greed, envy, hate, jealousy, and so forth, that is mercy, and then we can lay it down for our fellow man. This tone is given in just one verse.

"And in mercy shall the throne"—the idea of Principle—"be established:"—have you ever heard a better combination of Life and Principle than that? It is the most perfect symbolization:—"and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16: 5)—multiplying right government.

In that one verse there is the most perfect sense of Life as Principle as it operates in the Christ translation. It shows you how to lay down for yourself and for your fellow man the mortal concept which says that you are young or old, that you are material, that you are male or female, and so forth. According to Principle, you are God's idea and so is everyone else, and as you have that mercy which enables you to lay down the mortal concept in every detail, you will sit upon the throne "in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." You will establish what we humanly call mercy.

Mrs. Eddy writes: "The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses have no cognizance of either Principle or its idea . . . .Mortals have a very imperfect sense of the spiritual man and of the infinite range

of his thought." Then she gives the sense of mercy. "To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science,"—remember, "in mercy shall the throne be established,"—"to fall from his high estate"—his high estate in Life. "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*" (S. & H. 258: 19–21, 25–1). You remember that Mrs. Eddy also 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 infinite type of manhood which is both male and female, it is the truth about all men. Mrs. Eddy gives a wonderful sense of it when she writes: "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss—to the perfectibility of God's creation" (S. & H. 577: 4–11).

So that recognition of the unity of manhood and womanhood which David symbolized, and which drew Judah and Israel together and made them one, must also appear in your thinking and in my thinking. Our epitome of that tone of Life as Principle was, The mercy of Life, the laying down of the mortal concept, is built on divine Principle.

The Pride of Life Destroyed: Life as Life

Now we come to the tone of *Life as Life*: The exaltation of Life makes vain the pride of life. The pride of life is the lowest of the low, and so the exaltation of Life destroys it. In this translation of the one Being, the being of God, of Principle, we are seeing the fatherhood of God, the cause of all being, translated as infinite individuality, infinite exaltation, infinite inspiration, and therefore we see that the exaltation of Life makes vain the pride of life.

"We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken. For the fields of Heshbon languish,"—no multiplication—"and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness:"—but here is the true sense of

multiplication:—"her branches are stretched out, they are gone over the sea" (Isa. 16: 6–8).

Mrs. Eddy, speaking of the humbling of the pride of life, writes: "The lust of the flesh and the pride of physical life must be quenched in the divine essence,—that omnipotent Love which annihilates hate, that Life which knows no death" (Un. 39: 5–8). If only we could realize that Life is eternal, that there is one Life, which is our life; that it means infinite indivisibility from God, infinite fatherhood (which means infinite sustenance), infinite immortality; then all this fear of death and grabbing for ourselves would pass away, every iota of it would pass away. We grab and fear merely because we don't realize that there is only one Being, one Life forever translating itself as infinite sustenance. We don't really know that, and so we think we've got to grab and fear; we are afraid of death, of poverty, and so forth. But it will all pass away when we understand Life as Life.

Now, what we are seeing is true, it is real, and it is ours, but it is up to us to get it. If we have no mercy then we have no Life; but if we seek and understand the Christ translation, and let it come to us, we shall lay down mortality without straining and striving. Remember, there is only one way in which we can help ourselves or mankind, and that is by thinking. We mortals like rushing around busily. It gives us such a sense of *doing* something. But ninety-nine times out of a hundred we aren't doing much more than making trouble. On the other hand, when we are *thinking* divinely, we are really doing something: we are abiding in the one Life, the Life that knows no fear, no death, no lack, or limitation. Life is infinite—infinite multiplication, infinite exaltation, infinite inspiration—and it knows nothing of mortality whatever. So let's consecrate ourselves to thinking, let's consecrate ourselves to understanding the one thing that matters: that which is spiritual, ordered, scientific, that which is the very presence and power of God. Then the Christ—divine Principle, Life, Truth, and Love, forever translating itself through Soul, Spirit, and Mind—will come to us as better thinking, as spiritual understanding, as the days of creation which analyze, uncover, and annihilate error of every kind. That will happen naturally and spontaneously as our thought becomes spiritually cultured, and then we shall cease to think negatively, we shall just think positively.

TALK No. 65

(May 3rd, 1949)

ISAIAH—V

Chapters 16: 9—20: 6

A Growing Conviction

I have a very growing conviction, after talking to many of you and receiving letters from all over the world, that at last we are all beginning to realize that the "seed-plot" of the Bible is truly in the first chapter of Genesis. It has taken time for that realization to come. We have thought, "Well, it looks true and it feels true," but now that has changed, and we are saying to ourselves, "It *is* true." There *is* an absolute divine system of metaphysics in the Bible. That system is symbolized perfectly and intelligently, so that all mankind can learn it, and we are beginning to see that Mrs. Eddy really did climax that system in her answer to the question, "What is God?"

I have a feeling that from now on, that deep spiritual conviction is going to grow with all of us. We are beginning to touch the Christ, and in Hebrew history the birth of the Christ really began with Isaiah. Our whole thought is now turning from the wonderful sense we have gained of the Word of God—the seeking of God—to the Christ—the coming or finding of God, the divine message *from* God. The Word has led us through Mind, Spirit, and Soul to some understanding of divine Principle, Life, Truth, and Love, and the minute we began to touch divine Principle, Life, Truth, and Love, translation began to take place. We saw that divine Principle, Life, Truth, and Love translates itself to our thought at the point of Soul as definite ideas; at the point of Spirit, it diversifies, classifies, and individualizes those ideas; and at the point of Mind, it makes them infinitely manifest. I feel that as time goes on, every day and every hour the conviction that these things are fundamentally true, that they are real and vital and living, that they are universal, unassailable, and demonstrable, is going to grow and grow in our thought.

A Comparison with the Days of Creation

Now, just let's look back at the picture we have seen in Isaiah, which is wonderful beyond words. The first twelve chapters of the

book illustrate the days of creation in their ordered sequence, and I just want to remind you how they begin and how they end. Isaiah has come face to face with the hideous problem in Israel of paganism, cruelty, greed, selfishness, false worship, and so on, and also of the constant threat of invasion and devastation from foreign nations. He sees this picture of chaos and he begins through the days of creation to analyze, uncover, and annihilate it.

So he begins: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1: 2, 3). He realizes that the whole process of salvation has to begin with Mind, with "Let there be light," and that without that light there is no hope for mankind.

Then he continues to develop the ordered sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and he climaxes it at the end of the twelfth chapter with this: "Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. 12: 5, 6). Just think of that beginning and that ending in connection with the first day and the seventh day of creation in Genesis. The correlation is perfect.

As you compare his whole design with that of the days of creation, you can see how Isaiah, knowing that Israel's trust was to establish monotheism and that this trust was being betrayed in the most hideous way, recognized that the problem had to be faced. So through the days of creation he began to analyze the error, to bring it to the surface, and to annihilate it, till eventually he could say, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

The Nature of the Christ Translation

The thirteenth chapter introduces the Christ sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and you remember that from then on the whole tone is of translation. In the Christ sequence, Principle translates its own ideal of Life, Truth, and Love through Soul and Spirit down to the point of Mind or manifestation. That translation is forever going on irresistibly and infinitely, and the only question is, Will we listen to it, will there be "a soul still enough to hear God speak"? As we begin to understand the Word of God, it opens our thought to translation—seeking opens

our thought to finding—and then translation begins to operate for us.

Mrs. Eddy gives the sense of translation in many ways. She indicates it above all in her definition of Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11), and she shows that that destruction is brought about not only through the scientific translation of immortal Mind but also through the scientific translation of mortal mind, whereby the days of creation, as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3), operate through the three degrees of the physical, the moral, and the spiritual, to analyze, uncover, and annihilate mortality. Speaking merely in terms of the translation of immortal Mind, she calls the Christ "the divine message from God to men" (S. & H. 332: 10), because as Principle translates its own ideal of Life, Truth, and Love to the point of idea, that is the divine message, or manifestation of God, not yet seen to touch the flesh. As translation develops further, it reduces that message to the point of what Mrs. Eddy calls understanding, which is the operation of intelligent thought, and that does analyze, uncover, and annihilate incarnate error.

You know, the loveliness of this Christ translation forever going on is that it has impelled the progress of civilization, it has forced the ignorance and blackness and darkness of mortality to disappear. The operation of divine Principle, Life, Truth, and Love, forever translating itself as Soul, diversifying, classifying, and individualizing its ideas as Spirit, and making each idea manifest as Mind, is irresistible and inescapable. Inevitably every knee will bow to Christ. It is a case of "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." Translation is forever going on, and once in a while you and I hear it. We feel it, we touch it, we become conscious of it, and then spiritual values are made manifest in our experience.

A Summary of the Whole Tone of Principle

Isaiah now begins, as we have seen, at the point of Principle to translate the error with which he is faced. He has already analyzed, uncovered, and destroyed it in his own thought, until he can say, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." But now he begins through the Christ sequence to translate it in its entirety. With a sense of the Word, you can to some extent analyze, uncover, and annihilate error in your own thinking, but you don't really experience healing, you

don't attain to the demonstration of spiritual values, until you touch the hem of the Christ. Mrs. Eddy says, "it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S. & H. 496: 15–19).

Isaiah gives the tone of *Principle* in seven aspects—Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love—and you remember that in the Christ translation each one of the synonymous terms for God appears in a sevenfold aspect. The whole tone of Principle is that it translates the divine idea as extermination to Babylon—materiality. To the Hebrews Babylon was the pinnacle of materiality, and the translation of Principle begins at that point.

Principle as Mind, we saw, translates the infinite maintenance of Mind, exposing the futility of mortal mind's concepts. But it translates positively first. So the prophet writes: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. 13: 3–6).

Next, *Principle as Spirit* illustrates the translation of the divine system, which postulates the disorder and weakness of human systems. In this tone Isaiah writes: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." He also graphically describes the disorder of human systems as opposed to the order of spiritual reality: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." In the fourth day sun, moon, and stars are used as a symbol of divine system, but here as a symbol of failing human systems. The climax of the tone reads: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13: 9, 10, 12).

Then Isaiah shows how *Principle as Soul* translates mortal sense out of itself. He writes: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger . . . .And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when

God overthrew Sodom and Gomorrah" (Isa. 13: 13, 19). All through this tone you see Principle as Soul translating the indefiniteness and bitterness of mortal sense, of which Babylon was the type, out of itself.

Then in the tone of *Principle as Principle*, Principle translates its own ideal as man having dominion. Here Isaiah writes: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them"—there is the sense of Principle—"in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." He also says: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" The tone climaxes, "The whole earth is at rest, and is quiet: they break forth into singing" (Isa. 14: 1, 3, 4, 7).

In the tone of *Principle as Life*, we saw that Principle translates mortality out of itself, impelling the laying down of the pride of life. Isaiah writes: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God:"—above real demonstration:—"I will sit also upon the mount of the congregation, in the sides of the north" (Isa. 14: 12, 13)—a denial of the "city foursquare."

Next, the tone of *Principle as Truth* illustrates the translation of mortal man out of the destruction of mortality. So the prophet writes: "Is this the man that made the earth to tremble, that did shake kingdoms; . . . .For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts" (Isa. 14: 16, 22, 23). The whole sense of mortal man was to be swept away.

Finally, *Principle as Love* translates its own design, and operates as provision for the poor and needy, and as annihilation to cruelty. In this tone Isaiah writes: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed,"—the purpose of Love,—"and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Then he gives the climax: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it" (Isa. 14:

26, 27, 32)—the translation of Principle has been carried to that point.

Remember that this translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind is symbolized through seven burdens, and the word "burden" simply means "utterance." Principle is symbolized through Babylon; Life through Moab; Truth through Damascus; Love through the land "beyond the rivers of Ethiopia;" Soul through Egypt; Spirit through the four burdens of the desert, of Dumah, of Arabia, and of the "valley of vision," representing the opposite of the calculus of Spirit; and Mind through Tyre. And so Isaiah has begun to illustrate translation through this Christ sequence, and he has begun in Principle with the burden of Babylon. The translation continues irresistibly from Principle, through Life, through Truth, through Love, through Soul, through Spirit, right down to the point of Mind. Mrs. Eddy calls it the "Scientific Translation of Immortal Mind," and it is the translation of the Christ-idea.

A Summary of the Tones of Life as Mind, Spirit, Soul, Principle, and Life

Next Isaiah gives the tone of *Life*, again in a sevenfold aspect as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. The symbol now is the burden of Moab, and the whole tone illustrates that Life translates the pride of life, Moab, out of itself into dependence on God. Isaiah has used Babylon to show that materiality will inevitably be translated out of itself, and now he uses Moab to show that the pride of life, that which is the opposite of divine Life, will be translated out of itself.

In the tone of *Life as Mind* we saw that the abundance of Life made manifest destroys the false sense of life. The writer begins: "The burden of Moab. Because in the night"—in the darkness, the opposite of the light of Mind—"Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; . . . .therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him" (Isa. 15: 1, 4).

Next, the tone of *Life as Spirit* illustrates how the substance of real Life—the waters bringing forth abundantly—exposes the vanity of mortal life. So Isaiah says: "For the waters of Nimrim shall be desolate:"—in the fifth day of creation the waters brought forth abundantly, but now the waters are to be desolate:—"for the hay is withered away, the grass faileth, there is no green thing"—no

substance. There were no waters to bring forth and no true substance, and everything was withered away—the opposite of Life as Spirit.

The tone ends: "For the waters of Dimon shall be full of blood:"—that is, mortality only brings forth a false sense of life, symbolized by blood:—"for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land" (Isa. 15: 6, 9). You can see how Isaiah is using all these tones, sometimes stating specifically their spiritual values, and sometimes not, but always with the definite purpose of translating mortal sense out of itself. And so here he says, "For the waters of Dimon shall be full of blood"—a material sense of creation results in a false sense of life.

In the next tone, *Life as Soul*, Isaiah shows that Life as Soul gives being and identity to all wanderers. He is dealing all the time with Moab, and so he says at this point: "Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab;"—Soul is to gather everything;—"be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (Isa. 16: 3, 4). Through translation, even Moab is to be made "a covert to them from the face of the spoiler." Mrs. Eddy says, "Metaphysics . . . .exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16). And so Moab, with its pride and cruelty and its viciousness against Israel, is, through Soul, to become a blessing to all wanderers.

The tone of *Life as Principle* is given in just one verse, and it shows that the mercy of Life—the laying down of the mortal concept—is built on divine Principle. The fifth Beatitude, you remember, is "Blessed are the merciful: for they shall obtain mercy," and there is no real mercy but in the laying down of the mortal concept. When you can lay down the mortal for yourself and for the other fellow, you can say to the woman taken in adultery, "go, and sin no more," or to the leper, "be thou clean," but not before. So Isaiah says: "And in mercy shall the throne be established:"—the mercy of Life will establish Principle:—"and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16: 5). Jesus could say, "I judge no man. And yet if I judge, my judgment is true," because his judgment was the judgment of Truth on error.

We ended last time with the tone of *Life as Life*, which shows how the exaltation of Life makes vain the pride of life. So Isaiah writes: "We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not

be so" (Isa. 16: 6). There you see Life as Life dealing with the pride of Moab.

Using the Symbols of Isaiah

Don't forget the main tones of these burdens. Isaiah is unfolding the translation of the Christ—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind—and in the first burden he shows that Principle translates the divine idea as extermination to Babylon—materiality. Now, you and I have a whole lot of materiality to get rid of; and suppose we begin to understand the Christ translation and how Principle operates; suppose we begin to understand that Principle demonstrates itself, interprets itself, that it is the infinite One, the one government, the one system, the one Science, that it demands obedience, and suppose we begin to accept that; then immediately Principle begins to translate the divine idea, its own idea, as extermination to "Babylon" in you, in me, and in all mankind.

Then we saw that in the burden of Moab, the prophet illustrates the whole tone of Life. He shows how Life translates the pride of life—Moab—out of itself into dependence on God. Just so, our thought naturally goes from Principle to the sense of Life. That is because Principle is translating itself, it is forever saying, "I am divine Principle. My ideal of myself is Life, Truth, Love"—infinite fatherhood, infinite sonship, infinite motherhood; or in Mrs. Eddy's words, "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (S. & H. 331: 30–31). And so, like Isaiah, we begin to translate our sense of the pride of life out of itself.

Now, what would it mean to anybody if these things had just been written from a historical point of view? Many of them are historically inexplicable. A prophecy of the downfall of Assyria, for example, is in a chapter about the coming doom of Babylon, although these events were one hundred and fifty years apart. But suppose these things are illustrations of the absolute Science of the divine idea, of that "seed-plot" of the first chapter of Genesis, the design of which permeates the Bible. Why, then you and I can understand them and use them. We can begin to understand the Christ translation, we can admit the sense of Principle into our thinking, and we can begin in our own thinking and in mankind's thinking to destroy Babylon—materiality—and to translate ourselves out of a personal sense of things. Then naturally we can begin to understand the Life which is God, the fatherhood and individuality of God, the one Being, and

we can begin scientifically to destroy the pride of life in ourselves and show mankind how to do the same. The pride of life, the belief that man is a creator, that man is something in himself, which is hell to us all, will begin to disappear. What a different thing that is from the merely historical approach, and what a momentous development it indicates.

And so, through these seven burdens, Isaiah is showing not only for his own age but for all time how this Christ translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, will enable men to destroy the whole mass of error, to translate it out of itself, and so make even the pride of Moab a "covert." Metaphysics does resolve "things into thoughts," it does exchange "the objects of sense for the ideas of Soul," and the focus of translation is always Soul.

Divine Consciousness the Only Reward: Life as Truth

Now we come to the tone of *Life as Truth*, which we have summarized: Life has no reward except in the consciousness of Truth. That is something we've all got to learn. You and I often try to demonstrate material well-being, but the fact is that the only thing we can ever demonstrate is Truth. The question is, Are we trying to demonstrate true values, or are we trying to make sickness health, poverty wealth, and so on? If we are trying to do the latter, then we are wasting our time. Material health and material wealth are not spiritual values. But if we are trying to use the divine fact of Principle, Life, Truth, and Love to dispel sickness, to dispel poverty, and to find the spiritual fact about God and about man, that is a very different proposition.

The only reward that you and I can ever hope for is the coming of the Christ-idea to our consciousness. Now, this is true, that with the coming of the Christ-idea, sin, disease, and death disappear. But that doesn't mean that you make a sick man healthy, though that is how it may seem to the human mind. The fact is that before the coming of the right idea of God and the right idea of man, before this translation of the Christ, human belief is bound to disappear. When I am working about any case or any condition, I never feel safe about it until my thought comes to the point where I see that there never has been, there never could be, and there never will be anything but the spiritual. I never feel that the work is done until I become conscious of the fact that Truth alone exists, and that is my reward.

So Isaiah says: "Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears,"—the waters

are bringing forth only an abundance of sorrow,—"O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen." The summer fruit always faded very quickly. "And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail" (Isa. 16: 9–12).

And so Life as Truth shows us that Life has no reward except in the consciousness of Truth. The waters do not bring forth abundantly except in the consciousness of Truth. Mrs. Eddy writes in this same tone: "Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys" (S. & H. 243: 30–31). Again she says, "Wait for your reward, and 'be not weary in well doing.' If your endeavours are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race" (S. & H. 22: 13–17).

When you understand this translation from Principle, and you see how that translation operates as Life—as the infinite fatherhood, the infinite Being, the infinite individuality, the infinite exaltation, the infinite resurrection, the infinite immortality—and when you understand how Life operates first as Mind, then as Spirit, then as Soul, then as Principle, then as Life, then as Truth, and finally as Love, you will see all these things that Isaiah saw. Life as Mind will show you how the abundance of Life made manifest destroys the false sense of life; Life as Spirit, how the substance of real Life, the waters bringing forth abundantly, exposes the vanity of mortal life; Life as Soul, how being and identity is given to all wanderers; Life as Principle, how the mercy of Life—the laying down of the mortal concept—is built on divine Principle; Life as Life, how the exaltation of Life makes vain the pride of life; and Life as Truth, how Life has no reward except in the consciousness of Truth.

The "Years of an Hireling": Life as Love

And so we come to the tone of *Life as Love*, which we have epitomized: No abundance, no glory, and no fulfilment for an hireling.

Isaiah gives the tone in just two short verses: "This is the word that the Lord hath spoken concerning Moab since that time. But

now the Lord hath spoken, saying, Within three years, as the years of an hireling,"—it was always so with the hireling that as soon as he had served his time, he would stay no longer,—"and the glory of Moab"—glory is always a quality of Love—"shall be contemned, with all that great multitude; and the remnant shall be very small and feeble" (Isa. 16: 13, 14).

Mrs. Eddy writes: "Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward" (S. & H. 21: 6–8). She also says: "Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success" (S. & H. 22: 3–10). That "precious love" is the Christ translation forever going on, it is the operation of divine Principle, Life, Truth, and Love forever translating its own ideal through Soul and Spirit down to the point of Mind. You and I and every other idea of God that exists are unshakably held in that Christ translation, and we can't escape from it.

So you can see how Isaiah has taken Moab with its pride and its cruelty, and has translated that belief out of itself into that which will gather all wanderers and become even a protection. He has shown that Life translates the pride of life, Moab, out of itself into dependence on God. The time comes when the belief in mortal life is powerless, and then "he [Moab] shall come to his sanctuary to pray; but he shall not prevail."

The Burden of Damascus: Truth

Now we come to the burden of Damascus, which Isaiah uses to illustrate the tone of *Truth*. The whole sense of it is this: Truth destroys Damascus, it translates out of itself all that is not built on the rock, Christ. The prophet uses Damascus to symbolize that which is not founded on Truth.

We have seen how as we begin to understand Principle as the infinite divine One, as that which demands obedience, that which must be understood and demonstrated, that which has infinite system and Science, it begins to bring into our experience that which is the opposite of Babylon, that which is the opposite of materiality and personal sense. We have seen how Principle then begins to translate itself as Life, as the one Father, the infinite individuality, infinite

immortality, infinite inspiration, exaltation, and resurrection, and how that forces us to begin to lay down the pride of life—the belief that man is a creator, that man exists apart from God and has a will of his own. Now, through the symbol of Damascus, we begin to see the translation of the Christ as Truth, and to realize that there is nothing worthwhile but that which is built on the rock, Christ. So we shall translate "Damascus" out of itself, and we shall see, in Mrs. Eddy's words, that "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24).

Translation Establishes the Divine Infinite Calculus

Isaiah is showing in all these burdens that as you understand the Christ translation as the "divine manifestation of God, which comes to the flesh to destroy incarnate error," so the errors which the burdens symbolize become, by reversal, "waymarks to the one Mind." As they do that, you can pray, as Mrs. Eddy did, "May the joys and the sorrows of this life not have visited me in vain." You no longer regard a problem fearfully as something which you have to work out, but you begin to look upon it just as an opportunity to prove Principle, and you know that you can prove it. If you see the irresistible impulsion of this Christ-idea going on throughout eternity, whereby divine Principle, Life, Truth, and Love is forever translating its own ideal down to the point of infinite ideas, which are the truth about you and me and all mankind, then you can demonstrate Christianity, you can demonstrate pure, spiritual values, you can demonstrate true manhood, you can demonstrate the Christ made manifest as the compound idea man. Then eventually you see that everything is Science: that from everlasting to everlasting there is never anything going on but the infinite One and its divine infinite calculus of ideas.

You know, when we give the time, the thought, the love, and the consecration to understanding all these things, which over a period of three or four hundred years were gradually brought into accord with the "seed-plot" of Genesis by the great prophetic writers of Israel, they will live in our thought. Then we shall see what Jesus meant when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." He was talking of the Old Testament, and again, after his resurrection, when he explained the Scriptures to his disciples, those Scriptures were the Old Testament. He showed them that wonderful "seed-plot" of Genesis which we think we know something about, but which we haven't really begun to touch yet. We are every one of us mere

beginners at it, and we can never reach the end of it, because remember that the first chapter of Genesis embodies not only the Word, but also the Christ, Christianity, and Science itself. In fact, it is all Science.

Up till now, we have considered that first chapter of Genesis from the standpoint of the Word, as the days of creation, but that is only the beginning of it. You never really understand the days of creation until you begin to understand the Christ. Until you look at them subjectively from the Christ, you can't really understand them. In the same way, until you look at the Christ subjectively from Christianity, you can't really understand the Christ, and until you look at all four divine offices subjectively from Science, you can't fully understand Christianity, or the Christ, or the Word. It is only when you begin to regard the whole picture as one system, one design, one plan, that you begin to gain a subjective sense of it and therefore a true sense of Science, of Christianity, of the Christ, and of the Word.

So today the Word, which we have been studying for years, is leading us to the Christ, and the Christ is going to enable us to translate this sevenfold belief of mortality which Isaiah symbolizes as burdens, and so to fulfil the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Then we shall have a measure of demonstration of pure spiritual values in Christianity, which will convince mankind of spiritual reality. In Christianity, Principle says, "As Mind I am All, every idea is my idea; as Soul, I identify every idea with me; and as Spirit, I reflect every idea in one infinite relationship of Life, Truth, and Love." When we attain to the demonstration of that Life, Truth, and Love, we shall arrive at the point where we see that from everlasting to everlasting nothing is going on but the one infinite divine Principle, Life, Truth, and Love.

I feel very definitely that this subjective sense of the Christ which has just begun to come to us, has altered our whole outlook. We are not trying so hard to do something, we are trying a little to hear something and to be something. We are trying to hear the music of the Christ-idea, of this divine Principle, Life, Truth, and Love forever saying to every idea through Soul, Spirit, and Mind, "This is my beloved Son, in whom I am well pleased." We are beginning to see that this translation is not of ourselves, it is the grace of God. From that standpoint, these seven burdens, which seem so obscure, so far-fetched, so repetitive, and which are always preaching disaster, cruelty, and so on, are becoming to us the most wonderful things, because we are seeing in them the story of the divine Christ, forever

translating mortal mind out of itself into spiritual reality, which translates out of itself all that is not built on the rock, Christ.

The Nothingness of Error Exposed: Truth as Mind

In this burden of Damascus we come first to the tone of *Truth as Mind*, which shows that Truth, when understood, makes manifest the nothingness of error. Remember, Truth is that which is positive, that which is the form of the Son of God, that which is real manhood, that which is always the divine ideal, that which forever manifests itself.

"The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus,"—this probably refers to the alliance between Israel and Damascus against Judah in about 735 B.C.,—"and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts" (Isa. 17: 1–3). And so Truth, when understood, makes manifest the nothingness of error. Damascus, as a state of consciousness, was going to be swept away, and there would be nothing left of it. Mrs. Eddy writes: "Truth has but one reply to all error,—to sin, sickness, and death: 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return'" (S. & H. 545: 27–30). She says there just what Isaiah has said.

Now, don't we want this Christ translation, which came to us at first as the irresistible demonstration of Principle, then as the exaltation and inspiration of Life—that Life which enables us to lay down the pride of life—don't we want it now to come to us as Christ, Truth, which will begin to show us not only the allness of Mind, but also the nothingness of error? Of course we do.

Error Substanceless: Truth as Spirit

Next, we come to the tone of *Truth as Spirit* and this is our summary of it: Truth uncovers the thinness of mortal glory. Truth as Spirit shows us the substance of the divine glory, and so it inevitably uncovers the opposite of that.

The tone is given in just one verse: "And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean" (Isa. 17: 4). The fact of Truth operating

as infinite substance or Spirit will make thin the so-called substance of the glory of Jacob. Mrs. Eddy writes in the same tone: "Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks" (S. & H. 299: 24–30).

And so, as this sense comes to us of the Christ translation, Truth as Mind, for instance, will show us the form of the Son of God, of the Christ-idea, and the allness of Mind, and at the same time it will show us the nothingness of error; and Truth as Spirit will show us the substance of the divine idea, of the Christ-idea, and at the same time it will show us the thinness or unreality of mortal glory.

Oh, if we can only understand this translation! Think of the world we live in today, the world in which materiality is rampant, and hate, suspicion, jealousy, envy, greed, all kinds of forces which we don't understand a bit, are sweeping the world and tearing our standards to bits. But when this translation of the Christ becomes manifest to men, when men see that Principle is forever demonstrating itself as one infinite system, one infinite Science, one infinite Being, and they begin to see that there is nothing in the world going on but Principle, then the translation of that Principle will appear. It will appear first as the infinite Life, the infinite individuality, the infinite inspiration, the infinite exaltation, the infinite multiplication, the infinite resurrection, enabling men to expose the pride of life and to understand how to lay it down. And then it will appear not only as Life but as Truth, as positive Truth, forever making itself manifest in the overcoming of sin, disease, and death, and in the manifestation of true manhood. So men will begin to translate the error of Damascus and to understand that nothing is true but that which is built on the rock, Christ.

The Indestructibility of the Remnant: Truth as Soul

So now we come to the tone of *Truth as Soul*, which maintains true identity, but makes certain the destruction of the tares. Truth as Soul makes manifest and maintains true identity, and at the same time brings about the destruction of the tares.

"And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim"—a symbol of the claim of false identity being gathered for destruction. "Yet gleaning grapes shall

be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel" (Isa. 17: 5, 6). It doesn't matter how thorough you are in gathering and destroying the tares, you can never destroy true identity, and so there will always be a remnant.

When Isaiah says "two or three berries," and "four or five," you can be sure that he is symbolizing some definite spiritual fact. Do you imagine that he chose those numbers without a reason? When Matthew said, "where two or three are gathered together in my name, there am I in the midst of them," he conveyed a very definite sense. All these things are written from a spiritual point of view.

So in the destruction of the tares, that which is of spiritual value will not be touched. The "gleaning grapes" will remain in the top branches. Truth as Soul maintains true identity, but makes certain the destruction of the tares.

Mrs. Eddy writes: "The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light" (S. & H. 288: 31–1).

The Demand for Man's Entire Obedience: Truth as Principle

Now we come to the tone of *Truth as Principle*, again given in just one verse. Truth as Principle demands man's entire obedience to one Principle. In this tone in the "seed-plot" in Genesis there is the sense of generic man, and Isaiah indicates that here also.

"At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel" (Isa. 17: 7)—man will recognize his Maker; the son of God will become conscious of his Principle.

Mrs. Eddy writes: "When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle. This must be the climax before harmonious and immortal man is obtained and his capabilities revealed. It is highly important—in view of the immense work to be accomplished before this recognition of divine Science can come—to turn our thoughts towards divine Principle, that finite belief may be prepared to relinquish its error" (S. & H. 322: 3–13).

Now remember, Isaiah strikes a new note in prophecy. He introduces a sense of the Christ, which he calls Immanuel. The Christ translation *is* Immanuel, it is "God with us," it is the "divine manifestation of God" forever going on irresistibly. The Century

Bible says, "Faith in God is inculcated by Isaiah as it had never been taught before;" but that faith is more than belief, it is understanding. Remember that in her explanation of the Scientific Translation of Immortal Mind, Mrs. Eddy shows how divine Principle is translated down to the point of understanding. That understanding is Immanuel. It is the understanding of divine Principle forever declaring and translating itself to itself as Life, Truth and Love, and, through Soul, Spirit, and Mind, translating its own ideal to the point of infinite ideas—the truth about you and me and everybody else.

As the Christ translation comes to human thought, it must "destroy incarnate error," and that is what Isaiah means when he speaks of "the day of the Lord," and what he illustrates perfectly in these seven burdens. Which of us does not want that destruction to take place? Which of us does not want an understanding of divine Principle to come to us, and destroy our sense of personal sense, personal aggrandizement, personal power, and so forth? Which of us does not want the true sense of Life to come to us, and so enable us in some measure to lay down the mortal concept of life? Which of us does not want Truth to come to us, not only to exalt the Christ in us, but also to erase all false manhood? That coming of the Christ is "the day of the Lord," and it is absolutely essential to every one of us; but it doesn't only bring destruction, it brings Godlikeness. Remember what Isaiah says in the verse which illustrates Truth as Principle: "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."

You know, the poetry of Isaiah is held to be the most beautiful that was ever written in Israel; but to us not only is the poetry and the music of these writings beautiful, but also the Science, the certainty, and the absolute practicality of them mean so much.

The Immortality of Man: Truth as Life

Next we come to the tone of *Truth as Life*, which forces the laying down of the mortal sense of life. As the understanding of Truth as Life comes to you, and you see Truth, the Christ-idea, translating itself to you as immortal Life, that forces the laying down of the mortal concept of life. Remember, we are considering the writings of Israel's greatest prophet, edited and re-edited over a period of three or four hundred years by the later prophetic writers, to bring them into conformity with the plan, the "seed-plot," of Genesis. Do you suppose that they casually recounted things about Assyria which really happened to Babylon? Of course they didn't. Every word was tested as a symbol. Historical inaccuracies of that kind simply

indicate that they used whatever would best illustrate the "seed-plot."

"And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation" (Isa. 17: 8, 9). As we begin to see Truth as Life, which shows us the ideal of God as immortal, it also shows us the hopelessness of mortality.

Mrs. Eddy says the same thing in this way: "Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man" (S. & H. 476: 11–20).

If you and I really understood something of Truth as Life, of the translation of the divine ideal, or Truth, going on eternally and making itself manifest as infinite immortality, as the one infinite individuality, as infinite multiplication, as infinite resurrection, think what we could do for mankind. We would be able to resurrect thought, inspire thought, exalt thought, and even overcome death. Think what it would mean in this world of ours if we saw the divine ideal, at the point of Life, forever translating itself as infinite immortality. Think what would happen if we were humble enough to grasp and accept that Christ translation and use that immortality. Old age would disappear, the fear of death would disappear, all that is unlike Life would be bound to disappear before the coming of the Christ-idea. But why don't these things happen? The only reason is that divine fact is not yet real enough to us.

The Destruction of Mortal Man: Truth as Truth

And so we come to *Truth as Truth*, which compels man to build on the rock, Christ, alone. An understanding of Truth as Truth shows us that we can only build on the rock, Christ.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day

of grief and of desperate sorrow" (Isa. 17: 10, 11). Nothing will stand if it isn't built on the rock, Christ.

Mrs. Eddy writes: "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). It will grind mortal man to powder. As long as you think of man as mortal, you are bound to have hell, because mortal man is hell, but the coming of the Christ destroys the concept of mortal man—"the harvest shall be a heap in the day of grief and of desperate sorrow."

The Universality of the Divine Ideal: Truth as Love

Then we come to the tone of *Truth as Love*, which annihilates all that is not truly universal and impartial. Truth as Love shows that the divine ideal must be universal and impartial.

"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17: 12–14).

Mrs. Eddy writes in the same tone: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (S. & H. 96: 12–20).

In that whole tone of Truth, Isaiah has shown that Truth destroys Damascus—all that is not built on the rock, Christ.

The Christ Translation in Operation

Now, don't you want divine Principle to be translated to you? First of all, Principle translates itself to itself in demonstration, in government, in Science, in system, and in oneness. Then it translates itself as infinite Life, infinite immortality, infinite Being, infinite fatherhood, infinite exaltation, infinite inspiration, infinite resurrec-

tion. Then it comes to you as the rock, Christ, as Truth, and shows you that all that is not Christlike—the nations, the altars, the work of men's hands—has got to pass away. "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9). Through this divine order of translation, Isaiah is showing us the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Does that Christ operate as a bucketful or a handful of truth? Not a bit of it! It destroys error intelligently, scientifically, systematically, just as the system, or ideal, of music or mathematics corrects mistakes coherently, intelligently, little by little, "precept upon precept," scientifically, and systematically.

Divine Principle, Life, Truth, and Love is forever translating itself as Soul, diversifying, classifying, and individualizing all ideas as Spirit, and making all ideas manifest as Mind. Those ideas come to the flesh through the days of creation, through "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," so analyzing, uncovering, and annihilating error, and fulfilling the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

Isaiah, therefore, begins by showing you the tones of the days of creation, and how they can be used to analyze, uncover, and disperse the error of a situation in one's own thinking. Having done that in Chapters 1–12, he comes to this point of the Christ itself, and he shows you how Principle will translate the sevenfold belief of error out of itself. He uses what he calls the burdens of seven countries, but remember that those countries are merely used symbolically. In the burden of Babylon he deals with everything which typifies materiality; in the burden of Moab he deals with everything which typifies the pride of life; and in the burden of Damascus he deals with everything which is unlike true manhood. In that way he gives the most wonderful illustration of translation. For what purpose? To show you and me how to use Principle in translation, how to use Life in translation, how to use Truth in translation, and how to do so intelligently.

Later in his writings Isaiah gives the most wonderful positive sense of the kingdom of God, but to me this sense of the Christ translation, which we are learning through an understanding of the Christ order, and which is showing us how to analyze, uncover, and annihilate error, is the most marvellous, practical, scientific fact. We couldn't have understood it unless we had first learned the meaning of the days of creation and then of the synonymous terms for God; but that very understanding has led us to see how this translation of divine Principle, of Life, Truth, and Love (the divine ideal), through Soul,

Spirit, and Mind, will come to you and to me. As it comes to us it will not only be the "divine manifestation of God, which comes to the flesh to destroy incarnate error," but it will also show us how to help our fellow men intelligently to understand the same process. In that way the understanding of the Christ will become general in education, and as it does, it will enable mankind to destroy error on a universal scale.

Our sense of things has developed during the last three months from the Word to the Christ, and our study of the operation of the Christ translation through the Bible has developed it. Remember, too, that this is the way by which Mrs. Eddy came. She was forced to her scientific conclusions by seeing the development of the Scriptural story. Principle always has an idea and we are studying the period in which Principle's idea was beginning to be made manifest as the Christ. We have found before that when the prophets illustrated the Christ, each one of the synonymous terms for God had seven tones, and we are finding the same thing again in this Book of Isaiah.

INTERVAL

The Fulfilment of Infinite Light: Love as Mind

We now come to the whole tone of *Love*, and it is illustrated by the burden of Ethiopia. There are only seven verses to this burden, and we can see in them the seven tones: Love as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. Each verse illustrates one of these tones. The accuracy and the Science of these writings is amazing.

The overtone of Love is that Love will annihilate ignorance, Ethiopia, and will bring everything to the point of inspiration. Isaiah begins with the tone of *Love as Mind*, in which he illustrates that the law of Love will annihilate even the shadow, the blackness, of Ethiopia. Love is motherhood, it fulfils all things, and Mind is light; therefore Love as Mind shows the fulfilment of the light, which annihilates even the blackness, the darkness, of Ethiopia.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia" (Isa. 18: 1). Woe to the land in complete darkness, which is beyond the rivers of Ethiopia. You remember that Mrs. Eddy wrote, "Beneath the shadow of His mighty wing" (Mis. 389: 18). This verse in Isaiah gives the sense of the opposite of that; here the "wings" cover the whole land, which is therefore in complete

darkness. If Isaiah had meant the wings to symbolize a positive thing, he would not have said "*Woe* to the land shadowing with wings."

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).

The Fulfilment of Separation: Love as Spirit

Now we come to the tone of *Love as Spirit*, in which Love demands true separation. Isaiah uses the idea of the Ethiopians coming to Israel to make an alliance, but he says to them in effect "Return. Go back." There must be separation, because Love will not allow any agreement between Spirit and matter.

"That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers,"—separate yourselves,—"to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" (Isa. 18: 2). The Commentaries say that "Go" should perhaps read "Return." So that verse gives a definite sense of separation. In connection with the separation of Spirit, I am more and more convinced that we've got to use this sense of separation extensively in our Christian Science work. I am getting better and better results from it. Remember, the true sense of separation is symbolized by the firmament: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Isaiah was illustrating that separation perfectly. The Ethiopians, he said, were sending ambassadors to Judah saying, "Let's make an agreement," but Isaiah said, "Nothing doing. Return. Return to a terrible nation, a nation in darkness." Error must always return to its native nothingness. Mrs. Eddy says, "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (S. & H. 505: 7–8). In all our work we need to understand that firmament which brings about true separation. So much of our work is not conclusive, as the work of Jesus was, because we do not use the two-edged sword which utterly destroys error and establishes Truth.

On the same page Mrs. Eddy says: "Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science" (S. & H. 505: 22–25). Think a lot about that firmament; it is a wonderful thing. Isaiah is introducing it here. He says, in effect, "That Love which is going to mother and protect you demands that

you don't have anything to do with the Ethiopians; they must return to their own land." Love as Spirit demands true separation.

Mrs. Eddy writes: "Love inspires, illumines, designates, and leads the way" (S. & H. 454: 18–19). Love fulfils the perfect order of Spirit, which involves the perfect separation between human conception, material sense, and spiritual Truth.

"He Lifteth up an Ensign": Love as Soul

Next we come to the tone of *Love as Soul*, which shows how Love gathers, assembles, and identifies, which is what you might expect from a combination of Love and Soul.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" (Isa. 18: 3). That is a perfect illustration of Love as Soul gathering, assembling, and identifying.

Mrs. Eddy says: "[Love] restoreth my soul [spiritual sense]" (S. & H. 578: 8). In each of these verses Isaiah gives a perfect illustration of the particular tone. So far we have seen that Love brings light to the darkness of Ethiopia; Love separates perfectly; and Love lifts up an ensign, gathers, and identifies.

"I Will Take My Rest": Love as Principle

Here we come to the tone of *Love as Principle*, in which we see that Love rests all on a sure foundation.

"For so the Lord said unto me, I will take my rest,"—the foundation of Principle,—"and I will consider in my dwelling place"—the interpretation of Principle—"like a clear heat upon herbs,"—all plants need the heat of the sun, and idea needs Principle—"and like a cloud of dew in the heat of harvest" (Isa. 18: 4).

Mrs. Eddy writes: "Love, redolent with unselfishness, bathes all in beauty and light" (S. & H. 516: 12–13).

The Chastening of Progress: Love as Life

Now we come to the tone of *Love as Life*, which illustrates how Love chastens and prunes all progress. Love as Life forces us to lay down the mortal concept. Jesus spoke of that in this way: "Greater love hath no man than this, that a man lay down his life for his friends."

The verse reads, "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches" (Isa. 18: 5). It is a perfect illustration of the fact that Love as Life chastens and prunes all progress, and thank God it does.

Mrs. Eddy writes: "When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth" (S. & H. 266: 10–12). It will prune, cut away, and "force you to accept what best promotes your growth."

True Dominion Fulfilled: Love as Truth

Then we come to the tone of *Love as Truth*, which shows how Love destroys animal nature and fulfils man's dominion.

"They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them" (Isa. 18: 6). In the sixth day of creation, man was given dominion over the beasts and the fowls, but here Isaiah is uncovering the opposite of that through Love as Truth. Mrs. Eddy writes: "Love and Truth make free, but evil and error lead into captivity" (S. & H. 227: 19–20).

The coming of the Christ in this tone of Love as Truth, in which Love fulfils itself as man's dominion over all things, shows the falsity of the belief which makes mortal man subservient to animal qualities and to preying thought. The beasts here symbolize animal qualities, and the fowl symbolize preying thought, but Love as Truth uncovers those states of thought. Love, having its own ideal, or Christ, is here translating that ideal down to the point of idea, or manhood. This shows the falsity of the belief that men are dominated by animal qualities, which seem to make them prey upon each other, so shutting out true manhood altogether.

The Salvation of Ethiopia: Love as Love

Finally, in this whole tone of Love, we come to the tone of *Love as Love*, in which Love fulfils all good and brings all home.

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion" (Isa. 18: 7). Even the people who

lived in the darkness of Ethiopia were to be brought to "the place of the name of the Lord of hosts, the mount Zion," because Love brings *universal* salvation.

Mrs. Eddy writes: "And God leadeth us not into temptation, but delivereth us from sin, disease, and death" (S. & H. 17: 10–11).

So there Isaiah ends this perfect illustration of the seven tones of Love, which he gives in just seven verses.

The Translation from Darkness into Light: Soul as Mind

Remember, we have seen Principle illustrated through the burden of Babylon, Life illustrated through the burden of Moab, Truth illustrated through the burden of Damascus, and Love illustrated through the woe of the land "beyond the rivers of Ethiopia"—the terrible, cruel nation, symbolizing darkness and everything unlike loveliness. Now Isaiah brings us to the whole tone of *Soul*, and he shows us the translation of Soul in a wonderful way. The overtone of Soul is this: Soul identifies safety, even in Egypt, and destroys the tares of misrule. It is symbolized by the burden of Egypt, and, of course, Isaiah naturally chose Egypt as his illustration, because it was during the third thousand-year period of Soul that the Israelites were brought out of Egypt. Soul will always bring us out of "Egypt."

In the tone of *Soul as Mind*, Soul translates the darkness of Egypt into the light of Mind, and destroys the belief of minds many.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt:"—Soul will come into Egypt, and it will come as the light of Mind:—"and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour" (Isa. 19: 1, 2). You will find that as this translation of the Christ comes to mankind as the rule of Soul operating through the light of Mind, it will bring to the surface all the beliefs of the human mind, beliefs which are shrouded in darkness, ignorance, which have no coherence, which fight against each other, and make us wonder what is wrong. This translation of the Christ is the only thing which can deal with the situation.

Mrs. Eddy says: "A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality" (S. & H. 428: 3–6). We begin to understand the translation of Soul when the light of Soul as Mind breaks on our thought.

Remember, we are learning the Christ order, and that Christ order

is infinite. We used to think of the Word as one limited order of the synonymous terms for God, the Christ as another, and Christianity as another, but now we are beginning to find that each of them is infinitely vast. You can't put a fence around them! We are beginning to see how the Christ translates itself; but to explain the Christ order is a big undertaking, because all the divine orders are infinite. The only thing which really explains them is the understanding and demonstration of them.

Spiritualism Translated: Soul as Spirit

So we come to the tone of *Soul as Spirit*, which translates the divine order, and so destroys spiritualism—mingling and the reverse of true order. The claim of spiritualism is that Spirit and matter mingle, which is the reverse of order; in fact, it is going backwards. Now that we have come to the whole tone of Soul, the emphasis on translation is very marked.

"And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" (Isa. 19: 3).

Mrs. Eddy writes: "Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter" (S. & H. 75: 8–11).

So Isaiah is showing the translation of Soul through this burden of Egypt. We saw Soul as Mind translating the darkness of Egypt into the light of Mind, thereby destroying the belief of minds many. Now we see Soul as Spirit translating the divine order, and so destroying spiritualism, necromancy, and all that involves the supposed mingling of Spirit and matter—the reverse of true order.

Mortal Sense Destroyed: Soul as Soul

Now we come to the tone of *Soul as Soul*, in which the rule of Soul sweeps away the elements of mortal sense and all that it brings forth. Soul as Soul translates and identifies all things as being of God.

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up" (Isa. 19: 4, 5). Remember that in Egypt

everything depended on the Nile. They used to call the Nile "the sea."

"And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish" (Isa. 19: 6–10). If you had wanted to identify Egypt, you could not have done it better. The waters of the river, the fishers, the flax, the reeds which they grew to make parchment, the sluices and the fish were all typical of life in Egypt. But Isaiah was illustrating that all these things, which are brought forth from the elements of mortal sense, will be swept away through the rule of Soul.

Mrs. Eddy says: "In the first chapter of Genesis we read: 'And God called the dry land Earth; and the gathering together of the waters called He Seas.' In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness" (S. & H. 535: 29–9). That last statement is a wonderful correlation of this tone, which we epitomized like this: The rule of Soul sweeps away the elements of mortal sense, and all that it brings forth.

The Futility of False Government: Soul as Principle

Next we come to the tone of *Soul as Principle*, which translates the one government, and shows all other government to be futile. In those days Egypt and its government were considered to be very firmly established. The other nations—Assyria, Babylon, the Medes, the Persians—all rose and fell, but the government of Egypt went on and always seemed to maintain itself. It was the great fear of the other nations that they would come under the government of Egypt, and the moment any of them became at all powerful, they wanted to conquer Egypt and so free themselves from this fear.

"Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh,

I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do" (Isa. 19: 11–15). So Isaiah, wishing to show the futility of a material sense of government, considers the government of Egypt, which was supposed to be outstanding, and he says, "The princes of Zoan are become fools," and their government is "as a drunken man." In fact, it is not government at all.

There isn't anything that is more important than that the Christ translation should identify to us the right idea of government. The right idea of government is essential to the world today, and Isaiah showed that Soul as Principle translates the one government and shows all other government to be futile. We need this Christ translation to come to each one of us and show us what true government is, because true government must begin with the individual, with each one of us. Then we shall have the only government which can succeed, the government of free men, the government of individuals. No other government can ever succeed. The whole sense of Principle and government is that every idea individually is one with God. Unity is not unity between ideas; unity is only to be found in the fact that every idea is one with God. Therefore when we find unity in Principle, we shall have true government.

So Isaiah, in this translation of Soul, shows how an understanding of Principle will translate to us the true government by identifying it, thereby destroying all false government, of which Egypt was identified as the type.

The Destitution of Physical Sense Testimony: Soul as Life

So we come to the tone of *Soul as Life*, which translates immortality to man and proves the testimony of the five physical senses to be destitute. This is a very clear tone.

"In that day shall Egypt be like unto women:"—remember, a woman was considered to be a very weak character in those days:—"and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof

shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts;"—the five physical senses "speak the language of Canaan;"—"one shall be called, The city of destruction" (Isa. 19: 16–18)—the five physical senses are the one liar and are always destructive.

Mrs. Eddy defines "Canaan" in this way: "A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body" (S. & H. 582: 24–27).

The Translation of Truth as the Saviour: Soul as Truth

Now we come to the tone of *Soul as Truth*, which translates the Saviour to mankind, and resurrects all human beliefs. This is a lovely tone.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." An altar is a symbol of Love, and a pillar is a standard, a symbol of Truth. Isaiah is symbolizing the fact that Love is translating its ideal as Truth, through Soul. "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them" (Isa. 19: 19–22)—you couldn't doubt that this is the translation of Truth. Truth is always health.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 23–25). That ends the tone of Soul as Truth, which translates the Saviour to mankind and resurrects all human beliefs. In the symbols of the altar and the pillar you see Love translating itself through Soul as Truth.

Mrs. Eddy writes: "God will overturn, until 'He come whose right

it is.' Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore" (S. & H. 223: 31–3). That is true because Soul, translating itself as Truth, will be a saviour to every human belief, and that translation is irresistible because Soul is God. Soul translates divine Principle, Life, Truth, and Love to the point of idea.

The Infinite Disposal of Love: Soul as Love

Finally, we come to the tone of *Soul as Love*, which translates to men the infinite disposal of Love, and shows all other ways to be naked.

"In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,)"—Tartan was Sargon's general,—"and fought against Ashdod, and took it; at the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory"—a false sense of glory, not the glory of Love. "And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?" (Isa. 20: 1–6). So there Isaiah illustrates Soul as Love translating to men the infinite disposal of Love, which shows all other ways to be naked.

Mrs. Eddy writes: "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavor and those whom it reaches" (Mis. 348: 8–10). When Soul translates the Christ to us as Love, we see the glory of Love, and that makes everything inglorious or unlovely walk "naked and barefoot" and then annihilate itself. Surely we want all that is unlovely and inglorious, all that is unlike divine Love, to become "naked and barefoot," so that it may be annihilated in our thought.

I don't think that any of you can doubt that this design is real and true. It is not faked or forced. Remember, all these things are positive, they are vital, they are dynamic. As you entertain these ideas you are putting on the Mind of Christ, the impulse of which

is irresistible. So think about these things, and when you have done that, then think a little more about them.

TALK No. 66

(May 10th, 1949)

ISAIAH—VI

Chapters 21: 1—23: 18

The Design of the Book of Isaiah

Now, keep this story of Isaiah in your thought; don't lose the sequence and the order of it. We speak of it as the work of Isaiah himself, but of course no one knows how much of the book Isaiah himself wrote. We know that all these writings were edited and re-edited between 550 (during the captivity in Babylon) and 250 B.C. by the great prophetic writers. They took the mass of legendary and historical material which was available to them, and they introduced whatever seemed best in order to elucidate their design. For instance, they might take an incident which happened in 500 B.C. and use it as a symbol, and then immediately after that take another which happened one hundred and fifty years before.

In the first twelve chapters of the book we saw very distinctly the order of the Word, of the days of creation. In the first chapter Isaiah comes face to face with the chaos in Judah—darkness—and he sees that nothing will be able to handle it but the breaking of the light. Then in this and the following chapters he shows how the breaking of the light will deal with the situation, through "Let there be light, let there be development, let there be identity," and so on. The climax is reached at the twelfth chapter, where the prophet writes, "God is my salvation." So in these opening chapters he gives the sense of the Word, the days of creation, and as you know, he symbolizes 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, exactly according to the first chapter of Genesis.

Then we saw that in the thirteenth chapter Isaiah introduces the Christ sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, which both translates the divine ideal as divine idea, and also translates mortal mind out of itself through analysis, uncovering, and annihilation. It is interesting that at this point he takes each one of the synonymous terms for God and develops it in a sevenfold

aspect. As you remember, we have already considered Principle in seven tones, Life in seven tones, Truth in seven tones, Love in seven tones, Soul in seven tones, and we have still to consider Spirit and Mind, each in their seven tones. So chapters 13–23 (the seven burdens) symbolize the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and each one of those synonymous terms is presented in seven distinct tones. Now, having recognized the orders of the Word and the Christ up to this point, I wondered what would unfold next; and at the twenty-fourth chapter, clearly the writer introduces the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. Here again I was very interested to see that each synonymous term is presented in a sevenfold aspect, and of course that is perfectly logical. The Word sense leads you up to Principle through Mind in three tones, Spirit in three tones, Soul in five tones, and so on; but once the Word has led you to an understanding of divine Principle, Life, Truth, and Love, you have touched the sense of system, because Principle involves system. The divine system is always sevenfold, and so Isaiah takes the Christianity order, just as he does the Christ order, and he develops each one of the synonymous terms in seven tones. The Christianity sequence goes up to the thirty-sixth chapter, and then, as you remember, chapters 36–39 contain a historical interlude which is taken almost word for word from II Kings. The final section of the book, chapters 40–66, embodies the four divine orders of the Word, the Christ, Christianity, and Science.

The whole design of the Book of Isaiah is therefore this: chapters 1–12 contain the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Chapters 13–23 elucidate, through the seven burdens ("utterances"), the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and they show how this Christ order translates the divine ideal to the point of idea and so translates mortal mind out of itself. Next, chapters 24–35 are laid out according to the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. Finally, chapters 40–66 give a sense of the four divine orders.

The Christ Translation

Last week we finished the whole tone of Soul in the seven burdens, which illustrate the operation of the Christ translation. Remember that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11). Divine Principle is forever declaring, "I am Life, I am Truth, I am Love;

that is my ideal of myself." As Soul, Principle translates that ideal of itself from ideal down to the point of idea. It must do, because the divine ideal is something which is known as a whole only to Principle. If you knew the divine ideal as a whole, you would include the divine ideal in your thought, and you would be God. "Even eternity," Mrs. Eddy says, "can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S. & H. 517: 22–24). And so Soul translates that ideal from ideal, which is one and infinite and is included in the divine Principle, down to the point of idea. Remember too that because God is Love, He translates Himself as His own creation. Love must translate itself. Then Spirit enters into the picture, and it gives order, it gives diversification, classification, and individualization to every one of God's ideas. Finally, Mind makes every one of those ideas manifest at the point of power, at the point of intelligence, at the point of action, and so on.

You remember that Mrs. Eddy gives this translation on page 115 of "Science and Health," and that she brings it down to the point of idea and of understanding. She begins her "Scientific Translation of Immortal Mind" by defining God as "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." She calls those "Divine synonyms,"—"divine," because she is speaking of the Christ, and everything which is divine has to do with the Christ. Then she defines "Man" as "God's spiritual idea, individual, perfect, eternal," because she is illustrating the translation of ideal down to the point of infinite idea. Thirdly, she gives Webster's definition of "Idea" as "An image in Mind; the immediate object of understanding." And so she brings that translation of immortal Mind right down to the point of understanding. But to show how that understanding operates in human experience through the days of creation, Mrs. Eddy immediately continues by giving what she calls the "Scientific Translation of Mortal Mind," which takes place through three degrees—the first degree (the physical), in which error is analyzed; the second degree (the moral), in which it is uncovered; and the third degree (the spiritual), in which it is annihilated. In the third degree, she gives the sequence of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," and she says of that, "In the third degree mortal mind disappears, and man as God's image appears."

And so Mrs. Eddy shows that the Christ translation not only reduces the divine ideal to the point of idea, but also that it operates in the human at the point of understanding as the days of creation which analyze, uncover, and annihilate error. In this way the Christ does become the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

A Summary of the Seven Burdens

Isaiah uses the symbol of the seven burdens to illustrate the Christ translation. He begins with the tone of *Principle*, and he shows that Principle operates as extermination to Babylon—materiality. In the tone of *Life* he shows that Life translates the pride of life, symbolized here by Moab, out of itself into dependence on God. Then he gives the tone of *Truth*, and shows that Truth destroys Damascus, the symbol of all that is not built on the rock, Christ. In the tone of *Love*, he illustrates that Love annihilates ignorance and darkness—Ethiopia—and brings all to fulfilment. In the tone of *Soul*, he shows that Soul translates the misrule and idolatry of Egypt into safety and identity with God. In the tone of *Spirit*, he elucidates the ordered translation of Spirit, which diversifies, classifies, and individualizes all ideas and so destroys disorder, symbolized by four burdens. Those four burdens indicate the opposite of the Word of God, the Christ, Christianity, and Science. Finally in the tone of *Mind*, illustrated by the burden of Tyre, Isaiah gives the sense that Mind makes all manifest as divine idea and destroys incarnate error.

And so, through these seven burdens, the story of which takes in chapters 13–23, the writers show how Principle translates itself as Life, as Truth, as Love, and then how through Soul, Spirit, and Mind it translates that divine ideal of Life, Truth, and Love down to the point of infinite idea. In the same way, the whole plan of mathematics might be termed the ideal of mathematics, but it would be of no use to you or me unless it could be translated in myriad ways as mathematical ideas. The Christ translation is forever going on, and the writers, having shown how through the breaking of the light you can begin to dispel the darkness of mortality till you arrive at the point where you can say, "God is my salvation," then begin to show you that salvation as the operation of the Christ. As the Christ begins to be translated to you, and you begin to use it, that is Christianity, and so they naturally continue with the Christianity sequence.

You will notice, when we come to consider this Christianity sequence in chapters 24–35, that the idiom completely changes. The symbols of nations and of political and religious conditions largely disappear, and are replaced by a symbolization which has to do with general thought.

The Certain Destruction of Mortality: Spirit as Mind

We finished last time with the tone of Soul in the burdens, and there the writers showed that Soul translates the misrule and idolatry

of Egypt into safety and identity with God. Now we come to the tone of *Spirit*, the whole sense of which is this: Ordered translation diversifies, classifies, and individualizes all ideas, and destroys disorder. That disorder is symbolized by four separate burdens, representing the false so-called calculus of materiality.

Isaiah begins in the tone of *Spirit as Mind* with the "burden of the desert of the sea," in which the symbol is Babylon once more. In this tone he shows that the divine infinite calculus as *all* renders the destruction of materiality certain. The minute you begin to see that Spirit is the only substance, that Spirit has one infinite calculus of spiritual ideas, and you begin to see Spirit operating as Mind—as all power, all intelligence, all action, as the infinite healing power, the infinite medicine of Mind, the infinite light—then you see at once that it renders the destruction of materiality certain. Just think of that sense of Spirit as Mind. As we understand it, it will become to us the language of Spirit, the new tongue.

"The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land" (Isa. 21: 1). Here Isaiah is supposed to have seen how Babylon was going to be sacked by the Persians during the Hebrew captivity in 538 B.C., but of course Isaiah probably didn't see anything of the kind. The prophetic writers introduced this event of their own day in order to illustrate their scientific design, and they merely ascribed it to Isaiah, who lived about one hundred and fifty years before. "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease" (Isa. 21: 2). There was to be no more sighing. You can see how the prophetic writers were using this historical happening to illustrate the tone of Spirit as Mind, to show that the divine infinite calculus as *all* must render the destruction of materiality certain. That destruction is inescapable.

Mrs. Eddy gives a lovely sense of what is meant by those "whirlwinds" in her definition of "Wind." She describes it as "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things. Destruction; anger; mortal passions" (S. & H. 597: 27–30). That is just what the writers are illustrating here. The true sense of the wind is Mind, it is that which "indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things;" whereas the false sense is "Destruction; anger; mortal passions." Mrs. Eddy also writes: "Moral and spiritual might belong to Spirit, who holds the 'wind in His fists;' and this teaching accords with Science and harmony . . . .Evil is not power. It is a mockery of strength, which

erelong betrays its weakness and falls, never to rise" (S. & H. 192: 17–19, 24–26).

Remember, there are seven tones in Spirit, and I want you to follow carefully the sequence of Spirit as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. In this first tone is recorded the foresight of an event which seemed terrible; Babylon, where a large part of the Hebrew nation was centred and where the writing of the Scriptures was going on, was going to be sacked by the Elamites and by the Medes, and so this event is described as coming "from a terrible land." But the prophetic writers saw that this destruction was inevitable because of the eternal fact of Spirit as Mind, which makes the destruction of materiality certain. They saw that there *is* a Christ declaring itself throughout eternity as a divine infinite calculus of spiritual ideas—the truth about you, about me, about all mankind—and they saw that the order, the substance, of that calculus of spiritual ideas, when seen as all, would inevitably bring destruction to all materiality, even though this might involve the suffering of the Hebrew race. They knew that Babylon at that time was sunk in iniquity, and they saw that inevitably it would be destroyed.

Spiritual Birth Irresistible: Spirit as Spirit

Next, the writers give the tone of *Spirit as Spirit*, and here they show that spiritual conception renders materiality unblessed and fruitless. Remember that the minute you touch Spirit, you are concerned with birth. Whenever you have a problem to work out—call it Babylon or anything you like—and you begin to see that Spirit is the only substance—that Spirit is forever made manifest as a calculus of divine ideas, that those ideas are forever operating, are ever-present, and are all the substance there is—then immediately you begin to see that Spirit must also involve the birth of those ideas. Spirit must give birth, because the order of Spirit is "Let there be development, let there be a firmament." Then, as this birth takes place, it will show you that a purely material conception of birth is fruitless and hopeless, it is a mass of pain and disappointment and suffering of every kind.

So Isaiah says: "Therefore . . . .pangs have taken hold upon me, as the pangs of a woman that travaileth:"—you can tell at once that that is the uncovering of mortal conception by spiritual birth:—"I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me" (Isa. 21: 3, 4). Just so,

if we don't understand Spirit as Spirit, if we don't recognize the inevitable development of this idea which nothing can stop, if we don't put it on a purely spiritual basis, then the night of our pleasure will just be turned into fear—it will only give birth to darkness. But if we do understand what Spirit as Spirit means, we shall inevitably see what Mrs. Eddy saw when she wrote, "Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth" (S. & H. 66: 11–14). And so spiritual conception always renders materiality unblessed and fruitless.

To these prophetic writers Babylon at that time seemed to be a protection to the Hebrew nation. They were in captivity in Babylon, but they were well treated there, and they were happily engaged in working out the story of the Scriptures. The destruction of Babylon therefore seemed to them a terrible catastrophe, but inevitable. Now, to put that in terms of our experience today: suppose you and I saw that at present this young idea which we have seen of the Science of spiritual reality has its home in England. Suppose you and I saw that England was going to be devastated (which I don't for one moment believe would happen), then we would be forced to see that the only way out is through understanding the calculus of Spirit. We would be compelled to realize that the allness of Spirit—Spirit as Mind—renders the destruction of evil inevitable. Spirit as Mind would say to us, "Well, there is only one thing ever going on, and that is the divine infinite calculus of God's ideas; that calculus is *all*, and it must be made manifest at the point of Mind." Next, we would see that Spirit as Spirit would inevitably continue to give birth to the divine idea, no matter what happened humanly, even though the material sense of the birth might seem to be painful, discordant, and hopeless. So Spirit as Spirit would say to us, "That idea will be born, and nothing can prevent its being born, but the attempt to have it born humanly and materially will always be painful." In this way we would be using these two tones of Spirit as Mind and Spirit as Spirit.

These things were written to show us how to use intelligently and scientifically the divine values, and interpreted from any other standpoint they are just chaos. If you take the Commentaries and read the various remarks by the most cultured men, you will see that they all recognize their inability to explain these writings; they try to explain them historically, which is a hopeless task. But the fact is that for three and a half centuries these things were edited and re-edited by some of the world's most spiritual thinkers, in order to bring them into accord with the "seed-plot" in Genesis. When we have developed our spiritual sense they will become to us what the

fundamentals in music are to a musician. Just as he uses his fundamentals to interpret musical compositions, so we, when we understand the fundamentals of Science, shall be able to interpret these Scriptural writings.

"Watchman, What of the Night?": Spirit as Soul

Now we come to the tone of *Spirit as Soul*, and to a very well-known passage. In Spirit as Soul, Isaiah shows that the order of Spirit, operating as the definiteness of Soul, enables one to foresee and foretell the inevitable destruction of vague and wandering mortal sense. Just so, you or I might say, "Well, because Spirit is Soul, because the order of Spirit is definite and identified, the birth of this idea is going to enable me to steer my way."

In any problem which arises, you and I can begin by seeing that Spirit, the divine order, the divine infinite calculus of ideas, is of the nature of Mind, that it is the only power, the only intelligence, and the only law; then we can see that this divine infinite calculus is of the nature of Spirit, that it has infinite birth, infinite development, that it is forever unfolding, and that nothing in the world can prevent that; and then we can see that because Spirit is Soul, every detail of the calculus is definite, and therefore we can identify every detail of it for the purpose of destroying the tares and gathering the wheat into the barn.

So the prophet begins and he says: "Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen,"—that was a symbol of war—"a chariot of asses, and a chariot of camels;"—symbols of toil or burden;—"and he hearkened diligently with much heed: and he cried, A lion;"—the commentaries say that "A lion" is a corruption, and suggest "See:"—"My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:"—you know that the idea of watching always has to do with Soul, and here that sense of definiteness and of true identity, which comes to you as you watch through spiritual sense, is very marked. The calculus of Spirit, the "new birth" of Spirit, is establishing a measure of identity and definiteness:—"and, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor:"—the prophet is saying, "What about my spiritual sense, what about this divine system which we

have laboured so long to establish?"—"that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you" (Isa. 21: 5–10).

Then the writer introduces the burden of Dumah. Dumah is evidently to be identified with Edom, and one theory is that this passage was written in about 593 B.C., when Edom and Judah were on friendly terms. "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come" (Isa. 21: 11, 12). In today's idiom, that would be as though this spiritual idea which we love were endangered and a friend were to say to us, "How is the idea developing? What progress is it making?" And because we understood Spirit as Soul, because we understood the operation of the divine infinite calculus, and we saw it defined, we saw it identified, we saw it gathering the wheat into the barn, we would be able to say, "The morning cometh, and also the night"—the idea is developing, although there may be difficulties.

Next follows the burden upon Arabia, still in the tone of Spirit as Soul. This is the third of the four burdens in the whole tone of Spirit. "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim" (Isa. 21: 13). This gives exactly the sense of our summary of Spirit as Soul, which was: The order of Spirit, operating as the definiteness of Soul, enables one to foresee and foretell the inevitable destruction of vague and wandering mortal sense. The so-called calculus of materiality is always vague and wandering, and the prophet is illustrating the definiteness of the divine infinite calculus. He is showing how Spirit, operating as an irresistible calculus of divine ideas—God's truth about everything identified, made definite, sinless, incorporeal, and safe—enables you to be a watchman, to be awake to what is going on in mortal mind, so that you can say, "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." It is also going to enable you to say to the wandering beliefs symbolized by Arabia, "You will be desolated by the coming of the divine infinite calculus of God's ideas." And so Arabia here is just a symbol of the vagueness and hopelessness of wandering beliefs. They may sometimes be good beliefs, but they have no Science and no system, and so they accomplish nothing.

"The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling,"—that

meant it was a definite period and couldn't be altered—"and all the glory of Kedar shall fail: and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it" (Isa. 21: 14–17).

Mrs. Eddy, writing in this same tone of Spirit as Soul, says: " . . . .have mortals, with the penetration of Soul, searched the secret chambers of sense? I never knew a student who fully understood my instructions on this point of handling evil,—as to just how this should be done,—and carried out my ideal . . . .This uncovering and punishing of sin must, will come, at some date, to the rescue of humanity" (Mis. 292: 26–1, 293: 6–8). That uncovering of sin must take place, because the only way to punish sin is to destroy it through the translation of mortal mind, which comes to you immediately you understand the Christ translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (and of course we are still considering that in this tone of Spirit). The analysis, uncovering, and annihilation of sin begins the moment we begin to understand the operation of the Christ-idea, and it is an essential process. That is why this symbol of the watchman is so wonderful. Watching involves the coming of the calculus of divine ideas. Don't you see that as this calculus of divine ideas comes to you and you begin to understand the divine order, by which "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them" (S. & H. 513: 17–19), you can begin to use divine ideas to correct error of every kind? Divine ideas are infinitely diversified, classified, and individualized, and therefore they are infinitely available and applicable. In the same way, in mathematics it is the fact of $5 \times 5 = 25$ which annihilates the belief that $5 \times 5 = 27$ or any other number.

So be a watchman, begin to analyze, uncover, and annihilate error. If you don't do that, you will never really progress, because you will stop at the point of Soul. At the point of Soul it is essential to see that not only does Soul identify all things, but it also demands the intelligent destruction, through analysis, uncovering, and annihilation, of the claims of evil, of all wandering beliefs. As the Christ-idea comes to you in Spirit as a calculus of divine ideas, and you begin to identify those ideas, it is imperative that you should use that calculus to exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15–16). If you don't do that intelligently, you will never touch divine Principle, Life, Truth, and Love; you will have a sense of God as Mind and Spirit and faintly as Soul, but no more.

Unprincipled Chaos Destroyed: Spirit as Principle

Now we come to the tone of *Spirit as Principle*; this shows that the order of Spirit, when demonstrated, makes certain the overthrow of unprincipled chaos. The writer introduces now the "burden of the valley of vision," and the symbol is once more Jerusalem. It is generally considered that this prophecy really was delivered by Isaiah, possibly on the occasion of the raising of Sennacherib's siege of Jerusalem in 701 B.C.

"The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle" (Isa. 22: 1, 2). Isaiah was speaking to Jerusalem, perhaps when Sennacherib had failed to capture the city, and it is as if he was saying to the inhabitants, "Oh, you are up on the housetops, you are rejoicing, everything is fine, but you just won't face issues." They were not fighting, they were not even willing to be warriors.

"All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains" (Isa. 22: 3–5). There was chaos everywhere.

"Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago" (Isa. 22: 9–11)—they hadn't paid any attention whatever to Principle. Isaiah foresaw that Judah's materiality, her faithlessness to the divine standard, would inevitably destroy her. Here was the divine infinite calculus of Spirit, this Christ-idea which had been appearing irresistibly to the Hebrew people, and it was being betrayed, and nothing would convince them of this fact. But Isaiah, like all the prophets, understood the operation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and I wish to God that we too understood it. If we understood the nature of Love, forever translating itself as Soul, diversifying, classifying, and individualizing itself as Spirit, and making itself manifest as Mind, and we saw that this must irresistibly operate as the translation of mortal mind

through analysis, uncovering, and annihilation of error, then we would go somewhere. The great Hebrew thinkers saw these things, and here Isaiah foresaw that the Christ translation would inevitably bring about the destruction of Jerusalem, because Judah had "not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." He was showing, as we have said, that the order of Spirit when demonstrated makes certain the overthrow of unprincipled chaos.

Mrs. Eddy writes: "Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: 'Ye can discern the face of the sky; but can ye not discern the signs of the times?' How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" If we "dwell on the objects of sense," we don't look to Principle. "To discern the rhythm of Spirit and to be holy, thought must be purely spiritual" (S. & H. 509: 29–5).

So we have seen these four wonderful illustrations in the tone of Spirit. In Spirit as Mind, the prophet showed that because of the translation of the Christ-idea forever going on, Spirit, the divine infinite calculus of God's ideas, would be found to be all—all power, all intelligence, all wisdom; and he saw that that would mean the destruction of Babylon, in spite of the fact that in Babylon the first chapter of Genesis and the record of Hebrew history was being rewritten. Then in Spirit as Spirit, he saw further that the birth of this divine calculus of God's ideas, whilst it would be painful and fruitless if conceived of humanly, would nevertheless be an irresistible process. In Spirit as Soul he showed how, as this calculus of divine ideas was made manifest, spiritual sense would become a "watchman," it would both discern and identify the spiritual idea and also inevitably bring about the destruction of the tares. Fourthly, in Spirit as Principle, he saw that the demonstration of the divine infinite calculus of God's ideas would operate to sweep away all the unprincipled chaos which was so rife in Jerusalem. All these illustrations are just showing us how to use spiritual values.

Infinite Progression Lays Off Mortality: Spirit as Life

Now we come to the tone of *Spirit as Life*, which we have summarized: The development of Spirit brings the infinite progression of Life, and this forces human progress and the laying down of the mortal.

"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and

behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die." That state of consciousness was the exact opposite of Spirit as Life. "And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts. Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna,"—Shebna was apparently a foreigner, whose position as steward of the royal household was resented by the Jews,—"which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?" (Isa. 22: 12–16). A foreigner who hewed himself out a sepulchre in Jerusalem was considered presumptuous. He was claiming something he was not entitled to.

"Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down" (Isa. 22: 17–19).

And so the prophet is showing that as Spirit operates as Life, as this calculus of divine ideas gives exaltation, inspiration, resurrection, and individuality, it forces all that is the opposite of those things to pass away; but he also shows that the progression of Life will never cease. He shows that the development of Spirit brings the infinite progression of Life, and that this forces human progress and the laying down of the mortal. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

Mrs. Eddy writes in this tone: "Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal" (S. & H. 296: 4–13).

These tones of Spirit present a wonderful sequence. Remember that in the Christ order Spirit means infinite diversification, infinite classification, and infinite individualization; that as the divine translation goes on, the nature of God as Spirit operates to diversify, classify, and individualize every idea irresistibly. As God's ideas come to your thought in this way, inevitably you begin to experience demonstration and to see the destruction of unprincipled chaos. Then you have ceaseless progress, and all that is unlike true individuality,

all that is unlike exaltation, all that is unlike resurrection, is swept away.

"The Key of the House of David": Spirit as Truth

Then we come to the sixth tone, *Spirit as Truth*, which is immediately recognizable. It illustrates that the infinite calculus of Spirit will always be made manifest as perfect manhood. Isaiah has just used a historical incident in which Shebna was the central figure, and now he uses Eliakim, Shebna's successor, to illustrate his point. He was continually using historical situations as symbols.

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:"—"Eliakim" means "raised up by God:"—"and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder;"—the "key of the house of David" is the right idea of the manhood and womanhood of God;—"so he shall open, and none shall shut; and he shall shut, and none shall open" (Isa. 22: 20–22). There you see an illustration of the order of Spirit made manifest as manhood.

Mrs. Eddy says: "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear. Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (S. & H. 430: 3–7).

The Universality of the Divine Infinite Calculus: Spirit as Love

So we come to the tone of *Spirit as Love*, in which Isaiah illustrates that the calculus of Spirit fulfilled in Love must rise above all personal sense, or fail in its fulfilment. The calculus of Spirit, through which Spirit diversifies, classifies, and individualizes all ideas, must rise above all personal sense, or it will never be fulfilled.

The prophet says of Eliakim, the symbol of the true idea of manhood, "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons" (Isa. 22: 23, 24). You know at once that this is the tone of Love, because glory is always to do with Love. The glory shall be hung on that "nail in a sure place."

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it" (Isa. 22: 25). There is no burden in the day of Love. The nail will carry the burden as long as it has to, but when the burden is gone, when it has been translated into glory, then the nail won't be needed any more, and so it will be removed.

If we try to do something rather through personal sense than through the operation of the Christ-idea, there is a great sense of burden and inevitably we fail. But if we do everything through the operation of the Christ-idea, then the burden will fall off and the nail won't be needed any more because there will only be the glory. So Isaiah illustrates that no personal sense can enter into the fulfilment of the divine infinite calculus of God's ideas. When you understand Spirit as Love, that is what you see.

Mrs. Eddy says: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth . . . .Universal Love is the divine way in Christian Science" (S. & H. 266: 6–12, 18–19). And it is, there is no other way. Humanity knows today that there is no answer to war except universal righteousness. And so Mrs. Eddy says, "Universal Love is the divine way in Christian Science," and the coming of the Christ-idea through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, will manifest that universality at the point of Spirit as Love, because the divine infinite calculus of God's ideas fulfilled is ordered and is universal, and, thank God, it is irresistible.

A Summary of the Whole Tone of Spirit

Just look at the development of this whole tone of Spirit. The order of Spirit, which is really the calculus of divine ideas, began to appear in the tone of *Spirit as Mind*, as the allness of Mind; then, in the tone of *Spirit as Spirit*, it became true birth, showing the falsity of human birth (not having children, but the material sense of development and progress); then, in the tone of *Spirit as Soul*, the symbol was the watchman in his watchtower; in the tone of *Spirit as Principle* it progressed into the ordered system of Principle, which obliterates unprincipled chaos; next, in the tone of *Spirit as Life*, we saw an illustration of the operation of the divine infinite

calculus of God's ideas as Life, as individuality, as exaltation, as resurrection, and of how that forces the laying down of everything that is unlike Life. Then, in the sixth tone of *Spirit as Truth*, the calculus of divine ideas became manhood, and we saw an illustration of that state of consciousness which says "I know; and I know that I know." At that point we have "the key of the house of David." You remember Isaiah said, "And the key of the house of David will I lay upon his shoulder;"—the shoulder was the point of strength;—"so he shall open, and none shall shut; and he shall shut, and none shall open." Finally, in the tone of *Spirit as Love*, we saw that there is no burden in divine Love, there is only glory.

The Seven Burdens

So we are learning the operation of the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error;" and Isaiah illustrates that operation perfectly through these seven burdens. If we understand this operation, we shall understand *Principle* as translating all things out of materiality (illustrated through the seven tones of the burden of Babylon). We shall understand *Life* as translating all things out of the pride of life (illustrated through the seven tones of the burden of Moab). We shall understand *Truth* as destroying Damascus, the great city, the symbol of all that is not built on the rock, Christ (illustrated through the seven tones of the burden of Damascus). We shall understand *Love* as annihilating darkness and ignorance and bringing everything into fulfilment (illustrated through the seven tones of the woe of the land "beyond the rivers of Ethiopia"). We shall understand *Soul* as translating the misrule and idolatry of Egypt—everything to do with blindness and paganism—into safety and identity with God (illustrated through the seven tones of the burden of Egypt). We shall understand *Spirit* as ordered translation, diversifying, classifying, and individualizing all ideas, and thereby destroying disorder (illustrated through the four burdens which symbolize the opposite of the Word, the Christ, Christianity, and Science). When we come to *Mind*, illustrated by the seven tones of the burden of Tyre, we shall see Mind making all manifest as divine idea and destroying incarnate error, so fulfilling the operation of the Christ.

Look at the vastness of that story; look at the wonder of it. But why should we be amazed at its vastness? We study music and mathematics but we aren't amazed at their vastness. Consider the thinking which the physical scientist does in order to find out the operations of matter. Well, what about the operations of infinity?

Surely it must demand infinite thinking to discover those. Those operations are vast beyond human conception—they must be inevitably—but they are ordered, and therefore we can always learn them. Moreover, whatever we do learn about reality stays with us because it is eternal, it is something we can never lose.

INTERVAL

The Only Philosophy

These days there are a great many straws which show the way the wind is blowing. For one thing, there are so many significant articles on the subjects of science and religion now appearing in the magazines and newspapers, that it is almost impossible to follow them all. Every day you can find article after article stating that unless man now develops a definite philosophy, he can't evolve any further. But the only philosophy worth anything at all is that which concerns the scientific operation of the divine idea. There is no other philosophy which will meet the situation. Inevitably men will have to recognize the fact that the ideas of God are definite, specific, understandable, and demonstrable, and that they operate in the realm of Science and system. That recognition is bound to come.

Now, we may see that hell itself will try to overthrow this idea, just as the prophets saw, but we know that Spirit is Mind—that the divine infinite calculus is all, all the power there is, all the intelligence there is, all the action there is. We know that Spirit is Spirit—that the calculus of God's ideas is being born, nothing can stop it. We know that Spirit is Soul—that that calculus is definite and can be identified; the watchman in his watchtower will be able to identify it. We know that Spirit is Principle—that the operation of the calculus of God's infinite ideas is demonstrating itself irresistibly. Because Spirit is Life, we know that that calculus is individualized, exalted, and resurrected, and that it forces the laying down of all false, mortal concepts. We know that because Spirit is Truth, that calculus of divine ideas is true manhood. When we understand this, we shall have that understanding of which Isaiah speaks when he says, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." David represented the right idea of manhood and womanhood, and you remember that in the Apocalypse the bride, the Lamb's wife, presents the true idea of manhood and womanhood. Mrs. Eddy says, "The Lamb's wife presents the unity of male and

female as no longer two wedded individuals, but as two individual natures in one" (S. & H. 577:4–7). The understanding of that state of consciousness is the "key of the house of David." When we have that key we shall have power, the power of demonstration, the power of consciousness, the power of Christ and all that Christ, Truth, means, and we shall have the dominion of true manhood. Finally, we know that because Spirit is Love, the calculus of divine ideas is infinitely fulfilled, and nothing can possibly prevent us from becoming conscious of this fact. All these things come about through this Christ translation, which Isaiah has illustrated so wonderfully through these seven burdens.

The Way Ahead

Before we go on with the story of Isaiah, I want to tell you about one or two things. A few Sundays ago a talk on the Science of the Bible was given in a town where two years ago there were only about ten people interested in this idea. These talks have been going on in this place for three or four Sundays, and there are usually nearly a hundred people present. After the first two meetings, the speaker was asked if he would address a Methodist Men's Bible Class on Christian Science. Now, I feel that many of us may be losing valuable opportunities. If we had the vision, similar talks could be given in the provinces, and also around London in such places as Putney, Streatham, Hampstead, Watford, and so on. But it isn't a thing which can be organized. It must be done individually. If we people have vision, these talks will be given all over the place, and they will grow and grow. It is a development which has got to come. If we have the answer, and I believe with all my heart that we have, then the burden is on us to give it to mankind. The key of David is on our shoulder, and it is our duty to use that key, and explain it to others. We need vision, that is all.

One sees so many things which must be done. Sooner or later some educational facilities will have to be provided, to show people how to study the Science of all sciences. People will never know how to study until they are shown coherently. But every one of these activities must be done individually. We don't have to wait for someone to tell us when to do it or how to do it. They are not things which a central organization arranges. Every single development must come about individually, and as the result of prayer and vision, but it has got to be done. It is still true that "The harvest truly is plenteous, but the labourers are few." Public talks are being given in some places, and their success shows just what can be done. All

these provincial towns and London suburbs have local newspapers, and if you want to give a talk, you can always advertise it in the local newspaper, and then it reaches the local people, because most of them read their own newspaper. I believe that sooner or later we shall find people giving talks in various places all over London and the provinces. So think about it, and then the idea will be brought to birth.

What is holding us back? We shouldn't be held back. This idea which we dimly see is the truest thing in all the world. It's the coming of the Christ to this age. Now, if the Christ came and it didn't come to the flesh it wouldn't be of any advantage to mankind. So Isaiah has shown us, through these seven burdens, not only how the Christ comes, but also how it inevitably destroys incarnate error. In mathematics the plan of mathematics comes to mistakes and corrects them; nobody would expect anything else. There's so much to be done, but the first thing which everyone must do is to gain some understanding of the subject, and you can't understand any message without understanding the symbolism in which it is given. The symbolism of Science is defined in the first chapter of Genesis. That first chapter of Genesis has the "seed-plot" of the whole Bible. It was put there by the great prophetic thinkers in 550 B.C. when they were in Babylon, to be the key symbol of the whole Bible. Mrs. Eddy has interpreted that "seed-plot" as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10), but it is still the same "seed-plot." The answer to all mankind's problems is contained in that one statement, and when we understand it in its vastness, in its order, its infinitude, and it becomes real and living to us, then we shall be able to do something really worth-while. Don't let's be satisfied with the ruts of yesterday. Mrs. Eddy says, "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither" (Mis. 158: 19–22). She also says, "At present mortals progress slowly for fear of being thought ridiculous" (S. & H. 68: 2–3). We've got the answer, there's no question about that, but what are we going to do with it?

The Allness of Divine Idea: Mind as Mind

Now we come to the whole tone of *Mind*, which is illustrated by the burden of Tyre. The overtone is that Mind makes all manifest as divine idea, and destroys incarnate error—Tyre. So we are going to see the Christ as the "divine manifestation of God, which comes

to the flesh to destroy incarnate error." It comes to the flesh because Mind makes all manifest as divine idea.

The first tone is *Mind as Mind*, which shows the barren nature of all activity except that of Mind. The fact of Mind as Mind—one creator, one power, one intelligence, one creative force, one cause, one parent Mind—begins at once to show the nothingness of nothing, because it shows the allness of Mind.

"The burden of Tyre." At that time Tyre was a great seaport, it was the trading centre of the nations. "Howl, ye ships of Tarshish;"—Tarshish, it is believed, was somewhere in Spain;—"for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them." "Chittim" was their name for Cyprus. On the way to Tyre the ships used to stop at Cyprus, and evidently it was there that they were told of the destruction of Tyre. "Be still, ye inhabitants of the isle; thou whom the merchants of Zidon,"—this was also an important port,—"that pass over the sea, have replenished. And by great waters the seed of Sihor,"—"Sihor" was their name for the Nile,—"the harvest of the river, is her revenue; and she is a mart of nations" (Isa. 23: 1–3). There the writer is illustrating Mind as Mind, the allness of the one divine Mind—intelligence, creator, cause, power, wisdom, law—and he shows, through the symbol of Tyre, that the nothingness of all that is unlike Mind will inevitably be manifested.

Suppose you had a big problem to face, and this Christ translation began to break on your consciousness, and the time came when you saw that divine Principle, Life, Truth, and Love, was forever translating itself to the point of Mind, divine idea, and you saw that nothing but the idea of Mind could be manifested. That would show you the absolute nothingness of anything unlike Mind's infinite idea, and therefore that problem would be bound to disappear. Suppose again that somebody you loved was suffering from, say, cancer, consumption, or suppose they were going through some deep sin. That deep sin or that hideous disease would look as real as the materiality of Tyre; but if you understood the operation of the Christ-idea, then the time would come when the Christ would translate itself to you at the point of Mind as Mind, and then you would see that there was nothing but the idea of divine Mind, and that that was power, God made manifest, the Messiah. So you would begin to see the nothingness of Tyre—of cancer, consumption or sin.

Mrs. Eddy writes: "In Science, Mind neither produces matter nor does matter produce mind. No mortal mind has the might or right or wisdom to create or to destroy. All is under the control of the one Mind, even God" (S. & H. 544: 13–17). And so in this Christ translation, which the prophet is illustrating here through these seven

burdens, we have come to the burden of Tyre, and he shows that the material glory of Tyre is as nothing. When we understand that there is nothing going on but divine Principle, Life, Truth, and Love, forever translating itself as perfect divine ideas, then we shall also understand that the so-called glory of sin, or disease, or death, is just nothingness, because it isn't of God.

The Sole Creative Power: Mind as Spirit

Here we come to the tone of *Mind as Spirit*, which gives the sense of birth. It shows that Mind alone creates, that "tempest-tossed human concepts" do not create. In this whole tone of Mind Isaiah gives the most wonderful sense of cause, manifestation, creator, and so forth.

This tone is given in just one verse: "Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea,"—Mrs. Eddy speaks of the sea as "a symbol of tempest-tossed human concepts advancing and receding" (S. & H. 536: 6–7),—"saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins" (Isa. 23: 4). Mind as Spirit, the creator which alone gives birth, shows that the sea—"tempest-tossed human concepts"—has never created, never can create, and never will create.

Mrs. Eddy writes: "Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Aeon or Word of God, 'was not anything made that was made' " (S. & H. 335: 7–12). In the calculus of divine ideas making itself infinitely manifest at the point of Mind, nothing ever creates but Mind as Spirit.

Immortal Joy: Mind as Soul

And so we come to the tone of *Mind as Soul.* Mind as Soul manifests joy. Soulless mentality induces pain.

"As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn" (Isa. 23: 5–7). The prophet is showing that as you understand Mind as Soul—the divine idea made manifest as sinless, incorporeal, identified—then all that Tyre symbolizes—the materiality of sinfulness, the so-called joy of

such things as sin, drunkenness, greed, selfishness—goes down before that understanding. When you see the Christ made manifest at the point of Mind—at the point of creative activity, power, intelligence, law, allness—and you see Mind identified as sinless, as incorporeal, as forever safe and sanctified, as always having joy and bliss and freedom, then all that looks like pain or so-called mortal joy, which is mostly fear, hate, jealousy, and envy, just passes away "afar off."

Mrs. Eddy writes: "Soul is the infinite source of bliss: only high and holy joy can satisfy immortal cravings" (Mis. 287: 12–13).

The "Strong Holds" Destroyed: Mind as Principle

Then we come to the tone of *Mind as Principle*, which shows that the power of divine Principle, made manifest, silences all false values. We are beginning to see Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." We have arrived at Mind—the one cause, the one power, the only healing power, the only medicine, the one intelligence—demonstrated as Principle.

Isaiah says this: "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof" (Isa. 23: 8–11). So you begin to understand Mind—that cause which is intelligence, power, law—and you begin to understand it as Principle—as eternally demonstrated (not *going to be* demonstrated but *always* demonstrated), as forever one with divine Principle, the infinite One which is always interpreting itself, always demonstrating itself. Before that understanding of Mind as Principle, even the "strong holds" of Tyre—the tenacious claims of sin, disease, or death—inevitably go down.

Mrs. Eddy writes: "Only by understanding that there is but one power,—not two powers, matter and Mind,—are scientific and logical conclusions reached. Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love" (S. & H. 270: 7–13).

The Eternality of Divine Ideas: Mind as Life

So we come to the tone of *Mind as Life*, which shows that the creations of Mind are eternal, but the creations of mortal mind must pass away.

"And he [the Lord] said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste" (Isa. 23: 12–14). In the fifth day of creation the waters brought forth abundantly, and so here Isaiah shows that when the waters of mortal mind bring forth mortal concepts, they are wholly chaotic, they are inevitably "laid waste" and "brought . . . .to ruin."

Mrs. Eddy writes: "If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end" (S. & H. 331: 3–10).

You know, I have done forty-seven years of Christian Science practice, and during that time I've had a great deal of experience, but I didn't know these tones specifically. As I look back, I can see that I used them without realizing it. It was somewhat of a hit and miss process. Now you can learn them systematically and scientifically, and if you do learn them, through a study of the Bible and the Christian Science textbook, then think what a difference it will make! You will be able to go forward into the practice with definite tools, and will know where you are going.

The Christ Manifested in the Flesh: Mind as Truth

Now we come to the tone of *Mind as Truth*, which forces the complete destruction of incarnate error. Just think what that means! Mind as Truth forces the complete destruction of incarnate error. Mind makes itself manifest as Truth, as the Christ—the truth about everything, about God, about man, and about the universe. That Christ, the divine ideal, is coming to you and to me today as an infinite calculus of divine ideas, and we can learn that calculus more definitely than we can learn the mathematical or musical calculus, because we can learn it infinitely and we can demonstrate it—in fact

it will demonstrate itself for us, if we accept it. Mind as Truth is the manifestation of the Christ, and that forces the complete destruction of incarnate error.

The prophet writes: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years,"—that seventy is the seven of the days of creation applied to the human through analysis, uncovering, and annihilation of error,—"according to the days of one king: after the end of seventy years shall Tyre sing as an harlot"—after you have used the days of creation to analyze, uncover, and annihilate error, error becomes a "harlot" to you, because you see that it has nothing to do with reality and is wholly deceptive. "Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered" (Isa. 23: 15, 16). So there Isaiah illustrates Mind as Truth, which forces the complete destruction of incarnate error. It shows you that the whole gamut of materiality is a "harlot," it is no part of reality.

Mrs. Eddy writes, "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9). So we do need to understand and use Mind as Truth.

"Holiness to the Lord": Mind as Love

And so we come to the last tone in this Christ translation, which is *Mind as Love*. Mind as Love demands that we render all things to divine Love.

"And it shall come to pass after the end of seventy years,"—when you have analyzed, uncovered, and annihilated the physical through the days of creation,—"that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord" (Isa. 23: 17, 18). When you begin to understand Mind as Love, even the defilement of Tyre will be translated into "holiness to the Lord." We need not be afraid of evil. Whatever evil there seems to be, the translation of divine Principle, Life, Truth, and Love, will demonstrate the divine fact about it and so will make the overcoming of it "holiness to the Lord."

When you see that there is nothing but divine fulfilment, divine holiness, and that the only cause, the one Mind, has infinite power and law, and is infinitely fulfilled, then you can tackle any form of evil, no matter what it is, and you can overcome it, thereby translating

it into glory. In every human experience you have, animal magnetism, the one evil, will try to interfere. The only thing it wants you to believe is that the error is in you, or in a happening, or in a disease, or something of that kind, and the one thing it does not want is for you to see the error as animal magnetism. Any human experience that comes to you can be turned into a victory, if you are conscious of the one Mind, if you are conscious of the fact that there is nothing going on but divine Principle, Life, Truth, and Love, forever translating itself as infinite idea. With an understanding of the translation of the Christ, you can desolate the error of any situation, and you can replace it with the divine idea about which it is a lie. It doesn't matter what the situation is.

Now you can begin to see what Isaiah means when he says, "And her merchandise and her hire shall be holiness to the Lord." Then he continues: "it shall not be treasured nor laid up;"—you don't treasure nor lay up that holiness because it is forever here, it is ever-present, and it is omnipotent;—"for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23: 18). As, through an understanding of Mind as Love, you demonstrate the divine completeness, the allness of divine idea, you will be infinitely clothed upon.

Mrs. Eddy writes: "'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.' . . . .The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love"—the "law of Love," Mind as Love. " . . . .The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 6–9, 16–19, 27–30). Do you know anything holier or more worthwhile in human life than to have been face to face with some erroneous condition that was besieging either you or your fellow man or someone you love, and to have been able, through Christ, Truth, to translate that experience out of hell into heaven? There isn't any better or higher human experience in the world. Now, that kind of thing doesn't happen without a reason. And so we must know the system and Science of these operations. Then we shall see Principle operating in its system. The system of Life, of Truth, and of Love, will be forever translated to us through Soul to the point of infinite order in Spirit—infinite diversification, classification, individualization—and it will be made infinitely manifest at the point of Mind, as power, as healing, as "Let there be light," as all; and the finality of Mind as Love—infinite fulfilment—will appear to us as the only thing that exists.

An Understanding of the Christ Translation Essential

You need these things and you need to understand them. You need Principle as Mind—that divine Principle, that infinite One, which says, "I am All." You need Principle as Spirit—that infinite One which says, "I translate myself as an infinite calculus of divine ideas." You need Principle as Soul—that infinite One which says, "I translate myself as one infinite, sinless, incorporeal identity." You need Principle as Principle which says, "From everlasting to everlasting the divine One translates and interprets itself as the infinite One of government, of demonstration, of interpretation, of perfection, of everything pertaining to Principle." You need Principle as Life which from everlasting to everlasting translates itself, and says, "I am the infinite Life, I am the infinite Father, I am the infinite individuality." You need Principle as Truth, which says from everlasting to everlasting, "As the infinite One, I translate myself as one Son of God, one consciousness." You need Principle as Love, that infinite One which from everlasting to everlasting says, "I translate myself as infinite divine motherhood and all that that means"—infinite fulfilment, infinite conception and so forth. You need all these things, and you have them in proportion to your understanding of them.

In this complete and fulfilled way you can consider the Christ order of Principle, Life, Truth, Love, Soul, Spirit, and Mind, and you can see how this translation is forever going on in that sevenfold aspect.

The Viewpoint of Divine Principle

Looking back, we can see how the prophetic writers showed, in the first twelve chapters of Isaiah, how we could gain the light, and they led our thought to the point where we could say, "God is my salvation." So that was a process of salvation. Then, in chapters 13 to 23, they showed us the Christ order of Principle, Life, Truth, Love, Soul, Spirit, and Mind, and they illustrated how we could translate Principle in its seven aspects, Life in its seven aspects, and so on for each synonymous term, and they showed how that would bring us to the point of Mind as Love, of idea infinitely manifested and everlastingly fulfilled. It is a wonderful story, a marvellous story, it is the story of the Christ-idea.

Now they bring us to Christianity. They have shown us the Word, and the Christ, and now they begin to illustrate this sequence: Principle, Mind, Soul, Spirit, Life, Truth, Love. Here again each

synonymous term is presented in seven aspects. Now, why is that so? The reason, I am convinced, is this: when you touch the Christ everything becomes subjective. In the Word sense you are feeling your way *up to* Principle, as it were, but when you touch the hem of the Christ, everything becomes subjective because your viewpoint is *from* Principle. When you are working from Principle, which always has infinite system, each one of the synonymous terms for God is given in its completeness, that is, in its seven aspects.

For instance, when you begin to understand something about Mind, you may only understand Mind as Mind, as Spirit, and as Soul, but you never understand Mind itself until you understand Mind as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. Until you are perfectly familiar with all those combinations, you don't really understand Mind. So you never really understand any one of the synonymous terms for God until you understand them all. Suppose you say that Mind is law; well, what law? It is not only the law of Mind, but also the law of Spirit, the law of Soul, the law of Principle, the law of Life, the law of Truth, the law of Love. You will never understand law, which is an attribute of Mind, until you understand it as it operates through all these synonymous terms. You never understand any of these synonymous terms until you understand each one as reflecting every other. So the minute you touch Principle subjectively, as you do in the Christ and in Christianity, you enter into the complete, sevenfold aspect of every one of the synonymous terms for God, and from that moment you see them all reflecting each other. Therefore it is true that the layout of Mind in three aspects, Spirit in three aspects, Soul in five aspects, Principle in five aspects, Life in four aspects, Truth in seven aspects, and Love in two aspects, must pertain solely to the Word.

You and I have spent a lot of time studying that layout of the days of creation; but I believe that the time has come when we've got to study all these synonymous terms in seven tones, because we have touched the hem of the Christ. Our thought has changed, in the last six months, from the Word, which is objective, to the Christ, which is subjective. It will go on to Christianity, which is also subjective, and it will eventually arrive at Science. But now you and I must think about Mind in terms of seven tones, Spirit in seven tones, and so on. That doesn't mean that we shall stop thinking of the Word, in fact the Word will become more valuable, more definite, and more real to us. We must go forward all the time.

The Necessity for Developing Symbolism

Someone asked me why I use the word "tone" to indicate the reflections of the various aspects of the seven synonyms. Well, I just feel it is the right term. Mrs. Eddy uses the words "tone" and "tones" a number of times, both humanly and divinely. Even so, we often have to use symbols Mrs. Eddy didn't use, just as she used symbols which Jesus didn't use. As time goes on, this idea will be expressed in all kinds of ways which we don't yet dream of. I feel that our great job is to elaborate and embellish the spiritual idea, which is illustrated in the Bible and the Christian Science textbook. Mrs. Eddy never attempted to do that because she had to write a textbook, and she couldn't do both those things. We have to use the terminology which contributes best to that elaboration and embellishment today.

The Nature of Christianity

Remember how Isaiah begins his story. He sees the hideousness of the conditions in Judah and Israel and the surrounding nations, and he shows how that hideousness must be dealt with. He sees that the first thing to be done is to gain the light, and he shows how to gain that spiritual light through the tones of the days of creation. Then he shows, through the Christ translation, how that light is forever coming, and how as it comes it destroys incarnate error. Now he begins to show that when you have gained and understood that light, you can demonstrate it in Christianity, and begin to gain some sense of man as having dominion. When man begins to *use* the Christ, that is Christianity. And so the whole tone of the story changes. Isaiah is no longer dealing with the tribes and nations, he is dealing solely with general thought, either mortal or divine thought.

Before we start on the text I would like to read you one or two things which Mrs. Eddy writes about Christianity. She says, "The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S. & H. 466: 26–31). The prophet here shows that Israel will and *must* become better physically, morally, and spiritually. She also says: "The twelfth chapter of the Apocalypse typifies the divine method of warfare" (S. & H. 568: 5–6). Remember that the twelfth chapter of Revelation is laid out in the Christianity order—Principle, Mind, Soul, Spirit, Life, Truth, Love—and that "typifies the divine method of warfare

in Science." Again she says: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me'" (Mess. '02. 6: 15–20).

Speaking in the realm of Christian Science, the Word sense has the overtone of "Let there be light," which is the tone of Mind. In the Christ sense the overtone is "Let there be translation," which is the tone of Soul. In the Christianity sense, the overtone is "Let there be reflection," which is the tone of Spirit. So there you have the order Mind, Soul, Spirit, which is the order of those synonymous terms in the Christianity sequence. As we go on, we are going to see more and more clearly that there is just one infinite system, every detail of which harmonizes with every other detail.

So now we are coming to the Christianity order, and the prophet emphasizes that all-important factor—demonstration. Christianity means demonstration, and demonstration is reflection, and reflection is true relationship. Christianity shows you that all the ideas of Principle are reflected in one infinite reflection, and brought home in the demonstration of Life, Truth, and Love. We must see that demonstration is all-important. Unless our study of Science is followed by very definite and complete demonstration, it won't be worth anything. Talking about Science is one thing; demonstrating it is another. The demonstrating of it is Christianity, and it involves the whole question of reflection. Do we reflect Principle? What is our relationship to God and to man? I have no greater joy in my life than the fact that I find demonstration becoming easier, more natural, and more simple than ever before. In fact, I am finding that Principle demonstrates itself quite naturally and spontaneously, without any sense of labour.

So think deeply about this sense of Christianity, in which the great prophetic writers show you how spiritual values are manifested as in and of Principle and disprove the false values of the human mind. Our efforts to establish the Christ-idea as Science can't possibly succeed without that demonstration. Remember, if there is real understanding, then there is going to be demonstration. If there is no demonstration, then there is no real understanding, because understanding, which is a quality of Spirit, is never really understanding unless it bears the fruit of the Spirit. Understanding must develop into deep spiritual sense, which is a "conscious, constant capacity to understand God" (S. & H. 209: 31–32). It must be something that is permanent, something that is indwelling, something that is forever being reflected, not something that is superimposed

on thought. This development which we are now coming to, therefore, is super-important.

Ponder these things, go over them. Consider the tones of the days of creation in the first twelve chapters. Then go over the tones of the Christ translation in chapters 13 to 23, and see how the prophet unfolds his story. It will live for you, it will become so real, so living, so vital to you that you will be able to touch it, taste it, handle it. Spiritual values will be Immanuel, "God with us." When you gain them in that way, they do something to you, and then they enable you to do something for mankind.

TALK No. 67

(May 17th, 1949)

ISAIAH—VII

A Recapitulation

Gaining a Full Sense of the Divine Infinite Calculus

As you all know, we are trying these days to think more and more in terms of the divine infinite calculus of ideas. Before, we thought in terms of the days of creation and numerals of spiritual consciousness and the synonymous terms for God, but now we are progressing beyond that and we are beginning to think in terms of the Word, the Christ, Christianity, and Science. And so in considering this story of Isaiah, I want to be very careful that we think of it in this way.

You remember that we took the first twelve chapters and we saw that they were laid out according to the tones of the days of creation—the Word sense. Then we took chapters 13–23, and we saw that they illustrated the Christ translation. Now we have arrived at the twenty-fourth chapter and we are going to see how chapters 24–35 are laid out according to the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. It is therefore becoming more and more apparent that we must consider everything from the aspect of the Word, the Christ, Christianity, and Science. A small boy can't always go on learning his numerals so that he can just repeat them; he must begin to learn how to combine them through addition, subtraction, multiplication, and division. So we too, in our approach to the infinite Science of God's ideas, must come to the point where we both understand and use the divine infinite calculus from every one of its aspects.

It is a very interesting fact, as I have said to you before, that from the point of view of Christian Science, the two really absolute facts of the divine infinite calculus are the Christ and Science. You remember that Mrs. Eddy qualifies her definition of God by the four adjectives "incorporeal, divine, supreme, infinite," which correspond to the Word, the Christ, Christianity, and Science. Now, "incorporeal" is not really an absolute term, because it implies negation, but "divine" indicates the essential nature of the Christ. "Supreme" is

not an absolute term, because it means "highest" and therefore implies that there is something lower, but "infinite" is the most absolute term of all. So the two terms "divine" and "infinite" are both absolute, whereas "incorporeal" and "supreme" are by comparison relative. And so as our thought rises in an understanding of the Word, the Christ, Christianity, and Science, it is going to become very clear to us that the two really essential values are the divine Christ and the infinite Science. The Word is the way to the Christ, and Christianity is the way of using the Christ.

You can see how true it is that "as we rise, the symbols disappear." You and I today talk about the Word, the Christ, Christianity, and Science, but the fact is this, that none of us really grasps the Word until he understands the Christ. The Word of God was never understood and demonstrated until Jesus came, and he fulfilled the seven days of creation. And so, when we finally understand Science, then we shall really understand Christianity, the Christ, and the Word, but never until then.

Before we go on, I just want to go back and summarize the first twenty-three chapters of Isaiah and show you very clearly how they illustrate the tones first of the Word and then of the Christ. Remember that all we are now considering in Isaiah is written from the standpoint of *Christian* Science—that is, of Science applied to the human problem. In Christian Science each of the four orders contains all seven synonymous terms, in different sequences. But in absolute Christian Science the four orders are symbolized only by the terms Life, Truth, and Love, because at that level thought is concerned with positive spiritual values. $5 \times 5 = 25$ is a positive mathematical value. $5 \times 5 = 25$ operating to correct $5 \times 5 = 27$ is analogous to Christian Science; it is the application of a positive value to the correction of a mistake. Then, in divine Science each order is symbolized by only one synonymous term, because at that point thought begins to realize that all metaphysical values are included in the infinite One.

The Word in Christian Science

As you know, the Word in Christian Science is symbolized by the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In Mind you see the creative sense, the sense of beginning or origin. In Spirit you see the firmament which separates, and what that separation really does is to give birth to the good and the pure and the true in your thought. And then you see Soul as that which makes all things definite and identifies everything as one with Principle.

Then you see Principle as that which always operates according to system and Science; Principle is always one—one system, one Science, one infinite Being—and it is that which forever interprets itself and demonstrates itself.

Next, you come to Life, which involves the fact of true individuality, in which every idea is indivisible from the one infinite Being. It is so important today that we should realize what individuality means. I am more and more convinced of the fact that if we do understand individuality we shall succeed in what we are now doing, but that if we don't, we shall fail. If those of us who are interested in this idea continue to think that there is some kind of headquarters, or that somebody else is going to show us what to do, we shall inevitably fail. The only possible chance of success is for every stone to be a lively stone, for every individual who begins to touch Science and system to accept the responsibility of understanding it himself, demonstrating it himself, and giving it to mankind himself. We must be truly individual, and if we lose sight of that necessity, we are going to fail. Individuality is the opposite of organization, because organization props you up. Mortal mind can't live for a moment without being organized, whereas Spirit is inorganic. You and I are trying to build up something that is of the nature of Life, and that Life involves infinite individuality, whereby every idea of God is individually inseparable from Life, from the one infinite Being.

And so it is becoming more and more important that each one of us should realize our individual responsibility in understanding Science for ourselves, in proving it, and in giving it to our fellow men. If we do that, then we shall find that we are indivisible from Life, the one Being, and that will show us that every idea is naturally at one with every other idea in the one Life. But if we don't do it, we may listen to somebody else and enjoy what he says, but we shall never really progress. We must build a temple in which every stone is a lively stone, and then we shall have a real temple, a "house not made with hands, eternal in the heavens."

Then, as the Word order develops, you arrive at Truth, which involves true manhood, the Son of God, or true consciousness. Finally, in Love you see the fulfilment and perfection of all things in the divine plan.

That is the unfoldment of the Word order which we have seen in the first twelve chapters of Isaiah, and I just want to run over those chapters briefly, not so much from the standpoint of the days of creation, as from the Word itself. Let's realize that it is Mind which says, "Let there be light;" Spirit which says, "Let there be a firmament;" Soul which says, "Let the dry land appear;" Principle which says, "Let there be operation, let there be demonstration, let

there be oneness, let there be system;" Life which says, "Let there be individuality, let there be exaltation, let there be eternity;" Truth which says, "Let there be manhood;" and Love which says, "Let there be perfection and completeness, let there be holiness, let there be glory." Then we shall see how these chapters present an illustration, not just of the days of creation, but of the Word of God as one process, symbolized by Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the same way, the next eleven chapters illustrate the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, also as one process.

The Word Order: Mind

As you remember, Isaiah finds himself faced with the hideous problem of Judah's cruelty, greed, and selfishness, of her falling away from God, of her corruption by the nations around and by the gods of these, and he sees what will be the outcome of this. So he begins to deal with the situation through "Let there be light"—the light of *Mind*.

He says: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1: 3). Darkness is upon the face of the deep; there is no knowing, no light whatever. But later he says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . .O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2: 2, 5). That illustrates perfectly the breaking of the light on a condition which was just chaos and "darkness . . . .upon the face of the deep."

In the order of the Word, that symbol of "Let there be light" gives the first tone of it, the tone of Mind. You and I have been learning the Word of God through the symbolism of "Let there be light, let there be development, let there be definiteness," and so on; and more and more I am convinced that nothing in the world ever operates in any subject—whether it is engineering, music, mathematics, architecture, or anything else—but through that sequence. All activity begins with this sense of "Let there be light." Now, we have been learning the Word in that way, but the time has come when we must understand it as one process. We must begin to think in terms of the Word itself, not of the days of creation individually. As we think about how it develops and what it means, our sense of "Let there be light" will expand accordingly.

Next, Isaiah illustrates the tone of *Spirit*, the second tone in the order of the Word, through the symbol of the second day of creation, the firmament. I am more and more impressed by the importance of that firmament. Mrs. Eddy lays very great stress on it, and I don't believe that I realized until quite recently the deep significance of this symbol. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." When you have begun to think to yourself, "Let there be light," immediately that thinking begins to crystallize in a right direction as development, or birth. That is the firmament, and whilst it seems to divide the waters above from the waters beneath—that is, to separate the elements of intelligent thought from the elements of unintelligent thought—what it really does is to show you the permanence and reality of that which is true and the complete nothingness of that which is untrue. Mrs. Eddy writes of it: "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament." She also says: "Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science" (S. & H. 505: 7–8, 22–25). So I am more and more convinced that we can't think too carefully about that which is symbolized by the firmament.

Now, look how Isaiah expresses the same idea in the most beautiful and exquisite way. He says: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22). He begins to separate, to use his firmament. The material body, which is born of material conception, which thinks it lives sixty or seventy years in matter and then dies out, that is the man "whose breath is in his nostrils," and we certainly do need to separate ourselves from him.

The prophet also writes in this tone of Spirit, which is all to do with the firmament: "The Lord standeth up to plead, and standeth to judge the people . . . .In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent"—the fruit of Spirit—"and comely for them that are escaped of Israel"—of material sense. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 3: 13; 4: 2–4). So in that way Isaiah shows very, very definitely how

the firmament will turn your thoughts away from that matter man "whose breath is in his nostrils," and will show you that always "The Lord standeth up to plead, and standeth to judge the people."

The Word in its Four Aspects

Next, Isaiah gives the tone of the third day of Soul. But remember, we don't want to see it just as a day of creation, but as part of the operation of the Word (as we have it illustrated in the Matrix). These first twelve chapters are just symbolizing the operation of the Word through the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Mind says, "Let there be light;" Spirit says, "Let there be a firmament;" and Soul says, "Let there be definite ideas." The Word begins with *order*.

Then, at the point of Soul thought begins to touch the hem of the Christ. In infinity every order must reflect every other order, and so the Word must reflect the Christ, Christianity, and Science. The Word reflecting the Christ is epitomized by *identity*, whereby you begin to see that everything is identified with Principle. Soul says, "Let there be identity;" Principle says, "Let there be One—one Science, one system, one being;" and Life says, "Let this One be eternally individualized." So the Word reflecting the Christ is illustrated by the sequence of Soul, Principle, Life. That is exactly what you see in the Scriptural record: the Christ began to be identified in the third thousand years of the Bible record in the time of Moses, it began to appear in the fourth thousand years, the prophetic era, and it was individually demonstrated in the fifth thousand years by Jesus. This was the appearing of the Christ in the order of the Word, and it climaxed with Jesus' fulfilment of the days of creation at the point of Life.

Then as the Word develops further, the individual sense, exemplified in the Bible by Jesus, becomes collective, it becomes the compound idea man, or what we know today as a divine infinite calculus of ideas. At this point the Word reflects Christianity, which is the *line* of development. So the Word first appears in its own aspect as the divine order of Mind, Spirit, and Soul; then it is identified, through Soul, Principle, and Life, as the Christ; and then, through Life and Truth, it becomes the line of development, so reflecting Christianity.

Finally, in Life, Truth, and Love, the Word is demonstrated as *omnipotence*, and at this point it reflects Science. The climax of everything is always Life, Truth, and Love, because as Mrs. Eddy writes, "God is what the Scriptures declare Him to be,—Life, Truth,

Love" (S. & H. 330: 19–20). I want you to watch very carefully this sequence of thought.

The Word Order: Soul

Having given the sense of "Let there be light" and "Let there be separation," Isaiah now shows in the tone of *Soul* that Soul translates all reality as identified with God, and that it also destroys the tares. All the way through he is showing how, as the divine idea appears, it not only makes itself manifest but also destroys all that is unlike it. So in the tone of Mind he shows that in the breaking of the light the darkness will disappear, and in the tone of Spirit, that the ability to separate, to choose the good and the pure, will establish the calculus of reality and will destroy the false so-called calculus of materiality.

He then writes: "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:"—in the third day of creation the dry land appears and the earth brings forth grass, herb, and fruit tree:—"and he fenced it, and gathered out the stones thereof,"—he made it definite,—"and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. 5: 1, 2). He thereby symbolizes Israel's sinful behaviour and the fruits of that behaviour. The prophet is identifying Israel's true heritage and its beauty by this symbol of the vineyard, and he then indicates their inability to appreciate their heritage and the culture of it. He goes on to say: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Isa. 5: 8)—a false sense of identity. True identity involves absolute unity with Spirit; false identity involves the supposed dualism of Spirit and matter.

The prophet also writes: "But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isa. 5: 16). There you see how the sense of Soul is developing. First, it illustrates the climax of the demand for light, and the demand to cease "from man, whose breath is in his nostrils" and to turn to real spiritual values symbolized by the vineyard. The darkness is disappearing through the operation of the Word in its own aspect. But here it begins to illustrate the Word reflecting the Christ, in which all things are identified with Principle.

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom

shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." That is the burning of the tares. The Christ is beginning to appear as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11); it is beginning to be potential and dynamic. And so the tone of Soul illustrates not only the Word in its own aspect, but also the Word reflecting the Christ, in which the sequence of Soul, Principle, and Life begins to develop.

The Word Order: Principle

The prophet then gives the fourth tone of *Principle*, and in this he shows that Principle enthrones the infinite One and metaphysics as the only way of salvation from animal magnetism. The symbol of the throne always indicates Principle.

So he writes: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The "train" is the divine metaphysics of Principle, which always "fills the temple." "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly" (Isa. 6: 1, 2). As I showed you, those six wings symbolize the order of Science, in which Principle is in the centre, with Life, Truth, and Love, which is the essential nature of God, on the right hand, and Soul, Spirit, and Mind, that aspect of the divine nature which interprets God to man, on the other.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6: 8). That to me is a lovely thing. Isaiah sees Principle, he sees the metaphysics of that Principle filling the temple, and he sees that it is Science, and remember that the minute you touch the Christ you begin to touch Science—that which is divine. As soon as he sees that Principle is scientific, Principle begins to interpret itself to him. Just so, the minute you begin to understand Science, or Principle, in metaphysics, and you begin to see that there is only one system and one Science, with which man is eternally identified because he is the idea of Principle, then at once Principle begins to interpret itself to you. To Isaiah that interpretation came right away. You know that in that fourth period of Principle, the prophetic age, the Christ was irresistibly appearing, and so he could say, "Here am I; send me." That is what each one of us has to hear. There will never be any real foundation for what we are doing, never any real Science and

system to it, until the interpretation of Principle begins to come to the individual.

Later in the same tone he says: "Therefore the Lord himself shall give you a sign;"—Principle is going to interpret itself through its idea;—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14)—"Immanuel" means "God with us." Wherever there is virgin thought, pure thought, selfless thought, consecrated thought, thought that is in earnest, there will always be conception, and there will always be a son, or idea, which will be called "Immanuel," or "God with us." That sonship in us will be able to say, "Here am I; send me."

Still in the tone of Principle, Isaiah says: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion" (Isa. 8: 18). In the fourth day of creation the two great lights to "rule over the day and over the night" and the stars were to be "for signs, and for seasons, and for days, and years." The two great lights are Principle and its idea, and the stars are the working of these. You remember that Mrs. Eddy writes of the stars: "The spiritua! idea is crowned with twelve stars." Those "twelve" symbolize the demonstration of Life, Truth, and Love—the essential nature of God—as the Word, the Christ, Christianity, and Science—the "three" multiplied by the "four." "The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes" (S. & H. 562: 11–21). And so, in proportion as you or I understand something of Principle, and Principle interprets itself to us, we become those stars. We exemplify Principle in operation, and we can say with Isaiah, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion."

The Word Order: Life

Next, in the tone of *Life*, Isaiah shows that Life individualizes the Christ-idea for each one of us and forces us to lay down the mortal.

In the fifth day of creation, you remember that the waters brought forth abundantly the fish of the sea and the fowl of the air.

Here the prophet writes: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9: 2). You remember that in the days of creation the symbol of the first day is "Let there be light." That is repeated and expanded in the fourth day, where the symbols are the two great lights and the stars. In the first day you begin to get a faint glimmer of what Principle means, and in the fourth day you attain to an understanding of Principle and its idea. Then the symbol of the second day is the firmament, which separates the waters from the waters. In the fifth day it is the waters—the elements of thought—which bring forth abundantly, and that is an expansion and repetition of the second day. Finally, the symbols of the third day, "Let the dry land appear," and "Let the earth bring forth grass," are expanded in the sixth day, when the earth brings forth cattle, the creeping thing, and so on. And so the fourth, fifth, and sixth days are really a repetition on a progressive scale of the first, second, and third days.

Here the writers, having given the sense in the tone of Principle of the two great lights—Principle and its idea—and the stars, now begin to show that those lights are the operation of one infinite Being. They have become "a great light." There is just one light in the fifth period of Life, and you remember that it is in the fifth day of creation that a sense of the calculus begins to appear.

Isaiah continues in the same tone: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." That indicates clearly the unity of Principle and its idea. Principle is always "Wonderful, Counsellor, The mighty God, The everlasting Father," and the Christ-idea is "The Prince of Peace." They are at one, and that oneness is the "great light." "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9: 6, 7). The one light is to be eternal.

And so in the tone of Life the development of the Word establishes a sense of true individuality. The Christ-idea in each one of us forces us to lay down the mortal, and it is never true that "unto us a child is born, unto us a son is given," until each one of us begins to realize that as God's idea he is individual in God and indivisible from God. "I shall be satisfied, when I awake, with thy likeness." Salvation is individual. You can't attain it through the efforts of somebody else.

Somebody else may help you to gain it, but eventually you've got to gain it yourself by being Christlike, by being of the nature of Life, Truth, and Love. But in reality you don't *get it*, because it is yours from everlasting to everlasting. As you put on spiritual thought, you let salvation *get you*, and if we will only think on a spiritual basis, that is what will happen.

Towards the end of this tone of Life, the prophet says: "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day" (Isa. 10: 17). Christ must be proved to be the "divine manifestation of God, which comes to the flesh to destroy incarnate error." "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. 10: 20). At this point thought begins to touch Christianity. Life begins to melt into Truth, so illustrating the Word reflecting Christianity. The climax of that sense is this: "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isa. 10: 27)—because of the exaltation of Life.

You know, the humblest statement ever recorded in human history was Jesus' declaration, "I and my Father are one." There is only one Being, and if we are not at one with that one Being, then we have no being at all. When we begin to see the Word of God operating as "Let there be light, let there be a firmament, let there be definiteness, let there be one system, and let there be one individuality, indivisible from the Principle in which 'we live, and move, and have our being,'" then the yoke on our shoulder, the burden of mortality, will fall away. Jesus spoke of this yoke as "your father the devil, ...He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Mortality and everything in it that is based on dualism, on the supposed mingling of Spirit and matter, is a lie. The only heaven there is is the heaven of spiritual sense, and the only hell there is is the belief in the dualism of Spirit and matter. It is as though the mathematician were to say that mathematics consists of both facts and mistakes—that would be hell. And so as in this development of the Word of God you and I lay hold on the individuality of Life, the one eternal Being, the Being which is the "same yesterday, and to day, and for ever," the one immortality, then the yoke of life in matter, sin, hate, greed, death, and so on, will be taken off our shoulder.

So we came to the sixth tone in this developing sequence of the Word, and here Isaiah illustrates that *Truth* makes manifest God's ideal as the compound idea man. He writes: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;"—we saw that that statement symbolized each one of the synonymous terms in the Christianity order;—"and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes,"—he shall not believe the five physical senses,—"neither reprove after the hearing of his ears: but with righteousness"—with right consciousness, right understanding—"shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked . . . .They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 2–4, 9).

That passage gives the sense of true manhood, of the compound idea man, the divine infinite calculus of ideas. If you considered the whole plan of mathematics or the whole plan of music as coming to thought, that would correspond to the compound idea of manhood. In the whole plan of any subject every part of it reflects every other part and needs every other part. You couldn't say of the plan of mathematics that $5 \times 5 = 25$ will war with $6 \times 6 = 36$, because that would be a denial of the one plan. Just so, as God looks at His own ideal, it is one Christ, one compound idea; in that way it is similar to the whole plan of mathematics. That Christ comes to us through infinite diversification, classification, and individualization, as an infinite calculus of ideas operating in the realm of infinite order; but to God it is just one ideal.

And so when the prophet says, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," he is illustrating the fact that the consciousness of God is man. You only have selfhood in so far as you understand the one cause; in other words, what you know about God is man. Manhood involves Christianity, because manhood is infinite reflection and Christianity is infinite relationship, and in reality the only relationship is the fact that every one of God's ideas exists for the purpose of reflecting God, and so reflecting every other idea.

Finally we come to the tone of *Love* in this order of the Word, and here the prophet writes: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation . . . .Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. 12: 2, 6).

Now, look at the way those great writers developed this sequence. I say the writers, because while it is undoubtedly true that Isaiah said and wrote many wonderful things, you and I know today that the prophetic writers from 550 B.C. until perhaps 250 B.C. took these things and edited them, so as to bring them into accord with the "seed-plot" of the Bible, which is the first chapter of Genesis. That is what they did with these opening chapters of Isaiah. They edited them so that they present a lovely sequence of "Let there be light, let there be a firmament, let there be definiteness and identity, let there be Principle interpreting itself, let there be infinite individuality, let there be manhood, and let there be complete salvation and fulfilment." You and I are now coming to the point, thank God, where we can regard that as one process—one Word, one divine order—and we've got to come to the point when the Word of God just naturally unfolds to us and is real to us. As we understand its sevenfold tone, we shall begin to see the Word of God everywhere, in our textbooks, in the writings of thinkers, in everything.

So what do the writers illustrate in these first twelve chapters? They show us the working of the Word of God. They illustrate it first in its own aspect as the divine order of Mind, Spirit, and Soul—"Let there be light, let there be a firmament, let there be definiteness." Then they show how it reflects the Christ in the sequence of Soul, Principle, Life, as identity with God—"Let there be identity, let there be Principle, let there be Life and individuality." Then they show how it reflects Christianity as the operation of Life and Truth, in which the individuality of Life becomes collective as true manhood. Finally they show how it must reflect Science in the fulfilment of Life, Truth, and Love. In her textbook Mrs. Eddy defines "Salvation," in part, as "Life, Truth, and Love understood and demonstrated as supreme over all" (S. & H. 593: 20–21). And so when the writers climax the development of the Word order with their statement about salvation, they are illustrating that the pinnacle of all achievement is when thought attains to the realization of Life, Truth, and Love as the infinite Father, the infinite Son, and the infinite Mother, the one infinite Person. Could you imagine anything more wonderful, more beautiful, or more consonant, with more tone,

rhythm, melody, and harmony, than those twelve chapters? We have seen in them how Isaiah blends the seven tones of the synonymous terms for God, so that they now melt into one grand harmony as the Word of God.

Remember, in this whole story it is *Christian* Science which we are considering. The symbol of the Matrix which we know so well illustrates the operation of Christian Science; it illustrates the Word as applied to the flesh, the Christ as applied to the flesh, and Christianity as destroying sin, disease, and death. Only in its illustration of Science in the last column does it show how Christian Science melts into absolute Christian Science, which is concerned with absolute values. Moreover, the Matrix illustrates how every one of the four orders of the Word, the Christ, Christianity, and Science reflects every other. Just so Mrs. Eddy has laid out her chapter "Recapitulation" to illustrate the Word, the Christ, Christianity, and Science, each operating as the Word, the Christ, and Christianity. Christian Science is the Science of Christianity, and therefore true Christianity is Christian Science. When you see that Christianity is Science, at that point you have *Christian* Science, or Science applied to the flesh. That is what you see illustrated in the Matrix, and what the prophet is illustrating here. The subject we are considering is the infinite Science of the one infinite Being, and so the Word is also Science, the Christ is Science, and Christianity is Science. In mathematics there is no addition but the addition of mathematics, there is no subtraction but the subtraction of mathematics, and there is no multiplication or division but the multiplication and division of mathematics.

The Relationship of the Word and the Christ

Now let's consider the Christ. Isaiah gives the most wonderful picture of the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Now, what is the tone of the Christ in Christian Science? Well, suppose you were going to learn mathematics, you would begin by studying the numerals of mathematics, the numbers, and you would learn a little about addition, subtraction, multiplication, and division. That would be analogous to the Word in Christian Science. But the time would come when you would begin to understand mathematics, and mathematics would begin to use you. Mathematics would be coming to you, and you would be accepting and understanding its plan. That would be analogous to the Christ in Christian Science.

Now, Christian Science is what we are seeing illustrated in the

Book of Isaiah. He began with the Word, which came to the darkness and said "Let there be light." That light unfolded through a sevenfold order until it showed that "God is my salvation." "Life, Truth, and Love understood and demonstrated as supreme over all," is the only salvation. Through studying that illustration of the Word, therefore, we arrived in thought at the point of divine Principle, Life, Truth, and Love. The Word led us to some understanding of divine Principle, Life, Truth, and Love. But divine Principle, Life, Truth, and Love is something which is always operating, it is always interpreting itself irresistibly, it is the infinite forever going on. So divine Principle, Life, Truth, and Love then began to do something to us. Instead of our feeling our way up to divine Principle, Life, Truth, and Love through the Word, we began to realize that divine Principle, Life, Truth, and Love is always translating itself to us, it is always translating our thinking irresistibly into the nature of its own idea, so that we began to recognize ourselves as God's ideas. If we fully understand that Christ, then, when the call comes, "Who will go for us?" we shall say, "Here am I; send me."

The Christ Reflecting the Word: Principle, Life, Truth, Love

Let us refresh our thought, and run over the Christ order in its four aspects. Having worked our way up to divine Principle, Life, Truth, and Love, we are now going to see how divine Principle, Life, Truth, and Love translates itself. At that point divine Principle declares or manifests itself: it says "I am Life, I am Truth, I am Love," because that is the essential nature of Principle. It manifests itself as the Christ reflecting the Word, and so Principle says to itself, "I am Life, Truth, and Love"—that is, divine *manifestation.*

The Christ in its Own Aspect: Truth, Love, Soul, Spirit

Then, because Principle is Love, it must translate itself—Love is never happy unless it translates itself, it must translate itself, it must be lovely. So the Christ reflecting the Word—divine Principle, Life, Truth, and Love—now becomes the Christ in its own aspect—Truth, Love, Soul, and Spirit. Principle translates itself at the point of Truth, and it says, "I am the Son of God, I am Truth; as Love I am fulfilled; and as Soul I translate myself." What is that translation? It is the translation from the one infinite ideal down to the point of infinite ideas, which are given infinite order by Spirit. In that aspect, therefore, we see divine *translation.*

Could you have anything more lovely than that? Think of an illustration: you have an ideal even in human experience. Well, if you've got some children, you want to translate that ideal to your children. How do you do it? You say, "Tommy, you must be kind; you must try to keep yourself clean; you mustn't eat too much;" and so on. What are you really doing? You are translating your ideal through numberless ideas. In just the same way divine Principle, Life, Truth, and Love has one ideal of itself, because it is the infinite One, and that ideal is Life, Truth, and Love, it is the infinite Person of that Principle, the infinite divine family, the infinite fatherhood, the infinite sonship, and the infinite motherhood. Principle says, "Because I am Love, I am going to translate myself, and this translation is my Christ. As Truth, or the Son of God, I fulfil myself in divine Love, and through my nature as Soul I begin to translate my ideal from the point of ideal to the point of infinite idea"—just as you would to your child.

How does that translation operate in our experience? It operates with power to translate out of the human into the divine. Mrs. Eddy refers to that second translation when she says that "Metaphysics . . . .exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16). So not only do you have the translation from the divine ideal to the point of idea, but you also have the translation in which the mortal is translated out of itself before the coming of the divine and infinite. The "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind" are going on at the same time, and Isaiah shows you that picture in the most wonderful way. That is the tone of the Christ which it is so important for us to understand.

So divine Principle, Life, Truth, and Love—the Christ reflecting the Word—says, "I am Life, Truth, and Love, that is my manifestation of myself." The Christ in its own aspect—Truth, Love, Soul, and Spirit—then says, "At the point of Truth I fulfil myself in Love, I translate myself in Soul, and I reduce that translation to the point of Spirit, to the point of infinite divine order." Mrs. Eddy says, "Spirit diversifies, classifies, and individualizes all thoughts" (S. & H. 513: 17–18). Spirit gives diversification, classification, and individualization to every idea. So in the Christ in its own aspect you see the translation from the infinite divine ideal to the point of infinite individual and identified ideas.

The Christ Reflecting Christianity: Love, Soul, Spirit, Mind

Then we come to the Christ reflecting Christianity—Love, Soul, Spirit, and Mind. It begins at the point of Love, or fulfilment,

because Love is always to do with Christianity. (Remember that fundamentally, in divine Science, Life is the Word; Truth is the Christ; and Love is Christianity.) In this aspect the translation of the Christ continues. Principle translates itself from the fulfilment of Love, through Soul, through Spirit, which gives infinite order, and then every idea is made manifest at the point of Mind—every idea is empowered, it partakes of the nature of allness, of the nature of mentality. Each idea of Spirit is manifested as an individual idea in and of Mind, and is therefore made available on every *plane* of thought.

The Christ Reflecting Science: Mind*

Then this Christ translation brings you to the Christ reflecting Science, which is the climax of what Mrs. Eddy calls the "Scientific Translation of Immortal Mind." In this aspect there is only the *omniscience* of Mind, in which every idea is seen to be God's idea; it partakes of the infinite allness and oneness of Mind.

And so there we see how divine Principle, Life, Truth, and Love translates itself through Soul, Spirit, and Mind. Principle is always translating its own ideal, which is one and infinite, down to the point of an infinitude of ideas (including every idea you could conceive of), at the point of Mind, at the point of power, at the point of consciousness, and at the point of all that constitutes Mind. That is exactly what Isaiah illustrated, and he did this through seven "burdens" or "utterances" on the nations around—the burdens of Babylon, Moab, Damascus, Ethiopia, Egypt, the four burdens, and the burden of Tyre—and he used the various international situations involved to illustrate the operation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, in the most intelligent and enlightened way.

So that is how Isaiah illustrated the Christ, the "divine manifestation of God"—of divine Principle, Life, Truth, and Love—coming

**The Christ Reflecting Science*

At his Oxford Summer School 1949, which took place after the talks on Isaiah, Mr Doorly announced a change of tones of the Christ as Science. He said " . . . .the Christ as Science – omniscience – involves the operation of Soul, Spirit, and Mind . . . .Soul, Spirit, and Mind give a perfect sense of the analysis, uncovering, and annihilation of evil."

"Up to now, we have had Mind alone in the Christ as Science in the Matrix, but I believe that it should be changed to Soul, Spirit, and Mind." (Oxford Verbatim Report Vol. I, page 225).

Students will be able to see these tones in Isaiah.

"to the flesh to destroy incarnate error." Isaiah simply took these seven nations, Babylon, Moab, and so on, to symbolize the sum total of erroneous thought, and he showed how it could be dealt with.

INTERVAL

Remember, in the Word in Christian Science we are working in thought *up to* the divine. When we touch the divine, which is divine Principle, Life, Truth, and Love, then the aspect changes, and everything is *from* the divine. The minute we touch the hem of the Christ, our whole outlook becomes subjective. Divine Principle, Life, Truth, and Love begins to manifest and interpret itself.

I want to go over Isaiah's illustration of the Christ order, and in considering the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, let us ask ourselves, "What is the primary function of Principle now?" Before, in the Word sense, we saw that Principle operates as Life, Truth, and Love. But what is different about the operation of Principle now? Well, Principle is now not only operating for us, but it is also going to *translate* itself. Having touched the hem of the Christ we begin to see this translation in which divine Principle, Life, Truth, and Love, as Soul, Spirit, and Mind, translates its ideal to the point of idea, and at the same time translates matter out of matter and so leaves nothing but the divine idea. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The scientific translation of immortal Mind and the scientific translation of mortal mind go on simultaneously in this Christ order.

The Christ Order: Principle

Let us just run over the seven burdens to refresh our thought, and to give us a sense of the complete picture. The prophet begins with the burden of Babylon, in which *Principle* translates its own idea as extermination to Babylon, the symbol of materiality.

The prophet writes, "The burden of Babylon, which Isaiah the son of Amoz did see . . . .Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. 13: 1, 6)—Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. 13: 19). Babylon is just the

type of materiality, the one evil that would oppose itself to divine Principle.

The prophet continues, "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Isa. 14: 3). Then he says, "The whole earth is at rest, and is quiet: they break forth into singing. . . . .For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 7, 27). Inexorable Principle is manifesting and translating itself, and that is destruction to Babylon. So Isaiah begins to illustrate the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

The Christ Order: Life

Then we come to the burden of Moab, which illustrates that *Life* translates the pride of life, Moab, out of itself into dependence on God.

The prophet writes, "And in mercy shall the throne be established:"—remember the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy:"—"and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. . . . .But now the Lord hath spoken, saying, Within three years,"—a resurrected sense,—"as the years of an hireling,"—that symbolized a fixed and definite time,—"and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble" (Isa. 16: 5, 6, 14). Remember that the remnant is the use of the seven days of creation in the analysis, uncovering, and annihilation of error. The remnant is represented by the symbol "ten," the use of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," in the scientific translation of mortal mind, through the three degrees of the physical, the moral, and the spiritual. That is how the prophets illustrate the operation of Life, through the burden of Moab, and show you how to deal with that aspect of the problem.

So in this Christ sequence Principle begins to manifest itself as Principle, which annihilates Babylon. Then the pride of life, symbolized by Moab, is absolutely humbled before the fatherhood of God, before Principle manifesting itself as the one infinite Life, the one Father.

The Christ Order: Truth

Now we come to *Truth*, and we see that Truth destroys Damascus, the symbol of all that is not built on the rock, Christ.

The prophets wrote, "The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. . . . .At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. . . . .Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength,"—Christ, the rock,—"therefore shalt thou plant pleasant plants, and shalt set it with strange slips. . . . .And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17: 1, 7, 10, 14). Principle manifesting and translating itself says, "I am the infinite Truth; therefore all that is not based on the rock is doomed—it will be destroyed." But that destruction involves the positive fact that all that is based on the one infinite Life is eternal, and also the fact that all that is based on the rock, Christ, is forever safe.

The Christ Order: Love

So we come to the burden of Ethiopia, in which *Love* annihilates ignorance, Ethiopia, and brings all to fulfilment. Ethiopia symbolized ignorance, darkness, which is completely destroyed by Love. In this chapter, you remember, there are only seven verses, and they correspond perfectly to the seven tones.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:"—"shadowing" is intended to give the sense of the darkness of ignorance:—" . . . .a nation meted out and trodden down, whose land the rivers have spoiled!" (Isa. 18: 1, 2). What spoils our thought? The rivers of mortal thought. Remember, Mrs. Eddy defines "river" as "Channel of thought." She goes on to say, "When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error" (S. & H. 593: 14–17). The rivers of mortal thought spoil our "land" if we let them, and all is darkness. This is the opposite of divine Love.

"For so the Lord said unto me, I will take my rest,"—on the seventh day of creation God rested,—"and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest" (Isa. 18: 4). Can you imagine anything more comforting or more tender than "a cloud of dew in the heat of harvest" in those lands? "In that time shall the present be brought

unto the Lord of hosts of a people scattered and peeled . . . .to the place of the name of the Lord of hosts, the mount Zion" (Isa. 18: 7). Love will annihilate all that is unlike Love, and it will force even the darkness of Ethiopia to bring a "present" unto the Lord of hosts.

Look at that wonderful sense of translation: even Ethiopia, completely shadowed and devastated by its own rivers of mortal thought, would be translated to the point where it would bring a "present" to the Lord. Isaiah is giving that wonderful sense of the divine ideal translating itself as its own idea, and also of mortal mind being translated out of itself through analysis, uncovering, and annihilation.

The Christ Order: Soul

So we come to the burden of Egypt, in which *Soul* translates the misrule and idolatry of Egypt into safety and identity with God. Here Isaiah gives the most lovely sense of translation.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. . . . .The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit"—when error has been brought to the surface and Soul is destroying the tares and identifying the idea. "In that day shall there be an altar to the Lord in the midst of the land of Egypt,"—"in the midst" means based on Principle,—"and a pillar at the border thereof to the Lord" (Isa. 19: 1, 14, 19). There will be an altar, typifying Love, and there will be a pillar, typifying Truth. Love impels the translation; Truth is what is translated; and Soul actually performs the translation. So Isaiah gives that combination of Love, Truth, Soul.

Then he goes on, "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 24, 25). Everything is going to be identified through this translation, and the hideousness of Egypt is going to be translated out of itself into "an altar to the Lord" in the midst, and a "pillar" at the border.

The Christ Order: Spirit

So we come to the four burdens, illustrating *Spirit*, which always gives order to everything. Here the prophets give the sense of ordered

translation diversifying, classifying, and individualizing all ideas and so destroying disorder. The four burdens typify disorder, the false so-called calculus of materiality.

Isaiah says, "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. . . . .Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth:"—a false sense of birth:—"I was bowed down at the hearing of it; I was dismayed at the seeing of it. . . . .O my threshing, and the corn of my floor:"—he says, in effect, "O my vision":—"that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you" (Isa. 21: 2, 3, 10).

Remember, we are still considering Spirit, which gives divine order, because it unfolds the calculus. "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah"—a wonderful sense of the divine order appearing. Now, this is the important part: "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Isa. 22: 20–22). Look at the illustration of divine order in that passage. Until we understand Spirit we have no sense of the substance of an idea, we have no sense of the reality of an idea, we have no sense of the firmament which separates. It would be impossible to make this statement about something which is disordered: "he shall open, and none shall shut; and he shall shut, and none shall open." The minute a thing is ordered, it is irresistible. Nothing can break down ordered thought—nothing can withstand the order of mathematics, of music, of engineering, or of architecture.

So in that whole tone of Spirit the prophet takes the four burdens and he translates them into divine order. He gives the irresistible sense of that order when he says, "that which I have heard of the Lord of hosts . . . .have I declared unto you." Then he foretells the appearing of that order when he says, "I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah." Finally he says, "And the key of the house of David will I lay upon his shoulder . . . ." Mrs. Eddy refers to this "Key of David" on the page preceding her "Key to the Scriptures". What is her "Key to the Scriptures"? It is the order of Genesis and the order of Revelation. Nothing can be a "key" if it is not ordered. So the prophets have taken the four burdens, symbols of a so-called calculus of unreality, and have shown us that the order of Spirit,

which in the Christ diversifies, classifies, and individualizes all ideas, will enable us to "open, and none shall shut; and . . . .shut, and none shall open."

When are we going to gain the power of spiritual sense? When we really see divine order. When, because of the firmament in our thought, we see the irresistible nature of divine order, the infinite irresistible calculus of reality, then our treatments are going to operate dynamically. But without this sense of order they are useless. There has been a widespread belief that there is no order or system in Christian Science. It is imperative that we should establish this sense of the infinite order of infinite Spirit. Remember, it is infinite order, it isn't just our waking sense of the days of creation. Mrs. Eddy says, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them" (S. & H. 513: 17–19). If we can establish that order in our thinking and in the thinking of mankind, we shall deliver humanity from the mysticism, the chaos, and the mythology of ordinary religion. You can't reach any basic conclusion without order because order enables you to have a "firmament." When you know the order of mathematics or the order of music you can separate—you can discard that which is disordered, and you can accept that which is according to the order of the subject—but never before. That which is going to put the strength of Spirit and the fruit of Spirit into our treatments, is the true sense of order. It will give us that sense of Spirit of which Mrs. Eddy writes when she says, "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).

The Christ Order: Mind

Lastly we come to the burden of Tyre, in which *Mind* makes all manifest as its own divine idea, and destroys incarnate error. When the divine idea is manifested as Mind, there is this wonderful sense of the destruction of incarnate error, symbolized here by Tyre. Tyre was the great mercantile city.

"The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in. . . . .The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. . . . .And it shall come to pass after the end of seventy years,"—the application of the "seven" to the human,—"that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms

of the world upon the face of the earth." Isaiah was completely exposing incarnate error. "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23: 1, 9, 17, 18). When this Christ translation comes to that which Tyre symbolizes—the lust of the flesh, the belief of minds many, in fact the whole belief of life, substance, and intelligence in matter—it translates that whole belief out of itself, thereby making everything glorify God.

So Isaiah illustrates the Christ sequence perfectly in these seven burdens. Through Babylon, Moab, Damascus, Ethiopia, Egypt, the four burdens, and Tyre, he shows the working of divine Principle, translating itself as the one Life; as the one Truth, one Son of God, the rock; as the one Love, the divine completeness and holiness; as Soul, the one identity translating all things; as Spirit, diversifying, classifying, individualizing; and as Mind making everything manifest at the point of Mind, omniscience. So Isaiah illustrates the Christ sequence also in its fourfold aspect: manifestation (the Word), then translation (the Christ), then that translation making ideas available on every plane of thought (Christianity), and then showing that they are always to be found in the omniscience of infinite Mind (Science).

The Overall Tone of Christianity

So now we come to Christianity. The prophet begins to illustrate the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love. What is the significance of that sequence? In the Word sense we saw the development of thought up to the point of Principle, Life, Truth, and Love. Then, in the Christ sequence, we saw that Principle manifests and translates itself down to the point of Mind, thereby bringing about the destruction of error. So let us now consider the Christianity order, and see how to use Principle at that point of Mind, at that point of omniscience, of power, of the healing power of Mind, of the medicine of Mind.

In Christianity Principle says, "I forever demonstrate myself. I demonstrate myself as Mind, as all ideas. As Soul I identify every one of those ideas with me. As Spirit I give birth to those ideas, I reflect every one of those ideas; there is only one reflection, and therefore every one of those ideas reflects every other idea; and that one perfect reflection is the reflection of Life, Truth, and Love." There you have the overall tone of Principle, Mind, Soul, Spirit, Life, Truth, and Love.

Mind, Spirit, and Soul lead your thought up to divine Principle, Life, Truth, and Love. Soul, Spirit, and Mind translate the nature of divine Principle, Life, Truth, and Love. Christianity shows you how to demonstrate divine Principle, Life, Truth, and Love, through Mind, Soul, and Spirit. In Christianity you begin to demonstrate the nature of Principle, which says, "I am Principle. As Mind I demonstrate myself, from everlasting to everlasting, as all ideas. As Soul I identify every one of those ideas with myself. As Spirit I reflect every one of those ideas in one infinite reflection." So there we begin to see the one *reflection* of Principle.

There is one point about this Christianity sequence which is very wonderful. You remember that Herod wanted to slaughter the Christ-idea because he thought that otherwise he would lose his throne. He ordered the slaughter of all male children from two years old and under. Of course, that was a symbol. In the Word sense Mind brings the light, and Spirit gives development to it, but at that point of the second day it is not yet safe, for it is "two years old and under," and it can be destroyed because it has not reached the point where Soul identifies it with Principle. But in Christianity the wonderful thing is that when Principle demonstrates itself as Mind, as all ideas, immediately it says, "As Soul I identify every idea with myself," and then when the ideas are born in Spirit they can't be touched, because they are already identified.

So if you begin to understand a little about the light, and you gain a little of the development and order and even a little of the fruit of Spirit, and then you just touch the definiteness of Soul but fail to go further and gain the identity of Soul, then your vision isn't safe, there will be no demonstration. No vision is ever safe until it is identified with Principle. When you understand the Christianity order, however, you not only learn how to demonstrate Principle, but you also begin to learn how to identify all activity with Principle before it is born, then it can't be touched, because it is forever identified with Principle through Soul.

Before the time of Jesus it seemed that the Christ-idea could be crucified, but Jesus demonstrated that the Christ-idea can never be crucified. He showed, in Christianity, that it is bound to develop and develop, nothing can ever stop it because it is identified with God. Christianity shows that God and His Christ are one, are inseparable. You can't crucify God, therefore you can't crucify the Christ-idea. Christianity shows that Principle forever says, "I reflect, or demonstrate, myself as Mind, as all ideas. As Soul I identify all

ideas with myself, and as Spirit I reflect every one of those ideas of Soul."

Christianity Reflecting the Christ: Spirit, Life, Truth

Then we come to the Christ sense of Christianity, which is illustrated by the Scriptural record of Jesus, who demonstrated Life, or fatherhood, in and of Spirit, and Truth, or sonship, in and of Spirit. He demonstrated the *reality* of Life and of Truth.

So you begin to understand Christianity as it reflects the Word. You see that Principle forever reflects and demonstrates itself as Mind, as all ideas; that, in Soul, those ideas are all identified with Principle ("identified" means "having the same nature," therefore they can't ever be regarded as separated from Principle); and that Spirit reflects all those ideas, it gives order to them, diversifies, classifies, and individualizes them. So, in that aspect of Christianity reflecting the Word you have the sense of true reflection. Then, as you begin to understand God's ideas, you appreciate reality, and you begin to touch the hem of Jesus' demonstration. You begin to think "Well, what is reality? It is the reflection of one infinite Person; it is one Father and one Son in and of Spirit."

Christianity in its Own Aspect: Mind, Soul, Spirit, Life, Truth, Love

Then you come to Christianity in its own aspect, and you see that throughout all *space*, from everlasting to everlasting, all Principle's ideas (Mind), identified (Soul), and reflected (Spirit), are forever operating as Life, as Truth, and as Love, which is the one reflection, the one infinite Person of God.

Christianity Reflecting Science: Life, Truth, Love

Finally, you come to Christianity reflecting Science, which is the *omnipresence* of Life, Truth, and Love. It shows you that there is nothing going on but God's one reflection of Himself. As divine Principle reflects on itself it says, "I am Life, I am Truth, I am Love." That is the one scientific expression of Principle, the one omnipresence, the one scientific reflection in which God is reflecting on Himself.

When you begin to understand the Christianity order, therefore,

you see that Principle forever reflects, or demonstrates, itself as infinite ideas (Mind); that they are all identified with Principle (Soul); and that they are forever reflected, they reflect God and reflect each other (Spirit). So your thought is led to the point of Jesus' demonstration, and you see that there is one Father and one Son reflected in and of Spirit. Then your thought comes to real Christianity which gives the sense of the compound idea man. You see that from everlasting to everlasting all God's ideas are identified, that they are gathered into one reflection, one order, and that that one reflection is Life, and Truth, and Love. At that point you begin to gain a sense of the compound idea man. That man is Truth, and he is fathered in Life and mothered in Love. Then that leads your thought to the point where you can say to yourself, in Science, "There is nothing going on from everlasting to everlasting but the one Life, the one Truth, and the one Love, which forever reflects and demonstrates itself."

Ascending Viewpoints

Now, what I want us to do is to become accustomed to regarding these things from the point of view of the Word, the Christ, Christianity, and Science. We have taken the tones of the days of creation and the seven synonymous terms for some time, but as we go on with the Book of Isaiah, which is so marvellous, I want us to begin to identify the Word, the Christ, Christianity, and Science, not as the operation of seven individual tones, but as individual and definite orders. We shall have to do that more and more as we go on. When we begin to consider the New Testament we shall be forced into it. So from now on I want to see if we can't bring out the sense of the Word, the Christ, Christianity, and Science. We shan't give up considering the numerals of infinity and the synonymous terms for God, but we must let them melt into the sense of the Word, the Christ, Christianity, and Science. Then, as our thought rises, some day we shall think about the Christ and Science, and then about the infinite One, because "as we rise the symbols disappear," but we don't lose them, they merely become subjective to thought and so melt into the grandeur of the picture. To give you an illustration of that: I don't know much about art, but when an artist is painting a picture I understand that he has to pay a great deal of attention, as he goes along, to the detail. When the picture is finished it is one picture, but the details have not disappeared, they have merely melted into a higher sense, which is the one picture. Just so, as we are finding our lives "hid with Christ in God" we have to pay a great

deal of attention to details. But all these details, which we love so much and strive so earnestly to gain, will melt into the One. So we shan't lose any of them. The one system will remain absolutely perfect.

Scientific Christianity

I would like to read you one or two things which Mrs. Eddy says about Christianity. Firstly, she says this: "The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S. & H. 466: 26–31). Secondly, she says: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me'" (Mess. '02 6: 15–20). Mrs. Eddy gives the most wonderful sense of Christianity, the Christ, and the Word there. She is speaking of Christianity, and so the order is from Christianity: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated,"—Christianity obliterates entirely the false concept of man and his relationship to God,—"lets in the divine sense of being,"—which is the Christ, the *divine* sense of being,—"fulfils the law in righteousness,"—which is the fulfilment of the Word,—"and consummates the First Commandment, 'Thou shalt have no other gods before me.'"

You remember also that Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare" (S. & H. 568: 5–7). Now, that chapter is laid out according to the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love. So just as in the Word sense we saw not only the breaking of the light but also the clearing away of the darkness; and in the Christ sense we saw not only the translation of the divine ideal to the point of idea, but also the destroying of incarnate error; now, in Christianity, we also see both sides of the picture, we see Principle reflecting and demonstrating itself, and at the same time we see that that brings about the obliteration of sin, disease, and death. It is that sense of things which Isaiah has illustrated.

Remember that the story of Isaiah is to do with *Christian* Science, which is not only the operation of spiritual fact but also its application to the human problem. Christian Science is Science as applied to the flesh. In the first twelve chapters of Isaiah we saw the sense of

the breaking of the light, and of how the light cleared away that which was darkness. Then, in chapters 13–23, we had the seven burdens showing the Christ translation and how it destroys incarnate error. Now we come to Christianity, and we shall notice at once that the whole tone changes. The sense of the burdens of Babylon, Moab, and so on, is gone, and Isaiah begins to deal solely with measures of mortal and immortal thought.

The Allness of Mind Demonstrates the Nothingness of Matter: Principle as Mind

Isaiah begins with the whole tone of *Principle*, which he gives in seven tones: Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. The overtone is that Principle demonstrates its own perfection and destroys all imperfection.

The first tone illustrates that *Principle as Mind* demonstrates the allness of Mind and the nothingness of matter.

Isaiah writes, "Behold, the Lord maketh the earth empty,"—nothingness, the opposite of the allness of Mind,—"and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him"—everyone is concerned because Mind is All. "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (Isa. 24: 1–3). Principle as Mind demonstrates the allness of Mind and the nothingness of matter. Principle's demonstration of itself begins with Mind, it says, "I am All," and that demonstrates the nothingness of matter, of mortal sense.

Mrs. Eddy makes the same statement when she writes, "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, 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: 13–19). An exactly correlative statement.

Spirit Blessed; Matter Cursed: Principle as Spirit

Then Isaiah takes you to the tone of *Principle as Spirit*, which demonstrates the order and blessing of Spirit, and exposes the

disorder and cursing of matter. Every one of the synonymous terms for God must express every other.

This is what he writes, "The earth mourneth and fadeth away,"—remember the second Beatitude: "Blessed are they that mourn: for they shall be comforted,"—"the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant"—there Isaiah is illustrating the opposite of the order of Spirit. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. 24: 4–6). On the other hand Mrs. Eddy says that "Spirit duly feeds and clothes every object." And "Spirit names and blesses all." Isaiah shows that the fact of Principle demonstrating the order and blessing of Spirit, involves demonstrating the disorder and cursing of matter.

Mrs. Eddy writes the same thing in different terminology when she says: "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear" (S. & H. 263: 32–3). A perfect sense of Principle as Spirit.

The Full Significance of Reflection

I would like to impress on your thought the real significance of the term "reflection" in Christianity. There is now no question whatever that we know something definite about the Science and system of the Bible and of Mrs. Eddy's revelation. It is also true that there is the longing for it, the thirsting for it, the hungering for it in every thinking man and woman today. Mrs. Eddy's statement is more than true: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (S. & H. 570: 14–18).

It is no use any of us thinking that "Mr. Jones" or "Mr. Smith" is going to give the Science of the Christ to the world. It can't be done by people who are happy to leave it to others. It can't be done until we all begin to see our individual responsibility to understand it, to use it, and to give it to our fellow man. Paul said that he was under bonds to preach Christ. Don't let conservatism, or a sense of religion which says that you mustn't talk about these things, hold you back. This is the Science of Christianity, it is not religion. The time has come when we must individually accept the responsibility

not only of gaining an understanding of Science for ourselves, but also of reflecting what we understand for our fellow man. There is no reflection in merely getting, we have got to give.

But remember, individuality is essential. All central organization is finished because it is death to inspiration. Inspiration goes with Life and is therefore a thing of individuality. Without individuality there is no progression and there is no inspiration. Therefore this demand for reflection applies to every one of us; it doesn't matter how young we are, how old we are, what we look like, how much money we have, none of those things matter at all. What matters is, do we understand this idea? Do we see that nothing can stop it? Do we *reflect* it? Because if we don't reflect it, then we aren't in the Christianity order. The overtone of Christianity is reflection. In the Word, the overtone is Mind, "Let there be light," it is the seeking process. In the Christ the overtone is Soul, it is translation, or finding. In Christianity the overtone is Spirit, or reflection. When the time comes that you begin to understand something about Christianity, and you see that Principle is demanding that every idea reflects and demonstrates Principle, then you will see that you've got to reflect, you've got to demonstrate. I am perfectly certain that we have now come to the point when each one of us must accept this responsibility.

Somebody recently said something to me about the necessity of studying the textbooks. Well, I have always studied my books a great deal, but you know I don't only read them, I also spend a great deal of time thinking. I sit for hours and think with God, I reason things out; and the time comes in everyone's experience when he does that, because that is reflection. When we reason Science out and see what it really means, then everything in us longs to give it to the other fellow, and when that longing comes it will be fulfilled. So don't let conservatism, or the cheap modesty that says "I can't," deter us. Who is that "I"? There is only one "I" because we are the sons of God. "Beloved, now are we the sons of God." We never were anything but God's ideas. Principle is always saying to us, "You are my idea; go out and reflect me." That is Christianity. So we've got to do it. There is no human headquarters; each one of us is headquarters for our own demonstration, because there is only one real headquarters—Principle. So if we go on trying to get, without attempting to give, we shall stall. Begin to think seriously about reflecting. We must take this idea to our fellow man; we shall never have the sense of health and well-being which Christianity brings, the sense of universal salvation, of the compound idea man, until we *all* begin to reflect. So let's reflect.

TALK No. 68

(24th May, 1949)

ISAIAH—VIII

Chapters 24: 1—28: 13

The Christ Impels Us to Give

I have a very strong feeling that our whole sense of Science is undergoing a big change. We have followed the story of the Scriptures, seeing its spiritual significance, until we have now come to the point where the development of the Christ-idea is very marked. Earlier, when we were considering the Word, we were seeking, we were getting, but now that we have come to the Christ, which involves translation, we are seeing the necessity of giving.

You remember, we used to speak of "seeking," "finding," and "using," for the Word, the Christ, and Christianity, but I believe that our sense of those three processes is now more nearly "getting," "giving," and "proving." The Word is the getting process, the Christ is the giving process, and Christianity is the proving process. If you can't give, then you don't understand the Christ. If metaphysically you are only trying to get, then you haven't yet touched the Christ. But the minute you do touch the Christ, which is divine Principle, Life, Truth, and Love translating itself down to the point of idea, you will understand how to translate, and so you will be forced to give. At the present time we are faced with the problem of giving Science to mankind in a way in which mankind can understand it. It is not really a problem, it is just that we all have to demonstrate the Christ. First, we had to build a firm foundation of understanding, and I think we have done it, and we now know something about our subject. The next step is to translate it to the other fellow. Now, that translation is infinite—we've got to translate the message to every state and level of thought. We mustn't be happy just to translate it to a few people gathered around us. Remember, the Christ comes to every form of human belief, even to the flesh. We must watch and pray and seek until we see how to translate divinely, because unless we have enough of the Christ to translate it to every state of thought, we shan't get the message of Science over. I feel very strongly that the time has come in the experience of every one of us when we've

got to give a great deal of thought to considering how we can translate our vision. Some of us find it easy to talk, some of us to write, and some of us to prove it, but now we must translate the Christ in every way, in everything we do. If we understand the Christ we shall be like Paul, who said that he was under bonds to preach Christ. We are all under bonds to preach Christ because the minute we understand the Christ that infinite impulsion of divine translation starts and we just must give. Then, as we give, we shall enter the realm of Christianity, which is proving. The whole process of Christianity is demonstration, it is proving, which is really just pure reflection.

Suppose that you are trying to get. What do you want to get for? Well, you want to be a better human being, you want to be a little healthier, you want to be a little happier, you want to understand spiritual reality. That is all right as far as it goes, but the time comes when, in proportion as you gain, you must give, because your thought says, "I *must* translate this wonderful idea to the other fellow." That happens when you have touched the hem of the Christ, because the Christ is always translating itself, it is the giving process. The getting process of the Word must melt into the giving process, the Christ, and then that must develop into the proving process or Christianity. So I feel that we have come to the point where we have to give. We have been three or four years seeking, we have been searching and searching in the Scriptures and in "Science and Health," and we have built a firm foundation, a foundation which nothing can undermine. Our understanding of spiritual reality is logical, it is intelligent, it is systematic, it is inspired; nothing can touch it because it is based on Principle. But the time has now come for all of us, and we must recognize it, when we've got to face the fact that we must be able to translate the divine ideal to every state and stage of consciousness, and the Christ impels us to face this.

Remember, there is no central organization to tell each one of us how to do things. Every one of us must come to the point where we feel that the only real church is the "structure of Truth and Love" (S. & H. 583: 12) in which all men are "lively stones," because every man is God's idea. We must take off our mental swaddling clothes, such as "I can't do it. How am I going to do it?" What is the "I"? There is only one "I"—the Son of God—and that "I" can and *does* do it constantly.

With this change in our outlook from the Word to the Christ, which the Bible has impelled, we shall have an even kindlier outlook towards those who criticize us, condemn us, scorn us, or despise us because they don't understand what we are doing. I used to feel about such people, "Oh what do they matter anyway? Let them go

their own way;" but with the coming of this sense of the Christ I now feel, "Oh, if only we could give it to them." Now, that has happened because of the Christ, and we must have that sense. It really doesn't matter what mortal mind says about us, that is as nothing. There is only one thing that matters, and that is, What are we thinking about divine Principle, God?

So you can see that this development of the Christ-idea, which has been forced upon our thought by our study of the story of the Bible, and which breaks in a much fuller measure in Isaiah, is going to do something to us and to the whole development of what we are doing. It is going to change our whole outlook from getting to giving. We should not lose any opportunity. There are so many ways of giving, and I think one of the most important ways is writing. I think the best way to reach the world's thought today is through writing. Which of us knows how God will use us if we will let Him? We none of us know. Many of the world's greatest writers are people who didn't know they could write until they tried, when suddenly they discovered that they could. We never know how divine Love will use us. What we must do is to feel the touch of the Christ that is coming to us, bathe our thought in it, get that longing to give what we have, and then as we give it that will lead us to Christianity, and we shall prove it. In that way we shall have getting, giving, and proving.

The Divine Orders of the Word, the Christ, and Christianity

Let's consider the overtones of the Word, the Christ, and Christianity a little more closely. The Word gives a great sense of Mind, or "Let there be light;" the Christ gives a great sense of Soul, or translation; and Christianity gives a great sense of Spirit, or reflection. You remember that Mrs. Eddy says, "The Science of Christianity comes with fan in hand to separate the chaff from the wheat"—there is the operation of separation, the tone of Spirit. "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S. & H. 466: 26–31). Isn't that what we are all longing to see? Every one of us is longing to demonstrate the Christ-idea in Christianity, but first we must understand the Christ-idea. Now, the Christ-idea is always translating itself, so unless we are at the point where we are selfless enough to let God use us in this divine process of translation, we don't really understand the Christ.

This ordered study of the Bible is leading you and me, just as it led Mrs. Eddy, to the discovery of the divine system of the Word, the Christ, Christianity, and Science. It impelled Mrs. Eddy to give

Truth to mankind—she couldn't help it, she was under bonds to give Truth to mankind—and if you and I are in earnest it will do the same thing to us. Moreover, this idea has the seed within itself, therefore it will not only impel us to give, but it will also provide the ways and the means by which we can give. We shall be impelled to go out into the highways and byways of human thought and compel all men to come in. It is so clear what is happening. The time has come when the getting process must become the giving process, it must become translation. We must touch the hem of the Christ so that divine Principle, Life, Truth, and Love can manifest itself through us in the translation of the Christ-idea. Then we shall arrive at scientific Christianity, of which Mrs. Eddy speaks when she says, "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually." That is what every one of us is longing for, but it is an ordered process which comes through the development of our thought through the Word and the Christ to Christianity. And so we are being irresistibly driven forward, as Mrs. Eddy was, because of our developing sense of the divine order.

Now, we know something about the Word in Christian Science, we have just been bathing our thought in it and we feel it, we touch it, and we can use it. So we have come to the point where we must know more about the Christ in Christian Science, that infinite translation in which divine Principle, Life, Truth, and Love is forever translating itself through Soul, diversifying, classifying, and individualizing itself as Spirit, in other words putting itself into the language of Spirit, the infinite order of Spirit, and so finally manifesting itself at the point of Mind. That point of Mind is not merely idea but it is all that idea means, it is power, healing power, it is the medicine of Mind, the omnipotence of Mind, the ability of Mind to create, and so on. When we understand that translation of divine Principle, Life, Truth, and Love down to the point of idea, power, intelligence, wisdom, law, then we can begin to use the scientific translation of mortal mind—the analysis, uncovering, and annihilation of evil. Finally, when we can do that, we shall be able to demonstrate Christianity, which not only uncovers and destroys error, but also wipes out the false sense of manhood by establishing the right idea of manhood. In Christianity the Christ is demonstrated as the compound idea man, thereby wiping out the false sense of manhood, and "making mankind better physically, morally, and spiritually."

We are seeing this ordered development of the Word, the Christ and Christianity in the Book of Isaiah. The first twelve chapters follow the order of the Word—Mind, Spirit, Soul, Principle, Life,

Truth, and Love. We have also considered the order of the Christ in chapters 13–23 symbolized by the seven burdens. Now we are going to consider Christianity, and the way in which the writers of Isaiah develop this story is marvellous, the tones of it are just wonderful.

The Christianity Sequence

Let us just consider the significance of the Christianity sequence again: Principle, Mind, Soul, Spirit, Life, Truth, and Love. The Christ has translated the divine ideal through Principle, Life, Truth, Love, Soul, and Spirit, to the point of Mind, or idea, so that we can always find it at that point. In the Christ you have found Principle, the Christ has translated Principle to the point of Mind, and Christianity begins when you use Principle at that point. In Christianity, Principle says, "I demonstrate myself, I reflect myself, as Mind, as all ideas. As Soul I identify every one of those ideas with me, with my power, with my being. As Spirit I diversify, classify, and individualize every one of those ideas, and so I bring them all into one reflection, and that one reflection is Life, and Truth, and Love." So whereas the Christ sequence takes the one infinite ideal and translates it into infinite individual ideas, the Christianity sequence takes those infinite ideas and gathers them back into one reflection of Life, Truth, and Love. Principle says, "As Mind all ideas are my ideas. As Soul I identify all ideas with myself. As Spirit I reflect them in one reflection, and that one reflection is Life, and Truth, and Love." Whilst the Christ translates the one ideal as infinite ideas, Christianity gathers all those ideas again into one reflection as Life, as Truth, and as Love. That is the process of reflection, or demonstration.

The Word, therefore, has the overtone of Mind, creation. The Christ has the overtone of Soul, translation. And Christianity has the overtone of Spirit, reflection.

You know, we are all longing to expand our thinking from the days of creation, the numerals of infinity, and the synonymous terms for God, and to begin to think in terms of the Word, the Christ, Christianity, and Science. But remember, that doesn't mean that we give up the days of creation, the numerals of consciousness, or the synonymous terms, but it means that we shall be looking at them from a higher aspect, from the more substantial and subjective point of view of the Word, the Christ, Christianity, and Science.

The Demonstration of the Allness of Mind: Principle as Mind

The writers begin this whole sense of Christianity here in Isaiah with the tone of *Principle*. The overtone is that Principle demonstrates its own perfection, and at the same time destroys all imperfection. They give the whole tone of Principle in seven tones, beginning with the tone of *Principle as Mind*, which demonstrates the allness of Mind and the nothingness of matter.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him"—no one is left out. Everything unlike Mind will be overturned by Principle. Principle declaring "All ideas are my ideas, there are no other ideas," overturns all the beliefs of mortality. "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (Isa. 24: 1–3). Because Principle is Mind, all ideas are the ideas of Principle, and everything else is overthrown.

Remember, in the whole tone of Principle you are seeing demonstration: demonstration as Mind, demonstration as Spirit, demonstration as Soul, demonstration as Principle, demonstration as Life, demonstration as Truth, demonstration as Love, and we shall see that unfoldment perfectly. Principle as Mind demonstrates the allness of Mind and the nothingness of matter.

Mrs. Eddy writes the same thing as the prophet has said there when she says: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, 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: 13–19). Christianity carries "the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death." So the prophetic writers explain, in the terminology and idiom of their day, that everything which is not according to Principle will be overturned by the understanding of Principle as Mind.

So we begin to understand the nature of Principle as Mind, and we begin to see that divine Principle is forever demonstrating itself as everything there is, we begin to see the allness of demonstration. When we come to Principle as Spirit we shall see the strength of demonstration, and when we come to Principle as Soul we shall see the identity of demonstration, but we begin in Principle as Mind by

seeing the allness of demonstration. Now, think of the sense of confidence and power which that brings. It is not that *we* have to demonstrate Principle as all, but that Principle is forever demonstrating itself as every idea there is: as you, as me, as everyone. Remember, we are watching demonstration now, not translation. The translation was the finding, it was the giving, but now we have come to Christianity, the using or proving of Principle, before which sin, disease, and death disappear, matter is seen as just nothing, and a sense of true manhood, of the compound idea man, is established.

The Demonstration of Order and Blessing: Principle as Spirit

So the writers go on to the tone of *Principle as Spirit*, which demonstrates the order and blessing of Spirit, and exposes the disorder and cursing of matter. You remember that Spirit always has order and blessing. Spirit blesses and gives order. When you understand Principle as Spirit, therefore, you begin to see the eternal demonstration of order and blessing forever going on, and you see the disorder and cursing of matter being exposed and destroyed.

The prophets write: "The earth mourneth and fadeth away,"—the second Beatitude is "Blessed are they that mourn: for they shall be comforted," it is the tone of Spirit,—"the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled"—impurity, the opposite of the purity of Spirit—"under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant"—the complete opposite of order. "Therefore hath the curse devoured the earth,"—order brings blessing, disorder brings cursing,—"and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. 24: 4–6).

Mrs. Eddy states exactly the same thing when she writes: "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear" (S. & H. 263: 32–3).

You never know Principle until you know Principle as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. You don't really understand any of the synonymous terms for God until you know each of them in its sevenfold aspect. So the prophets begin by showing that Principle is forever demonstrating itself as Mind—as all power, all intelligence, all wisdom, all law, all action—and that that demonstration will overturn the nothingness of mortal belief. Then they go to Principle as Spirit and they show you that

the order of Spirit, the blessing of Spirit, the purity of Spirit, the substance of Spirit, and so forth, simply expose and annihilate the disorder and the curse of matter. Material existence is nothing but disorder and cursing.

You know, if you really understand these tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, they naturally begin to blend in your thought, and then you begin to lay hold consciously and intelligently on the divine orders of the Word, the Christ, Christianity, and Science. You see that Principle in the Word means one thing, and Principle in the Christ has quite a different meaning, but it is the same Principle. For instance, I told you that in Christian Science, Mind, the creative sense, is the overtone in the Word; Soul, translation, is the overtone in the Christ; and Spirit, reflection, is the overtone in Christianity. But when you come to the point at which Christian Science and absolute Christian Science coincide, you have a different picture. At that point you have the candlestick order of Science, which appears in the Matrix. There, in the Word, you have Soul not as translation but as identity, identifying the numerals of infinity. Spirit appears in the Christ not as reflection, but as a calculus of ideas. Then, in Christianity, you have Mind, not as a creative sense, but as metaphysics.

So bear in mind all the time that we must know Principle not only as Mind, but also as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. You will notice that I give you the overtone that pervades the illustration of the particular synonymous term we are considering before we go on to consider the individual tones. The overtone of Principle, you remember, is in this instance, that Principle demonstrates its own perfection, and destroys all imperfection. Principle says, "All ideas are my ideas, all ideas are identified with me, and all ideas are reflected in one reflection, which is Life, Truth, and Love." That is an epitome of the operation of Principle in Christianity, and you will see that sense right through this whole tone of Principle. Then, when you begin to dissect it, you discern Principle as Mind, in which Principle says, "I demonstrate myself as all, all idea, all power, all intelligence;" and before that the nothingness of matter must be overturned. Then Principle as Spirit says, "I establish order and blessing;" and before that the disorder and cursing of matter disappears.

The Demonstration of the Joy of Soul: Principle as Soul

And so we come to the third tone, *Principle as Soul*, which demonstrates the joy of Soul and the bitterness of sense.

The prophets write: "The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." You can tell right away that the tone has changed to Soul. "They shall not drink wine with a song; strong drink shall be bitter to them that drink it"—bitterness is the opposite of the sweetness and joy of Soul. "The city of confusion is broken down: every house"—every state of thought—"is shut up, that no man may come in. There is a crying for wine"—for inspiration—"in the streets; all joy is darkened, the mirth of the land is gone. In the city"—the counterfeit of the "city foursquare"—"is left desolation, and the gate is smitten with destruction" (Isa. 24: 7–12)—there is no thought coming in nor going out. These records are all to do with thought. You see there a perfect picture of how Principle as Soul demonstrates the joy of spiritual sense, of Soul, and the bitterness of material sense.

Mrs. Eddy says: "Sensual treasures are laid up 'where moth and rust doth corrupt.' Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures" (S. & H. 241: 5–9). She also writes: "The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul" (S. & H. 240: 29–32).

So the writers there give the tone of Principle demonstrating itself as Soul. Principle is that which demonstrates itself; and it demonstrates itself as the joy of Soul, the salvation of Soul, the sanctity of Soul, the balance of Soul, thereby uncovering joylessness, desolation, lack of spiritual sense, and so on. If you examine the text closely you will find all those things symbolized by such phrases as "the city of confusion," and "every house is shut up." The writers were symbolizing thought all the time. To them the city was a state of consciousness; a man's house was his thinking, and the gates were that by which thought went in and out. They were using symbols in that way all the time.

All Human Systems Overturned: Principle as Principle

Then we come to the tone of *Principle as Principle*, which demonstrates one divine system, and proves that material systems have no power, no stability, because they have no foundation. Now remember, Mrs. Eddy says that "Christianity comes with fan in hand to separate the chaff from the wheat . . . ." (S. & H. 466: 27) and she also says: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils

the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me'" (Mess.'02 6: 15). Christianity just desolates and obliterates the mortal concept. Surely therefore, as you begin to understand Principle as Mind in Christianity, it will overturn the false material sense of the universe, which is just nothingness. Don't we all want that to happen? Surely, as you understand Principle as Spirit you want to see your sense of order and blessing reverse the disorder and cursing of matter. As you understand Principle as Soul, you want to see the joy of Soul demonstrate itself. If it didn't demonstrate itself, it wouldn't be part of Christianity, because it wouldn't obliterate the mortal concept. We all want to see Principle demonstrating itself as the joy of Soul, coming to the flesh and wiping out the joylessness and the folly of attempting to gain inspiration in all kinds of ways which can't give inspiration. In true Christianity the mortal concept of everything is wiped out. Christianity, as it comes to you, establishes that there is nothing going on but divine Principle, Life, Truth, and Love.

In this fourth tone of Principle, the writers say this: "When thus it shall be in the midst of the land among the people,"—Principle is always "in the midst,"—"there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done"—when Principle operates as Principle, false systems will amount to very little. When the olive tree is shaken, there are just a few olives left at the top. When the vintage is done nearly all the grapes are gone. "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires,"—the fires of destruction obliterate the mortal concept and so glorify the Lord, a perfect sense of Christianity,—"even the name of the Lord God of Israel in the isles of the sea" (Isa. 24: 13–15). Don't try to escape from problems. Learn to overcome problems. In trying to escape from problems, you don't escape at all. There must come a time in our experience when our understanding of Principle is such that we welcome the opportunity of working out problems, of overcoming sin, disease, and death. Look error in the face, because that is the one thing error can't stand.

Isaiah goes on: "From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." The minute you begin to understand Principle as Principle and you see that Principle demonstrates itself as one infinite divine system, you begin to see the treachery of all human systems—how they lead men to sin, disease, and death in the belief that there is something in them. "Fear, and the pit, and the snare, are upon thee,

O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. 24: 16–20).

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together,"—all things are gathered to Principle, but here it is false gathering,—"as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 21–23). So Isaiah gives that striking sense of the breaking down of all false systems.

Mrs. Eddy writes: "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture." It is; and that is why all human systems are being overturned as never before in human history. "Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin." All the inventions of today, atomic power, television, and so on, but foreshadow "what is next to appear as [their] divine origin." With the understanding of Principle as government, and how that operates in the human, all phases of human government are being put to the test. With the coming of the understanding of Principle as power, Principle as one, all that is unlike this is being forced to the surface. The false sense of government wants to control everybody, it wants to get everybody under its thumb and tell everybody just exactly what they shall do, in fact it claims to destroy individuality, which is the backbone of true government. The opposite of oneness involves class distinction, sex distinction, race distinction, and everything of the kind, but it is stirred up only to be destroyed. Mrs. Eddy finishes her statement in this way: "Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things" (Mis. 232: 6–17).

So the prophet is just showing you that when you understand Principle as Principle every false system will be overturned; "the moon shall be confounded, and the sun ashamed." The sun and the moon are the symbols used in the fourth day of creation to indicate the divine system. Here he is using them to indicate false systems, just as he used the house and the city as symbols of thought.

Now the tone changes. You ask me how I decide on the divisions of these tones. Well, I know the basic tones to some extent. When I'm preparing these talks I go over and over the text. Then I wait and wait on God, and gradually the divine pattern illustrated by the text becomes clearer to me, until I get to the point where my thought is thoroughly satisfied that the tones are clear and true.

The Demonstration of Exaltation: Principle as Life

The whole tone of Principle is demonstration. Remember, Principle as Mind demonstrates the allness of Mind; Principle as Spirit demonstrates the order and blessing of Spirit; Principle as Soul demonstrates the joy of Soul; Principle as Principle demonstrates one divine system.

Now we come to the tone of *Principle as Life*, which demonstrates the exaltation of true Life, and the degradation of material life. We must reach the point where we want to lay down a material concept of life, where we want to overcome it not by dying but by understanding Life. Dying is a mug's game, there is nothing to be gained from it, just as there is nothing to be gained from sin or disease. Don't let us think that we are going to escape from something by dying. The only way to escape from sin, disease, or death is by *overcoming* them. That is the way Jesus of Nazareth trod, and there is no other way.

In this tone of Principle as Life the prophet writes: "O Lord, thou art my God; I will exalt thee,"—immediately he introduces the exaltation of Life,—"I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth"—they know no time, they are "of old." "For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress,"—remember the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy;" there is a great sense of mercy here,—"a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." He is describing the

hell and degradation of mortality. "Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low" (Isa. 25: 1–5)—he began the tone with true exaltation, and so he ends with the bringing down of all that is unlike Life.

The writer shows there how the demonstration of exaltation, through Principle as Life, will lay low the sense of mortal life and show its degradation. If you understand that you will be able to fulfil what Jesus said: "If any man will come after me, let him deny himself,"—his mortal so-called self,—"and take up his cross daily, and follow me."

Mrs. Eddy writes: "We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise"—exalt our thought—"above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being" (S. & H. 262: 9–16)—to reach Principle.

The Demonstration of the Ideal Man: Principle as Truth

Next we come to the tone of *Principle as Truth*, which demonstrates the ideal man, and saves from sin, disease, and death. Don't we all want Principle as Truth to operate in our experience, and don't we want to be able to use it to help our fellow man?

"And in this mountain"—the exaltation of Life which we have just seen—"shall the Lord of hosts make unto all people"—shall Principle demonstrate for the compound idea man—"a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people,"—the false sense of manhood—"and the vail that is spread over all nations"—the veil of materiality, the "veil of the temple" which was "rent in twain from the top to the bottom." "He will swallow up death in victory;"—a wonderful sense of Principle as Truth, the demonstration of the ideal man;—"and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth:"—the false sense of man will be destroyed:—"for the Lord hath spoken it" (Isa. 25: 6–8).

You know, the spiritual tones of these things are irresistible, they cannot be resisted, and they are perfect. Mrs. Eddy writes: "When man demonstrates Christian Science absolutely, he will be perfect."

Remember, Christian Science is true Christianity. "He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven" (S. & H. 372: 14–17). The Word is Science, the Christ is Science, Christianity is Science; in reality all is Science. She also writes: "God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man" (S. & H. 476: 9–13). Mrs. Eddy there says exactly what the prophetic writers said. They put it in the idiom of their day, Mrs. Eddy put it in the idiom of her day, but the two statements have exactly the same sentiment.

If we gain an understanding of the tones of these things so that we know them, we love them, we appreciate them, we understand them, we recognize them, what won't that enable us to do for mankind? But we can't do that unless we first of all learn and understand Principle so that we can translate it, and then understand Christianity, which is always conscious of the other fellow's interest and cannot be happy alone, so that we can demonstrate what we understand. In the reflection which is Christianity we cannot be alone. Mrs. Eddy says "We are individually but specks in His universe" (My. 109: 20–21). But the fact of being is reflection, in which every one of God's ideas reflects every other idea, and without the consciousness of other ideas there would be no reflection, there would only be absorption.

The Demonstration of Divine Salvation: Principle as Love

Finally, we come to the tone of *Principle as Love*, which demonstrates the fulfilment of divine salvation, and annihilates all error. The demonstration of Principle has now reached the point of Love, and so we see that salvation is fulfilled. Suppose you have some error to overcome, and you begin to understand divine Principle as Love, then you will have the demonstration of the fulfilment of that which will correct that error, and the error will disappear, be annihilated.

The prophets write: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest,"—God rested on the seventh day of creation,—"and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them,"—"in the midst," Principle,—"as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with

the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust" (Isa. 25: 9–12)—the annihilation of error through Principle fulfilling salvation.

Mrs. Eddy writes: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568: 24–30). That is just the same tone as that which the prophet was illustrating.

You know, the balancing of the tones of these writings by the prophetic writers is amazing. For instance, I noticed a very interesting point this morning. I was reading chapter 27 of Isaiah, which begins with the tone of Soul as Mind in this Christianity sequence: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." The prophets introduce this symbol of the vineyard in the tone of Soul as Mind. Remembering that we had had the symbol of the vineyard before, I turned back to chapter 5: "Now will I sing to my wellbeloved a song of my beloved touching his vineyard." That symbol appeared in the same tone, Soul as Mind, in the Word sequence! Now, if you watch as we go along, you will also see that almost every time they introduce the tone of Spirit, they introduce the strength of Spirit. They use the same symbols time and time again, and it is all laid out according to a definite plan. After a time these things are going to be much more definite to us than the tones of mathematics and music, and then, when we really understand them, they are going to lead to demonstration. But I am more and more convinced that they will never lead to demonstration until we both know and feel them. Mrs. Eddy says, "You must feel and know that God alone governs man" (Rud. 10: 5). That "feeling" is the Christ, because when people feel the ideas of God, they don't have to be impelled to give, they do it spontaneously because they can't help it. Some people know it, respect it, understand it, think it is wonderful, good, and true, and they love it, but other people again feel it, and those people who feel it cannot contain it, and then the Christ translation has begun; and, moreover, the people who feel these things are the people who do the healing. So it is imperative to feel the ideas of God.

True Symbolism

When someone asked me why I used the term "tone" I couldn't give a full answer, so I asked an experienced musician if she would criticize the use of the term "tone" for me, and she wrote me the most detailed and interesting letter on the whole question, and I am going to read it to you because I am perfectly certain that we are using the right term.

> I noticed, of course, long ago that you use the word "tone" to symbolize the seven synonyms and their relationship to one another frequently. It is an even better symbol than numbers, for numbers give a sense of quantities, but not qualities. Tone means and includes length, breadth, thickness and quality or colour.
>
> Sir James Jeans and Sir Walford Davies use the word "sound" for any kind of noise; the word "tone" for a musical sound, and the word "note" when talking about the written symbol. The word note is sometimes used in the place of tone but tone has quality and note has not. Moreover they talk about the "fundamental" tone, or "foundation-tone," or "prime" tone when they refer to the Generator—and not a fundamental "sound" or "note."
>
> I. Tone means key-centre, Tonic, Tonal centrality, key-note, generator, and this foundation tone includes within itself all the other tones of the five-tone scale, seven-tone scale and twelve-tone scale.
>
> II. Each tone of a scale can be the fundamental tone on its own account, so that the key-centre can be shifted from any one note to any other, and each one has the same relationship to the tones of its scale as the first one.
>
> You can see from this that it is exactly the same system as in metaphysics. Only the words are changed . . . .
>
> III. I said tone means also quality, called "timbre," or "tone-colour." (We don't say *note*-colour!) This quality depends upon the number of harmonics, or upper partials present with the tone in question.
>
> Overtones are these upper partials, and when you use that word it must mean the sympathetic participation of relationships between the seven synonyms, but less in quantity than the original tone. Moreover these upper partials begin on the 5th tone (Life), and so symbolize the numerals of infinity. Mrs. Eddy uses the word "tone" in the same way as you do in Mis. 312.
>
> I. He touched the tone of Truth
> Christ's music-tone
> II. The tones of Sinai
> III. The tone of a teacher's mind
> Tone of conversation

Some people are satisfied with numbers and do not want music in metaphysics. Music is a compound art, because it is science and art. It has rhythm, form, exactness, (Truth the Son), and it has pitch, quality, colour, (Love the Mother). It is a marriage of male and female qualities. It is therefore eminently suited to help in developing the mind and heart of mankind out of matter into Spirit. . . . .Mrs. Eddy says: "Music is divine. Mind, not matter, makes music" (Mess. '00 11: 18–19). Therefore I am glad you use the words, tone, tones, and overtones, and let us feel the breadth, depth, height and fourth dimension of tone, rhythm, melody, and harmony—the divine infinite calculus.

If mathematics is the pure reasoning, music should be the pure feeling, and we do need to feel our neighbour's need.

So I feel quite convinced that the term "tone" is a true symbol.

The Demand for Universal Translation

Surely the Christ will translate this message for us. We know what the Christ is, and it can and does translate the message. We've got to have so much of the Mind of Christ that we can translate the Christ-idea to any point of view whatever. At the moment the best we can do seems to be to translate it in an intelligent, cultured, and metaphysical way to the man who wants it. Now, each one of us may not be able to translate this message to every type of thought. But sooner or later we must find amongst ourselves the people who are able to translate the Christ ideal to all who desire it. It is purely a matter of demonstration. Demonstration is letting Principle declare itself as mentality, Mind; as identity, a common interest (identity shows that all interests are the same); as reflection, as order, as development, as the language of Spirit; that opens the way for the operation of Life, Truth, and Love. We must all have this very, very much in thought, or we won't go any further. We shall remain a little body of people who are quite satisfied with what they have. But you must try to get some more, and you won't get any more unless you use what you have. You must pray to be able to use it, you must pray that Principle will demonstrate itself through you, then as that happens you will be able to gain further understanding.

The All-knowing Mind: Mind as Mind

Now we come to the whole tone of *Mind* in this Christianity order. We have just considered the seven tones of Principle, and now we shall take Mind in its seven tones. The overtone is this: Mind revealed

as all and supreme. Christianity is always supreme. So if you consider the seven tones of Mind as a whole, you will find that they reveal Mind as all and supreme. The prophet begins with the tone of *Mind as Mind*, which shows that Mind is all-knowing.

He brings out the tone in this way: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." The symbol of the city again, it is a state of consciousness. "Open ye the gates, that the righteous nation which keepeth the truth may enter in"—in order that thought which is in line with Truth may enter in. "Thou wilt keep him in perfect peace, whose mind is stayed on thee:"—on the one Mind:—"because he trusteth in thee" (Isa. 26: 1–3). So the prophet gives that lovely sense that Mind as Mind is all-knowing.

Mrs. Eddy says: "'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind" (S. & H. 340: 15–20). Remember Isaiah's words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The All-powerful Strength of Mind: Mind as Spirit

Then we come to the tone of *Mind as Spirit*, which shows Mind as all power, and its strength as Spirit, and this is given in one verse.

"Trust ye in the Lord for ever: for in the LORD JEHOVAH is everlasting strength" (Isa. 26: 4). Mind is power, but the power of Mind, as Spirit, is the strength of Spirit. Remember, that trust is purely a matter of thought.

Mrs. Eddy writes: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (S. & H. 393: 12–15). She might have said: "the Mind divinely bestowed on man." So there is the tone of Mind as Spirit.

The All-ruling Mind: Mind as Soul

Then we come to the tone of *Mind as Soul*, which shows Mind as all-ruling. The power of Mind, as Soul, is the rule of Soul. The "all" is always Mind.

The prophetic writers say: "For he bringeth down them that dwell

on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust"—rising and falling gives the sense of the balance of Soul. "The foot shall tread it down, even the feet of the poor, and the steps of the needy"—remember the first Beatitude: "Blessed are the poor in spirit: for their's is the Kingdom of heaven"—seekers for spiritual things, the tone of Mind. "The way of the just is uprightness: thou, most upright, dost weigh the path of the just"—everything to do with weighing and balancing, the rising and falling of the scales as it were, gives the tone of Soul. "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night;"—a perfect blending of Mind and Soul;—"yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 5–9). There Isaiah illustrates the all-ruling Mind.

Mrs. Eddy writes: "It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind" (S. & H. 85: 2–6). So in this order of Christianity, Principle says, "I am Mind, I am all, all ideas, all power, all demonstration." That Mind appears first as all-knowing, then as all-powerful and strong, and then as all-ruling.

The Allness and Oneness of Mind: Mind as Principle

So we come to the tone of *Mind as Principle*, which shows Mind as All and One.

"Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us"—there is the operation of Principle. "O Lord our God, other lords beside thee have had dominion over us:"—false government:—"but by thee only will we make mention of thy name" (Isa. 26: 10–13). So the prophet illustrates Mind as Principle, Mind All and One.

Mrs. Eddy writes: "The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle" (S. & H. 466: 4–6). If only we would realize that.

The Ever-present Mind: Mind as Life

Then we come to the tone of *Mind as Life*, which shows that Mind is all-presence and eternal. Life is omnipresent and it is eternal.

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation:"—the multiplication of Life:—"thou art glorified: thou hadst removed it far unto all the ends of the earth" (Isa. 26: 14, 15)—the omnipresence of Life.

Mrs. Eddy writes: "The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal Mind and temporary material existence never unite in figure or in fact" (S. & H. 282: 3–13). The prophet has expressed that in his own language.

The All-saving Mind: Mind as Truth

Now we come to the tone of *Mind as Truth*, which shows us that Mind is all-saving.

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen"—if the spiritual idea is not born, then there is no Saviour and no salvation. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth"—the spiritual idea—"shall cast out the dead" (Isa. 26: 16–19). Even though men seem to be spiritually dead, Mind as Truth will raise them up, because it is all-saving.

Mrs. Eddy says: "Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost sight of, and must again be spiritually discerned, taught, and demonstrated according to Christ's command, with 'signs following.' Its Science must be apprehended by as many as believe on Christ

and spiritually understand Truth" (S. & H. 110: 25–31). If there are no "signs following"—if we just bring forth "wind"—then we haven't given birth to the spiritual idea in thought, and there can be no true salvation. But Mind as Truth is salvation.

The All-protecting Mind: Mind as Love

Lastly, we come to the tone of *Mind as Love*, which shows us that Mind is all-protecting.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26: 20, 21). There you have a wonderful sense of protecting power. Mind is all power, and when that power operates as motherhood it is protecting power. Mind as Love, therefore, is all-protecting.

Mrs. Eddy says: "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering" (S. & H. 387: 27–32). There is nothing written in the Bible which Mrs. Eddy has not stated exactly and scientifically in the idiom of Christian Science. You can always find an exactly correlative statement in her writings.

Using the Christ Translation

Remember, we have just seen how in Christianity Principle demonstrates itself as Mind in a sevenfold aspect. We saw that Mind as Mind is all-knowing; Mind as Spirit is all power, the strength of Spirit; Mind as Soul is all-ruling; Mind as Principle is All and One; Mind as Life is all presence and eternal; Mind as Truth is all-saving; and Mind as Love is all-protecting. The overtone of Soul is this: Soul identifies and makes safe all ideas, and destroys the tares.

What Mrs. Eddy has done in "Science and Health" and what the Bible does is a wonderful thing. "Science and Health" and the Bible show all the way through that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and that Christianity will obliterate "the mortal concept and all it includes."

What would be the use, in this material universe of ours, of a theology which didn't "come to the flesh?" It would be of no use whatever. If you just say that God is good and God is Spirit, the carnal mind will agree with you. But it will say to you, "All right, God is good, and God is Spirit, but there is a carnal mind and a material creation going on, which is untouched by that." There are many Christian Scientists who say, "All you have to do is to know that God is all." But to know that God is all is the vastest thing in the world. All what? All law, all order, all rule, all system, all method, all form, all plan, all design, all of everything that is included in infinity. We've got to learn how to apply that allness to the human in detail, "precept upon precept, ...here a little, and there a little." Now, as we begin to seek God, to try to learn God, that is the Word. As we begin to understand God, that is the Christ. And as we begin to use God, that is Christianity. Mrs. Eddy saw that those processes are essential, and she saw how they would be resisted by the carnal mind, because they necessarily involve the handling of evil. She says, "I shall not forget the cost of investigating, for this age, the methods and power of error" (Mis. 222: 29–30). I find that the young thought which has not had much experience in the practice of Christian Science, doesn't like the process of handling evil, but no one will ever get anywhere spiritually unless they do handle evil. As Principle demonstrates itself in Christianity, it says, "I include within myself all ideas," and as you and I begin to understand those ideas, they begin to obliterate the mortal in our experience. If they did not do so, there would be no such thing as salvation, but the fact is that they do, both intelligently and scientifically. Remember, you don't have to make yourself the son of God, because you *are* the son of God—you were the son of God "before Abraham was"—but you do have to get rid of the mortal concept which says you are not the son of God. This is accomplished through Christianity in which you *use* the Christ translation.

True Identity Maintained: Soul as Mind

Now we come to the whole tone of *Soul*, and the overtone, which continues throughout, is that Soul identifies and makes safe all ideas, and destroys the tares. We come first to *Soul as Mind*, which destroys all tares and maintains true identity. Just think what that implies. Mind maintains all things and Soul is identity, and so Soul as Mind maintains all true identity.

"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In

that day sing ye unto her, A vineyard of red wine." That is exactly the same symbol as the writers use in the same tone in the fifth chapter: "My wellbeloved hath a vineyard." Here they are showing that there does exist a "vineyard of red wine," something that is identified. "I the Lord do keep it;"—Soul keeps it;—"I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in me:"—there is no penalty nor sin in Soul:—"who would set the briers and thorns against me in battle? I would go through them, I would burn them together" (Isa. 27: 1–4). Soul destroys the tares, but divinely speaking, Soul is sinless, and therefore Soul has no penalty. We will never stop condemning until we understand Soul. When we do understand the beauty, the infinite identity, the sinlessness, the incorporeality, the sacredness, the sanctity, and the satisfaction of Soul, then we shall stop condemning.

Mrs. Eddy writes in the same tone: "From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge,—all evil,—are typified by a serpent, or animal subtlety" (S. & H. 564: 24–26); she also says: "That false claim—that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men—is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words 'cast unto the earth' show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author" (S. & H. 567: 18–27). You know, it is a very strong belief of mortal mind that people identify themselves by much talking. But thank God in Science we don't have to do that. The way we identify ourselves in Science is through Soul-sense, through the quiet and calm, the definiteness, and the sinlessness of Soul. So, as we have seen, Soul as Mind destroys all tares, and maintains true identity.

Identified Blessing: Soul as Spirit

Next we come to the tone of *Soul as Spirit*, which makes definite the divine blessing. Spirit blesses and Soul makes definite, therefore Soul as Spirit makes the divine blessing definite.

As so often with the sense of Spirit, the tone is given in just one verse: "Or let him take hold of my strength,"—let him identify the strength of Spirit,—"that he may make peace with me; and he shall make peace with me" (Isa. 27: 5). The strength of Spirit identified will always bless, and so brings peace.

Mrs. Eddy writes: "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven" (S. & H. 263: 7–10).

Safety Through Handling Evil: Soul as Soul

Next in the tone of *Soul as Soul*, the writers give the same sense as in the third day of creation—"Let the earth bring forth . . . ."

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit"—that is exactly the tone of Soul as Soul in the third day of creation. "Hath he smitten him, as he smote those that smote him?"—the law of penalty—"or is he slain according to the slaughter of them that are slain by him?"—again the law of penalty. "In measure,"—that is, in a definite way,—"when it shooteth forth, thou wilt debate with it:"—that is, you will handle evil with Soul:—"he stayeth his rough wind in the day of the east wind" (Isa. 27: 6–8)—the east wind refers to the eastern peoples of Assyria and Babylon, the opposite of the Christ.

There you see the sense of safety which comes from the earth bringing forth. If you will handle evil specifically, consistently, metaphysically, and on a spiritual basis, then, when evil "shooteth forth," you will "debate with it"—that is, you will be able to deal with it. If you go back to Verbatim Report No. 25, in which we considered the plagues in Egypt, you will find that we saw how they illustrate meticulously and exactly the process of handling evil. Remember, they resulted in the coming out of Egypt, which was the journey from sense to Soul.

Mrs. Eddy writes in this tone: "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (S. & H. 60: 29–31).

False Systems Destroyed: Soul as Principle

Now we come to the tone of *Soul as Principle*, which identifies the divine idea and destroys false systems. Principle, as you all know, always involves the sense of system.

Here too the tone is in just one verse. "By this therefore shall the iniquity of Jacob be purged;"—by the handling of evil shall the iniquity of Jacob be purged, and that process has got to be systematic;—"and this is all the fruit to take away his sin; when he maketh

all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up" (Isa. 27: 9). When you and I are willing to give up our false gods, our "Baal-worship," when we are able to handle evil intelligently and to break down false systems—that is, to identify Soul as Principle in the operation of Christianity—that is going to obliterate the mortal concept. When we can identify Principle as the one infinite system, that will be "all the fruit" which will "take away [our] sin"—enable us to give up all false systems. We shall be able to destroy all the "groves" and "images" and everything of the kind.

Mrs. Eddy writes: "The destruction of sin is the divine method of pardon" (S. & H. 339: 1–2); and also: "Men may pardon, but this divine Principle alone reforms the sinner" (S. & H. 6: 3–5). Look at that blending of Soul and Principle. Soul as Principle in the demonstration of Christianity involves the recognition of Soul as identifying the one infinite system. That is divine pardon, which reforms the sinner, because it identifies the divine idea.

Divine Mercy Identified: Soul as Life

Next, we come to the tone of *Soul as Life*, which identifies divine mercy as that which demands the surrender of mortality. The fifth Beatitude is "Blessed are the merciful: for they shall obtain mercy." There was no such mercy ever shown in human history as when Jesus said to the sick or the sinner, "Thy sins be forgiven thee." The only true mercy is the ability to identify the one Life, and to know that all that is called mortal life is a falsity and a sham to be laid down. There is no other mercy. "Greater love hath no man than this, that a man lay down his life for his friends." You may feel intense sympathy for somebody else, and yet all the time you may be only fixing their sin or their disease on them—your very sympathy sometimes does that. Sometimes you find a mother with a sick child, and oh, she's so sorry for that child, but all the time she feels that way, she is identifying it with the disease even more closely. If that mother could see through the belief of mortality and have the Mind of Christ, she would be truly merciful to that child. How many mothers bind their children through a false sense of identity!

In this tone the prophets write: "Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire:"—the woman thought destroys them:—"for it is a people of no understanding:

therefore he that made them will not have mercy on them, and he that formed them will shew them no favour" (Isa. 27: 10, 11). There is only one way in which you can gain divine mercy for yourself or for your fellow man, and that is Jesus' way. 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). True womanhood is divinely merciful. And so, when you have an understanding of Soul as Life and you can identify the one Mind, then you are really able to be merciful. You can look through the mortal picture of sin, disease, or death. Only true womanhood can say to the woman taken in adultery, or to any sinner, "Thy sins be forgiven thee."

Mrs. Eddy writes: "If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended." That is a lovely blending of Soul as Life. "We apprehend Life in divine Science only as we live above corporeal sense and correct it" (S. & H. 167: 3–7).

And so the prophet has shown what an understanding of Soul as Life in this Christianity order will do—it will correct material sense and make you truly merciful.

"Gathering" Ideas into One Compound Idea: Soul as Truth

Now we come to the tone of *Soul as Truth*, which identifies the compound idea man.

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river"—the river Euphrates—"unto the stream of Egypt,"—from the Euphrates to the Nile meant the whole world to the Hebrews,—"and ye shall be gathered one by one, O ye children of Israel" (Isa. 27: 12). There you see Soul gathering or identifying the compound idea. Soul always gathers, and Mrs. Eddy indicates that very definitely in her commentary on the third day of creation. Now, in our own thought, you and I certainly have to gather all ideas "one by one." As we begin to understand the nature of God as Soul, as the one identity, in which all interests are common, and we begin to see how Soul identifies manhood, the one man, God's man, the one divine idea, then we shall gather all ideas, one by one, into that one compound idea man. We shall look at "Bill Jones" and think, "Well, old Bill may seem to be a pretty bad fellow, but the truth about him is that he is God's idea." Then we shall look at "Susie Brown" and think, "Well, Susie seems to be a pretty bad girl, but what's the truth about her?" So you "gather" them one by

one, and you begin to identify in your experience the one man, the compound idea man.

Mrs. Eddy writes in the same tone: "The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light" (S. & H. 288: 31–1).

Divine Glory Identified and Fulfilled: Soul as Love

Finally, we come to the tone of *Soul as Love*, which identifies and fulfils the divine glory.

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27: 13). There you see the safety, the sanctity, the salvation of all true glory, of divine Love.

Mrs. Eddy writes: "We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity" (S. & H. 140: 16–18).

That ends the whole tone of Soul in this Christianity sequence, in which we have so far considered the three tones of Principle, Mind, and Soul. In these we have seen that Principle demonstrates its own perfection and destroys all imperfection; that Mind is revealed as all and supreme; and that Soul identifies and makes safe all ideas and destroys the tares. So you can see how the order of Christianity is developing through Principle as perfect demonstration, Mind as all, and Soul as infinite identity.

"A Spirit of Judgment": Spirit as Mind

So we come to the whole tone of *Spirit*, and the overtone is that Spirit orders and blesses all reflection, separating all ideas from dualism—from the belief that Spirit and matter mingle. In Spirit everything is ordered. That is why Spirit is also strength. If you have no sense of order, you have no strength. Where there is no order, there is no strength, no purity, no substance, and no reality.

First of all, the writer gives the tone of *Spirit as Mind*, which separates and purifies all things through divine order.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" That drunkenness symbolizes impurity, the opposite of Spirit. "Behold, the Lord hath

a mighty and strong one,"—the might of Mind and the strength of Spirit,—"which as a tempest of hail"—remember that hail is used in the Bible as a symbol of that which cannot be resisted, that which sweeps everything before it—"and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up." We have seen before how summer fruit is used again and again as a symbol of that which soon passes away. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment,"—remember how we epitomized this tone: Spirit as Mind separates and purifies all things through divine order,—"and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28: 1–8).

Mrs. Eddy writes, "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action"—there she gives the tone of Mind. Now she gives the sense of Spirit: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (S. & H. 393: 8–15). There you see a blending of Mind and Spirit—the power of Mind and the strength of Spirit. The power of Mind enables you to exercise your "God-given authority," and the strength of Spirit enables you to rise to "resist all that is unlike good." Remember what Isaiah says: "In that day shall the Lord of hosts be . . . .for a spirit of judgment to him that sitteth in judgment."

"Precept upon Precept": Spirit as Spirit

Now, in the tone of *Spirit as Spirit*, we see that Spirit diversifies, classifies, and individualizes all ideas, and we have a wonderful illustration of the language of Spirit and the divine order of Spirit.

The prophet says: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from

the milk, and drawn from the breasts"—who have turned away from the human sense of things. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28: 9–13)—that mortal mind might be destroyed.

Sometimes in the Christ translation we find that all we are doing is speaking to people "with stammering lips and another tongue," but it doesn't matter how we speak to them as long as they feel the touch of the Christ—that's the thing which matters. So many of us want to give the message in the way we think it ought to be given, instead of being humble enough to let the Christ translate itself through us. What men need today in the development of the Christ-idea as Science is a sense of the simplicity of it. We can't state it too simply. It is right for us to be interested in what you might call the "high lights," but it is no use trying to give those to mankind, and they are not really of the nature of light unless we can reduce them to the most natural and simple terms.

So Spirit as Spirit diversifies, classifies, and individualizes all ideas; it comes to us through "precept upon precept," with infinite divine order. You and I have seen the order of the days of creation, the order of the numerals of infinity, the order of the synonymous terms for God, the order of the Word, the Christ, Christianity, and Science, the order of Christian Science, absolute Christian Science, divine Science, and Science itself, and so forth. And we have hardly begun yet! This is all child's play to the infinite orders of infinity. All we have seen is just primary symbols.

Mrs. Eddy writes in the tone of Spirit as Spirit, "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" (Ret. 91: 17–20). "His order of ministration was 'first the blade, then the ear, after that the full corn in the ear'" (Ret. 92: 5–6). There was the Christlike touch—"'first the blade, then the ear, after that the full corn in the ear.'" Now when are we going to learn to give the "blade" in its Science? We can't give the Christ-idea to mankind unless we do learn how to give the "blade." At the moment, most of us give it in a metaphysical terminology which we ourselves know and love, but which doesn't mean very much to the

other fellow until he gets to the point where he can take the "full corn in the ear." So when are we going to have enough of the Mind of Christ to be able to simplify this idea to the point where we can give it to the other fellow in its divine order, and yet in the utmost simplicity? When we are able to do that, we shall really have a sense of Spirit as Spirit; we shall be able under all circumstances to diversify, classify, and individualize divine ideas; we shall be able to give birth to them in their order; we shall be able to give birth to them in their purity. Remember that the order of Spirit gives birth with the grace of Spirit. It is not the order of Spirit which pushes itself on people and says, "Take it," without any of the grace of Spirit. To say "We've got it—you come for it" isn't the Christ at all. The Christ is all the time translating itself to every state of thought, and the Christlikeness in us ought to make us long and search to present the idea of Science with a simplicity which will enable the other fellow to accept it. I believe that if we are honest and in earnest, then our study of the Bible will show us how to do this very thing. And the truth of the matter is that we must do it. It is inevitable, because we have touched the hem of the Christ, and the impulsion of the Christ translation is irresistible.

We must face the fact that we shall never demonstrate the Christ-idea scientifically and consistently in Christianity until we can translate it, because that is the order we must follow—the Word, the Christ, and Christianity. The Word is that process which we used to call seeking, and which today we might call getting; that leads us to the Christ, which we used to call finding, and which we can now think of as giving, as translating; and then we arrive at Christianity, or demonstration, which we used to call using, and which today we can call proving. At the moment the essential thing is to be able to translate the Christ-idea. If we don't translate it, we shall fail. But we are not going to fail, because we shall be forced to translate it.

TALK No. 69

(May 31st, 1949)

ISAIAH—IX

Chapters 28: 1—31: 9

Identifying the Divine Infinite Calculus

Now remember, heretofore we have been considering most earnestly and prayerfully the various tones of the days of creation, the numerals of consciousness, and the synonymous terms for God, and I think there may have been times when I wearied you with the constant repetition of them. Well, I just want to warn you now that you are going to have exactly the same experience with the Word, the Christ, Christianity, and Science. I am going to go over and over these divine orders until their individual tones become natural and tangible to your thought.

The Word must become to you a matter not only of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but of the ordered development of the light, by which the darkness disappears; the Christ must become to you not only divine Principle, Life, Truth, Love, Soul, Spirit, Mind, but also the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11); and Christianity must become to you not only Principle, Mind, Soul, Spirit, Life, Truth, Love, but also that which wipes out the mortal concept in its entirety. Christianity is distinct from the Christ in that it wipes out mortality in every detail. Mrs. Eddy gives a sense of that when she writes: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me'" (Mess. '02. 6: 15–20).

Christian Science is Science Applied to the Human

Remember that in considering this story of Isaiah we are thinking in the realm of *Christian* Science—that is, of Science applied to the human—and it is perfectly evident that the prophet is writing from

this standpoint throughout the book. Viewed from absolute Christian Science or divine Science, the Christ, for instance, does not come "to the flesh to destroy incarnate error"—that is, error which has to do with the body and with the flesh. In absolute Christian Science the Christ is the divine idea, and in divine Science it is the divine ideal, and from neither of those standpoints does it have anything to do with error. Now, the Word in Christian Science is the ordered breaking of the light, the ordered development of "Let there be light, let there be development, let there be definiteness, let there be demonstration," and so on; the Christ in Christian Science is the "divine manifestation of God, which comes to the flesh to destroy incarnate error,"—to destroy the belief of life in the flesh; and Christianity in Christian Science is that which operates to wipe out the whole mortal concept.

We need to be so clear about these things. There are many Christian Scientists who say that God is the only creator, and that therefore everything we are conscious of in mortality is really the manifestation of God. But that is what Buddhism teaches. The Buddhist would say that all is Mind—the kitchen sink, the rickshaw, and so on. Christian Science, on the other hand, teaches that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and that to draw any conclusions whatever about reality from the human is utterly impossible and is pantheistic. Now this is true, we don't exterminate anything but error, and we say of that which is beautiful in creation, as Mrs. Eddy says, "I love your promise" (Mis. 87: 8). But the Christian Scientist who thinks that he can draw any kind of a conclusion from mortality is dead wrong. He is believing in the doctrine of the Nicolaitanes, which is that there is good good and good evil, good Spirit and good matter. Nothing can explain Spirit but Spirit, and Mrs. Eddy says even of spiritual understanding that it "gives gleams of the infinite only, even as nebulae indicate the immensity of space" (S. & H. 509: 18–19). She also says, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29), and so we would be very wise to draw our conclusions of all that is desirable from divine Principle and from nothing else.

So to us in Christian Science the Word is that which comes to the darkness and says "Let there be light;" it says it in the most ordered and scientific way, and before the light the darkness of mortality is forced to disappear. The Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error"—to destroy the fleshly concept; and Christianity is that which teaches you "precept upon precept; . . . .here a little, and there a little," to wipe out the whole concept of mortality.

Thinking in Terms of the Divine Orders

If we can begin to gain a sense of these orders, of their office and their true meaning, then we are going to go up a scale higher. We are not just going to go on thinking of the Word as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, because we know something about the seven tones symbolized by those terms, but we are going to think of it as the Word itself, and it is going to become to us what it should be—one divine order. What we are hoping and praying for is to catch the infinite divine tones of reality, and to catch them in order, in system, and in Science. If you are learning to be a musician, you begin by catching the tones of music just in the notes, but as you progress, your sense of music rises so that you catch them in tone, rhythm, melody, and harmony, and then they grow and grow to you. And so today, if we are going anywhere in Christian Science, it is of vital importance that we begin to learn the tones of these four divine orders, not by continuing to emphasize their sevenfold aspects, but by seeing them as whole processes.

I have spent much time weighing these tones in my thought, in order to see them as tones, not of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but of the Word, the Christ, Christianity, and Science; and so, before we go on, I want to go over once more the story of Isaiah as we have seen it unfold, but regarding it from this standpoint.

The Word Order: Mind

Isaiah begins in the first twelve chapters with a perfect sequence illustrating the breaking of the light. As you remember, he comes face to face with the chaotic darkness, the ignorance of God, the paganism, the greed, the selfishness, and so on in Israel, and he shows that nothing can deal with that condition but the breaking of the light of *Mind*. He says: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah" (Isa. 1: 10)—let the light break.

The Word Order: Spirit

Then he introduces the tone of *Spirit*, and you remember that he gives a very definite sense of the firmament. There is nothing in the record of Genesis more wonderful and more important than that

firmament, and the people who think that both Spirit and matter are good and real have no firmament whatever. Mrs. Eddy writes: "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (S. & H. 505: 7–8). It is that understanding which enables you to reject scientifically that which is not based on Spirit and to accept that which is, and this understanding is invaluable.

Isaiah says: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22); and he goes on to say: "The Lord standeth up to plead, and standeth to judge the people" (Isa. 3: 13). God help us if we can't judge, if we can't separate according to Spirit. And so the firmament is absolutely essential.

Do get this sense of the Word as the breaking of the light. You have got to *know*, and so the light breaks, which is the beginning of knowing. Then, as the light breaks, it develops and becomes ordered, and thought arrives at that wonderful firmament which separates between the true and the false.

The Word Order: Soul

Then Isaiah gives the tone of *Soul*, and you remember that the symbol of the third day of creation is "Let the dry land appear." Here through the symbol of the vineyard he illustrates the definiteness of Soul. Remember that to the Hebrews the vineyard was a wonderful thing; they lived by it, and to them a fruitful vineyard was the pinnacle of achievement.

The prophet writes: "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. 5: 1, 2). Now you know that Spirit separates between the tares and the wheat, and that Soul burns the tares and gathers the wheat into the barn; and so Isaiah doesn't leave matters there; he also says: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. 5: 24).

So the Word in Christian Science is the breaking of the light, but it is not only that, it is the ordered disappearing of the darkness, because Christian Science is the aspect of Science which concerns

the application to the human. How ridiculous it is, when we know so little of Christian Science, and we demonstrate it so inadequately, to go straining at gnats and swallowing camels and talking nonsense about it not being necessary to apply Christian Science to the human problem. That is not the teaching of the Bible or the teaching of Mrs. Eddy. Christian Science teaches that there must be ordered breaking of the light on the darkness of error. That light must first appear as knowing; then it must develop as a firmament ("Cease ye from man"), to enable thought to separate between the true and the false and so to judge; and then it must become definite ("Let the dry land appear"—the well-ordered and defined vineyard). That defining is the defining not only of Truth, but also of error or darkness.

The Word Order: Principle

Then the prophet gives the tone of *Principle*, and he uses the symbol of "the Lord sitting upon a throne, high and lifted up." " . . . .his train filled the temple"—that is, the metaphysics of Principle filled the temple of thought. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6: 1, 8). There we saw that whenever you get a sense of Principle you at once begin to get a sense of the idea. In Isaiah we are considering the fourth thousand-year period of Bible history, the period of Principle, and that is why we are getting a sense of the idea.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). The minute you begin to conceive of Principle in any way, you partake of that virgin thought, and out of that virgin thought comes the idea. So you see how the development of the idea goes on. Everything is illustrating the Word of God; but because it is the Word in Christian Science, not only is the light appearing but the darkness is disappearing. The writers leave nothing vague or indefinite.

The Significance of the Layout of the Days of Creation

The more I think of the layout of the days of creation in the first chapter of Genesis, the more wonderful they appear. In each of the first two days of Mind and Spirit there are three distinct tones, and you remember that that is the layout which the prophet follows in

the first twelve chapters of Isaiah. That layout, in which there are three tones in Mind, three tones in Spirit, five tones in Soul, five tones in Principle, four tones in Life, seven tones in Truth, and two tones in Love, epitomizes the divine system from the point of view of the Word. Now the first two days of Mind and Spirit simply take thought up to the point of definiteness. In each there are three distinct tones indicated by "Let there be," "God divided" or "God made," and "God called." But the third day of Soul gives more than a sense of definiteness; it develops that definiteness into absolute identity with Principle. At that point of Principle the Christ-idea begins to appear, and the minute the Christ-idea comes, it demonstrates itself, as the Bible illustrates, at the point of Life. And so the third and fourth days of creation each have five tones, because at that point thought not only has become definite through Mind, Spirit, and a sense of Soul, but it is being identified with Principle and individualized in Life. The five tones in Soul and the five tones in Principle illustrate how thought is identified with divine Principle and demonstrated in Life as the Christ-idea.

Then in the fifth day, at the point of Life itself, for the first time a sense of the calculus appears, and so there are four distinct tones, because at that point the tones are no longer just tones of the days of creation or of the synonymous terms for God, but they have become tones of the Word, the Christ, Christianity, and Science. Remember that it is the Word of Life, and so at the point of Life that Word makes itself manifest in four aspects, as the Word, the Christ, Christianity, and Science.

The Word Order: Life

It is this fourfold tone of *Life* which we now come to in the sequence of the Word in Isaiah, and the prophet indicates it very clearly. He writes: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined . . . .For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 2, 6). The whole tone has changed, it has become subjective at this point.

Always in the fifth period of Life the laying down of the mortal is very much accentuated and so the prophet also says: "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isa. 10: 27). At the point

of Life the yoke—the darkness or bondage of mortality—will be scientifically and systematically destroyed.

So this ordered breaking of the light continues, and side by side with it the ordered disappearing of the darkness. This must always be the way of progress. For instance, you learn mathematics in an ordered way, and you use it in an ordered way to correct mistakes; the whole process is ordered. Just so the sense we must gain of the Word is of ordered development. The light breaks, it begins to separate and so to give order, and then it becomes definite. As it becomes definite, it becomes power, and then it is individualized. All the time, however, the darkness is disappearing before this divine order.

The Word Order: Truth

Next Isaiah gives the tone of the sixth day, of *Truth*. As we have been seeing, the overtone of the Word is undoubtedly the ordered breaking of the light of Mind. That Mind is intelligence, it is wisdom, it is knowing, it is the only Mind, and it begins to develop until in the sixth day it becomes this: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: . . . .and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11: 1–3). Thought at this point is through with the darkness, it does not judge from the standpoint of the physical senses in any way whatsoever. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9).

The Word Order: Love

Finally, in this sequence of the Word Isaiah gives the tone of *Love*. He writes: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12: 1, 2). In that statement "Behold, God is my salvation" you see the climax of the Word as a sense of unity with God. All you need is God. All any of us needs is

God. As I have said to you before, our unity is not fundamentally unity with each other, but the unity of each one of us with Principle. Mere human unity is nothing, it breaks overnight, it is scattered to the winds, it has no permanence whatever. But when each one of us is united to Principle, then there is true unity, which is universal and can never be broken.

Do let us begin to think about the Word as the ordered appearing of the light, before which the darkness is bound to disappear; but remember, the darkness is dealt with in an ordered way. Why, if you set about spring-cleaning your house, you do it in an orderly way, and if you don't, by the time you have finished, you will be back where you began. And so, in dealing with error we must deal with it in an orderly way. Now, in Christian Science the Word is a less advanced sense, of course, than the Christ and Christianity. The Word of God is the light saying to the darkness in an ordered way, "Let there be light, and let the darkness disappear;" whereas the Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Christ comes to destroy fleshly belief. It is the ideal of God, and its purpose is to destroy the belief in the flesh, the belief in bodily existence. Then Christianity is the utilization of the Christ in detail, it specifically wipes out the whole mortal concept.

If we can only get these three orders so that we understand their purpose and their office, then instead of thinking for example of the Word as Mind, Spirit, Soul, Principle, Life, Truth, and Love, we shall begin to think about the Word of God, and it will then be to us the ordered, irresistible development of the light of the divine ideas. We shall see it as the breaking of the light in the most ordered and fulfilled way, before which the darkness of ignorance, the darkness of mortal sense, inevitably disappears.

The Christ Order: Principle

Next, Isaiah introduces the order of the Christ in Christian Science and you remember that he elucidates it through those seven burdens in the most wonderful way. In the tone of *Principle* he shows that Principle translates the divine idea as extermination to Babylon—materiality. He is using his Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and he begins with the symbol of Babylon.

He says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. 13: 6). He is beginning to show that this incarnate error, the fleshly existence, is

going to be wiped out by the divine translation. In the Christ, Principle begins to translate itself. It translates itself to itself from everlasting to everlasting as Life, as Truth, and as Love, and then, because it is Love, it translates its own ideal of itself as infinite ideas, through Soul and Spirit and Mind.

The prophet further writes: "For the Lord of hosts hath purposed,"—it is Principle which purposes,—"and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 27). Think what will happen when we get that irresistible sense of Principle! As Principle begins to translate itself as Principle, the ordered coming of the Christ to the flesh to destroy incarnate error will begin. We shall become conscious of that ordered translation as Principle saying, "I am Principle, the infinite One. I am the infinite Person, the infinite Father, Son, and Mother, and therefore I translate myself."

The Christ Order: Life

Then in the tone of *Life* Isaiah shows how Life translates the pride of life, Moab, out of itself into dependence on God. He says: "We have heard of the pride of Moab;"—the pride of life;—"he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so" (Isa. 16: 6). So as you begin to see this translation of the one infinite Principle, forever coming to you, the materiality which is personal sense begins to disappear in an ordered way; and as that begins to disappear, you begin to gain the true sense of Life, of the divine fatherhood. The Person of God, God's ideal of Himself, begins to be made manifest to you, and so you experience the ordered disappearing of incarnate error as the pride of life—the testimony of the five physical senses.

The Christ Order: Truth

In the tone of *Truth* the prophet shows that Truth destroys Damascus, the symbol of all that is not built on the rock, Christ. Principle is now translating itself as Truth, as the rock, Christ, the Son of God, and all that is symbolized by Damascus—error of every kind—is therefore forced to disappear.

So Isaiah writes: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: . . . .And behold at eveningtide trouble; and before the

morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17: 10, 14). He gives there the sense that as this Christ translation comes to you, as you begin to see Principle translating itself as the one infinite Son, the one infinite Christ-idea or Truth, so this sense of all that is not built on the rock begins to disappear. The Christ *is* coming to the flesh to destroy incarnate error.

The Christ Order: Love

Next Isaiah introduces the tone of *Love*, which he symbolizes by Ethiopia. He shows that Love annihilates ignorance, darkness, and brings all to fulfilment.

He writes: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: . . . .For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest" (Isa. 18: 1, 4). As this sense of divine Principle translating itself as Love comes to you, you will have exactly that experience. Whatever the problem may be, you will have that sense of peace, quiet, and rest, which always comes with an understanding of God.

Again he says: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, ...to the place of the name of the Lord of hosts, the mount Zion" (Isa. 18: 7). This people, this terrible people, was to become, through the translation of Love, a "present . . . .unto the Lord." Remember that the Christ always involves two translations. There isn't a process called the translation of immortal Mind going on over there, and another called the translation of mortal mind going on here; they are both simultaneous and complementary. Principle translates its own ideal of Life, Truth, and Love, down to the point of infinite ideas and of understanding. But at the same time that understanding, that activity of ideas, operates to translate the mortal out of itself through analysis, uncovering, and annihilation. Those translations are simultaneous and inseparable. And so the moment you see that divine Principle, Love, is forever translating itself as Love, or the divine Mother, translation will come to you not only as the peace of God, the rest and the quiet of your sense of motherhood, but it will also come as that which will compel fulfilment in spite of the mortal. Mortality will be irresistibly translated; it will become a "present . . . .unto the Lord of hosts of a people scattered and peeled."

Remember this, that in none of these burdens does the prophet indicate in any way that the mortal is going to be translated into the

immortal. He shows very clearly all the time, as Mrs. Eddy does, that mortal mind is going to be scientifically analyzed, uncovered, and annihilated. You can't make 2 + 2 = 5 become 2 + 2 = 4. You can only get rid of 2 + 2 = 5, and that is all we can do with mortality. Now Mrs. Eddy says of the improved human concept, "I love your promise." Well, suppose, for instance, a person who knew nothing about music tried to play the piano. The result would be terrible, and the only thing to do would be to eliminate entirely that false concept of music. But suppose a child was learning music and it was making a lot of mistakes, but it was giving some sense of the music it was trying to play, then you would be able to say, "I love your promise." That child's mistakes wouldn't be music, they would be very far from music, but its effort at playing would be a promise. And so as the Christ comes to the flesh, it utterly destroys incarnate error, but it takes everything that can be preserved in any way and it preserves it.

The Christ Order: Soul

Then Isaiah gives the tone of *Soul*, and here he shows that Soul translates the misrule and idolatry of Egypt into safety and identity with God. He writes: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. . . . .And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it" (Isa. 19: 19, 21, 22). That is what the Christ does. This divine manifestation of God, which comes to the flesh to destroy incarnate error, certainly does "smite Egypt." In the Word in an ordered way it effaces the darkness. In the Christ in an ordered way it destroys incarnate error, and in Christianity in the most ordered way it annihilates the whole mortal concept, reduces it to its native nothingness.

You know, we used to think that the Word was just a seeking process, but we know now that that is not really the full story. The Word is really the breaking of the light, because God *is*. As you begin to realize that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love, the light begins to break in an ordered way, and then, as you understand those terms you begin to see how they establish for you the Christ as that which translates infinitely from ideal to idea, and at the same time translates mortality out of itself and replaces it with immortality. The Christ will always both "smite and heal." Then you arrive at Christianity and in Christianity there begins to

break on your thought the power and the demonstration—not the translation now—of the idea. The fact which has been translated to you is seen to be in itself power; it is reflection, it demonstrates itself, and it fulfils the ordered destruction of error. Mrs. Eddy's allegory of a mental case on trial in her chapter "Christian Science Practice" is an illustration of this. It illustrates perfectly the ordered process of annihilating error.

The Christ Order: Spirit

So Isaiah comes to the tone of *Spirit*, in this sequence of the Christ, and through the symbol of the four burdens he shows that ordered translation diversifies, classifies, and individualizes all ideas and destroys disorder. He writes: "A grievous vision is declared unto me; . . . .Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth" (Isa. 21: 2, 3). As Principle translates itself into the language of Spirit, into the order of Spirit, the diversification, classification, and individualization of Spirit, it will force you to accept the birth of the spiritual idea. You cannot resist it, if you are in earnest.

The prophet says again: "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: . . . .And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Isa. 22: 20, 22). As you understand that God is Principle, the divine Principle begins to interpret and translate itself to you. It first translates itself to itself as the infinite Father, the infinite Son, and the infinite Mother; and then through Soul it translates that vision, that ideal of itself, to the point of Spirit, the language of Spirit, the order of Spirit, the diversification, classification, and individualization of Spirit. At that point the new birth takes place. If you are listening, if you are welcoming that coming of the Christ and you are understanding what is really happening, then, though it be with pain, that birth will take place, and it will take place anyway, however much human thought resists it. Then it will be true that "the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." That "key of David" is known to you and to me today as a divine infinite calculus.

The Christ Order: Mind

Finally Isaiah gives the tone of *Mind* in this Christ translation, and he shows that Mind makes all manifest as divine idea, and destroys incarnate error. He writes: "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: . . . .The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isa. 23: 1, 9). Even "the gold of human character" (S. & H. 565: 22), let alone ordinary materiality, has got to be changed and purified by the Christ-idea.

"And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, ...And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23: 17, 18). Tyre itself will be destroyed, but that destruction will be a blessing to "them that dwell before the Lord." So there again you see how the function of the Christ is to "smite and heal."

Now, ponder that Christ sequence, and begin to think of it in terms of translation. The Christ, the divine translation, is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." How does it destroy it? Not by aimlessly cutting off chunks of it. How do you destroy mistakes in mathematics? In the most ordered way. How do you destroy mistakes in music? In the most ordered way. Just so, this translation of the Christ operates in the most ordered way to destroy incarnate error. Principle forever interprets, manifests, and translates itself as Life, as Truth, and as Love, as the one divine Person. Because Principle is Love, it must have a way for that translation to be expressed; Mrs. Eddy says, "divine Love cannot be deprived of its manifestation, or object" (S. & H. 304: 10–11). And so the way Principle translates itself is through Soul—through the rule of Soul, the infinite identity of Soul, the translation of Soul. Then at the point of Spirit that translation is diversified, classified, and individualized through the language of Spirit—that is, every idea is given identity, classification, and individualization. Finally, at the point of Mind every idea is made manifest as an idea of Principle, as an idea of Life, Truth, and Love.

A Developing Sense of the Divine Orders

Do let us begin to think about these orders in this way. Don't let us always go on thinking of the Word as a process of Mind, Spirit,

Soul, Principle, Life, Truth, and Love, but let us begin to gain that lovely sense of the breaking of the light forever going on—the breaking of the light which is ordered, which is irresistible, and before which the darkness disappears. And then, as our thought rises, we shall begin, through the breaking of the light, to gain some sense of divine Principle, Life, Truth, and Love, which is the climax of the Word, and then immediately that divine Principle, Life, Truth, and Love will begin to translate itself, to interpret itself, to manifest itself to us as the Christ. It will manifest itself as Life, Truth, and Love, and translate itself through Soul, and Spirit, down to the point of Mind, and at that point it will become the "divine manifestation of God, which comes to the flesh to destroy incarnate error"—through analysis, uncovering, and annihilation, through the translation of mortal mind. You remember that Mrs. Eddy says, speaking of that translation, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4–5), and she goes on to say that works on metaphysics "never crown the power of Mind as the Messiah" (S. & H. 116: 14–15), because she is illustrating that at that point of manifestation or Mind error must be analyzed, uncovered, and annihilated.

So we shall arrive at Christianity, and we shall see that the Messiah is Principle forever making itself manifest as Mind. Principle says, "I demonstrate myself as Mind, as all ideas; as Soul, I identify all ideas with me and make them safe; and as Spirit, I gather all those ideas into one reflection—the reflection of Life, Truth, and Love." Whereas in the Christ order Spirit shows you the diversification, classification, and individualization of every idea (translation), in Christianity the same tone illustrates the gathering of all ideas into one reflection (demonstration). That one reflection is the reflection of Life, of Truth, and of Love, and it is the only reflection, the reflection of Principle.

As we begin to think of the divine orders in this way, we shall begin to see each one of them reflecting every other, and very soon those orders will begin to mean something to us, they will begin to be real to us.

I am so anxious that you should see this layout of Isaiah clearly. We can't get away from the fact that the study of Isaiah has forced our thought to progress from the Word to the Christ. This story of Isaiah which is laid out according to the Word, the Christ, and now according to Christianity, has changed the thinking of every one of us, and as we go on, we shall find that it will change it more and more. At this point in our study of the Scriptural record the appearing of the Christ has become irresistible in our thought. Moreover, it was this ordered appearing of the Christ-idea in the Bible which

gave Mrs. Eddy her discovery, and without the study of the Bible you would never be able to grasp that discovery. If you only studied "Science and Health" you would fail to grasp it. If you don't begin with the Bible, you don't begin at all. The Bible and "Science and Health" together form one story which begins with the Bible and then is climaxed in the textbook.

You know, we've got to demonstrate Christian Science before we can attain to absolute Christian Science or divine Science, and therefore to say that God is all, and there is nothing but the subjective, is at our present stage of development just so much nonsense. Divinely speaking, it is true that there is nothing going on but the subjective, but in Christian Science that subjective comes to the flesh, and the sooner we realize that, the better. Moreover, the subjective is not the absolute, it is a very different thing. You can even have a subjective sense of mortal mind, but that subjective sense is very far from being absolute. A thing is subjective when it has become so real to you that it is part of your thinking, and that, of course, is perfectly possible with mortal mind. And so this business of trying to do without the standpoint of Christian Science when we cannot begin to demonstrate it, is nonsense. Let us begin by being honest (because that is how Principle operates), and let us use our metaphysics and apply it to the human in an ordered, scientific, and spiritual way. Then we shall do the healing we should do, and mankind will take some notice of Christian Science.

At the same time this is true, and we don't want to lose sight of it, that as we gain a sense of divinity, that sense of divinity enables us to look at the human problem with great charity, and to prove all that is unlike reality to be nothing. It does not teach us to accept that unreality, it teaches us rather to analyze, uncover, and annihilate it. The mathematician could never accept 2 + 2 = 5 as a reality; to do so would be just hopeless.

The Christianity Order: Principle, Mind, Soul, and Spirit

We now come to the Christianity order in this story of Isaiah, and you remember that last time we considered the tones of Principle, Mind, and Soul. We saw that *Principle* in Christianity demonstrates its own perfection, and destroys all imperfection; we saw that *Mind* in Christianity demonstrates itself as all and supreme; and we saw that *Soul* in Christianity identifies and makes safe all ideas and destroys the tares.

Now we come to the tone of *Spirit*, and here the prophet shows that Spirit orders and blesses all reflection, separating all ideas from

dualism. Christianity involves complete separation from dualism, it fulfils that separation which begins in the Word. In connection with this, I love Mrs. Eddy's statement about the office of Christianity, in which she says, "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me.'" It fulfils every detail of the law, all the "Thou shalt nots" and it fulfils them in righteousness—in right consciousness.

Separation through Divine Order: Spirit as Mind

In the tone of *Spirit as Mind* we see that Spirit separates and purifies all things through divine order. Because it is operating in Christianity, it does this subjectively and with power.

So the prophet begins: "Woe to the crown of pride, to the drunkards of Ephraim,"—drinking was always the symbol of impurity,—"whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower,"—all impurity must be washed away, all false sense of substance must pass away,—"and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up" (Isa. 28: 1–4)—a false sense of substance, which doesn't last.

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment,"—there is the sense of purity and separation,—"and for strength to them that turn the battle to the gate. But they also have erred through wine. . . . .For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28: 5–8). "Tables" in the Bible, though they refer to the sacrificial tables, frequently also mean "tablets"—things which were written on—and the sense of the "tablet of the heart," defiled by impurity, would give a very clear sense of the opposite of Spirit as Mind.

Speaking in the same tone, Mrs. Eddy writes: "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body,

and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (S. & H. 393: 8–15). That gives a lovely sense of the demonstration of Christianity, the healing in Christianity through Spirit and Mind.

"Precept upon Precept": Spirit as Spirit

Now we come to the tone of *Spirit as Spirit*, which illustrates that Spirit diversifies, classifies, and individualizes all ideas.

The prophet writes: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts"—those who are separated from the human sense of birth. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people" (Isa. 28: 9–11). The language of Spirit will seem to us at first "stammering lips and another tongue," but we can learn it through "precept upon precept; line upon line"—that is, in a divinely ordered way.

"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28: 12–13). If Spirit as Spirit operating in Christianity, if the demonstration of the strength, the purity, and the order of Spirit, did not cause error to "fall backward, and be broken," it would not be of the slightest use to us. Spirit as Spirit in the order of Christianity involves demonstration and perfect reflection in which everything reflects its Principle; and that must come about in an ordered way, or we should not be able to correct error intelligently and cause it to "fall backward, and be broken." Isn't what you and I want above all today the ability to demonstrate reality in an ordered way? There is nothing on earth that we should be so grateful for as that we are beginning to understand God and the power of demonstration in an ordered way. That order is infinite and it is essentially scientific, and without it reality would be unattainable.

Mrs. Eddy expresses the same thought, when she writes: "In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect

understanding" (Ret. 91: 17–20). She also says: "His order of ministration was 'first the blade, then the ear, after that the full corn in the ear'" (Ret. 92: 5–6). The "blade" might typify Christian Science, the "ear" absolute Christian Science, and the "full corn in the ear" divine Science. That is the way in which we must learn to demonstrate spiritual things. Trying to side-step Christian Science and avoid the application to the human would be fatal. It would not get us anywhere.

INTERVAL

The Christ-idea as pure Science is developing all over the world, and nothing can stop it because it is ordered. It is coming through the Word: the darkness, the ignorance and antagonism which would oppose it, is disappearing. It is coming through the Christ, the "divine manifestation of God," which is destroying incarnate error. It is coming through Christianity, which is enabling us to overcome sin, disease, and death in the most ordered and scientific way. I think the time is coming when we are going to see that the demonstration of Christianity is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." It is the most ordered thing in all the world, it is the most ordered demonstration of power and of reality. Christianity is the demonstration of reality, it is pure reflection, and before that demonstration error has to disappear in an orderly way, because its disorder will be shown up. If you consider Mrs. Eddy's chapter called "Christian Science Practice" in "Science and Health" you will see that it is perfectly ordered, and that it has both the technique and the touch of Science, which are reason and revelation.

You know, when a human being sees this idea of pure Science, his whole character begins to be transformed. As soon as he begins to realize the irresistible logic and order of the ideas of Spirit, and so touches the hem of the Science of spiritual reality, there is nothing to hold him back. I don't know how it is that we have been so conceited and stupid as to believe that the writings of the world's greatest spiritual thinkers, the prophets of Israel, were haphazard and chaotic. Mrs. Eddy says of their writings, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319: 21–23). How we were ignorant enough to believe that these stories in the Bible, the Book of books, were just chance, I can't imagine. The fact is that for about three hundred and fifty years the great prophets of Israel devoted their entire efforts to bringing the teaching of all the

Biblical writings into accord with the system of the first chapter of Genesis, which Mrs. Eddy discovered and put into the terminology of today. Books come and books go, but the Bible remains. Why? Because its message is both scientific and spiritual. It will go on forever for that reason alone. If its message were not both scientific and spiritual it would not be worth very much to us.

Ordered Identity with Divine Rule: Spirit as Soul

Now, in this Christianity order, we come to the tone of *Spirit as Soul*, which demands ordered identity with divine rule.

The writers write: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem"—false rule. Rule gives the tone of Soul. "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:"—that is what mortality does, it says, "This will save us, that will save us, the other will save us," but all it is doing is to make an agreement with hell:—"therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:"—that stone which "became a great mountain, and filled the whole earth," the calculus of reality:—"he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet:"—a perfect sense of order and identity with divine rule:—"and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28: 14–17). Remember, this is the tone of Spirit as Soul. "Hail" was used as a symbol of irresistible power because it brought devastation, and "the waters" here symbolize the floods of human theories, just as they do in the story of Noah in the second thousand-year period of the Bible.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report" (Isa. 28: 18, 19). It is more than a vexation to try to understand error, it is sheer pain, because you cannot understand it; you can only understand its nothingness.

"For the bed is shorter than that a man can stretch himself on it:"—the bed is used as a symbol of consciousness ("if I make my bed in hell, behold, thou art there"), and here it indicates that there

is no true consciousness, no manhood, to conquer error:—"and the covering narrower than that he can wrap himself in it. . . . .Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth" (Isa. 28: 20, 22). The wonderful thing about these prophets was that they saw the inevitable destruction of error. Jeremiah, for instance, saw that Jerusalem would be destroyed, and that the people would be taken into captivity. They were so absolutely certain in their own minds that the divine order made it essential that error should perish.

Mrs. Eddy indicates the true covenant with God when she writes: "Emerson says, 'Hitch your wagon to a star.' I say, Be allied to the deific power, and all that is good will aid your journey, as the stars in their courses fought against Sisera (Judges v. 20)" (Un. 17: 4–7). So we must understand Spirit as Soul, which demands ordered identity with divine rule, and then we shall be "allied to the deific power." As you understand the operation of Spirit in Christianity, it demands infinite order, it demands reflection, it demands birth, it demands the language of Spirit, it demands all those things.

The Infinite Order of True Demonstration: Spirit as Principle

Then we come to the wonderful tone of *Spirit as Principle*, which we have epitomized like this: Ordered system alone can reflect divine Principle. Reality, the reflection of Principle, cannot be anything but ordered.

"Give ye ear, and hear my voice; hearken, and hear my speech"—today we would say: "For God's sake listen;" that is what he really means. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isa. 28: 23–29). So, to illustrate the ordered working of infinite Spirit as Principle, the prophet has taken the symbols of ploughing, threshing, and the cart wheel, to show the order of Spirit and the system of Principle. Do you know

any writers today who could give the tone of Spirit as Principle, the essential nature of ordered demonstration, better than that?

Mrs. Eddy writes: "What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual 'substance of things hoped for;' and the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love" (My. 226: 6–20).

Remember, we are considering Spirit in the Christianity order. Principle first of all says, "I forever demonstrate myself as Mind, as all ideas. As Soul, I identify all ideas with me." Then, in the tone of Spirit, Principle says, "As Spirit, I develop those ideas, I diversify, classify, and individualize them, I give them order, I reflect them, each and every one of them, in one infinite reflection."

All Mortality Destroyed: Spirit as Life

So we come to the tone of *Spirit as Life*, in which the divine order of immortality destroys mortality, even the false sense of Jerusalem. In the ordered reflection of Spirit, in the ordered demonstration of Spirit, which is the reflection of Principle, that which Jerusalem symbolizes must pass away.

"Woe to Ariel,"—"Ariel" was an early name for Jerusalem, it meant "lion of God,"—"to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel" (Isa. 29: 1, 2). This is the tone of Spirit as Life, and Life is eternal. " . . . .add year to year" gives the sense of a big time factor; and killing "sacrifices" is also the opposite of Life.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust"—the laying down of the mortal, "dust to dust." "Moreover the multitude of thy strangers shall be like

small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly" (Isa. 29: 3–5).

Then Isaiah gives a wonderful picture of "Greater love hath no man than this, that a man lay down his life for his friends." It is only as you lay down the mortal concept, that you can take up and understand the Christ-idea. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite" (Isa. 29: 7, 8)—have you ever read a better description of the dream of mortality? As mortals we walk around thinking we are somebody, perhaps we have a lot of money, or we have good looks; but then what of it? As mortals we are "all dressed up with nowhere to go," that is the fact; but it is only as we begin to face the fact that mortality is hell and that that mortal concept must of necessity be obliterated, that we become really Christian.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink" (Isa. 29: 9). In this tone of Spirit as Life you see that before the ordered demonstration of Spirit, the mortal concept falls away. This is bound to happen.

Mrs. Eddy writes: "When I discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things, then I discerned the last Adam as a quickening Spirit, and understood the meaning of the declaration of Holy Writ, 'The first shall be last,'—the living Soul shall be found a quickening Spirit; or, rather, shall reflect the Life of the divine Arbiter" (Un. 30: 21–27). She defines "Jerusalem" as: "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).

There the prophet takes Jerusalem, which he calls Ariel, and he shows that the ordered demonstration of Spirit operating as the one eternal Life will destroy that false sense of things which Mrs. Eddy describes in her definition of "Jerusalem."

True Consciousness Reflects Divine Principle: Spirit as Truth

Next we come to the tone of *Spirit as Truth*, which shows that there is no reflection of divine Principle but in the Son of God, Christ, Truth.

Bellbird

New Zealand

BELLBIRD

(Korimako) (Anthornis melanura)

Like the Tui, the Bellbird is a honey-eater with a specially adapted brush tongue for gathering nectar from flax, fuschias and flowering trees such as kowhai and rata where it is an important pollinator. It is also fond of berries, insects and honeydew. The male Bellbird has a handsome purplish head, an olive green body and lighter under parts. Both sexes have a blackish brown slightly forked tail and dark wings but the female has quieter olive colouring than the male. The Bellbird enjoys bathing. Especially abundant on predator-free off-shore islands, the Bellbird is fairly common throughout New Zealand except for Auckland and Northland. Famed for its beautiful liquid song, the Bellbird sounds best when many are singing together. Nesting begins in September and lasts until January. The nest is a deep cup of grasses, small sticks and leaves well hidden in a shrub or small tree. The female lays 3 or 4 pinkish eggs and does all the incubation. After hatching, the male helps to feed the chicks. Two broods are raised each season, the chicks soon learning to find nectar.

FROM AN ORIGINAL PAINTING BY
BEATRICE FOSTER-BARHAM
NEW ZEALAND
BFB62

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29: 11–14). The wisdom of mortal manhood is bound to perish.

"And in that day shall the deaf hear the words of the book,"—the consciousness of the sixth day of creation, Truth, will appear,—"and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought" (Isa. 29: 18–21). There you have the most wonderful picture of Spirit as Truth, of the calculus of Spirit made manifest as manhood, and the prophet shows that it will destroy the whole false picture of manhood, it will wipe it out through true consciousness. When we understand this tone, instead of saying of "the words of the book"—of reality—"I can't read them, I can't understand them," we shall be able to understand them through true consciousness, and all false manhood in us will be destroyed.

Mrs. Eddy writes, "We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence" (S. & H. 142: 7–10).

Perfect Reflection: Spirit as Love

Lastly, in this whole tone of Spirit, we come to the tone of *Spirit as Love*, which we have epitomized as perfect reflection.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding,

and they that murmured shall learn doctrine" (Isa. 29: 22–24). There the prophet gives the sense of perfect reflection.

Mrs. Eddy says: "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (S. & H. 323: 6–12)—the Holy One of Jacob.

So there you see the illustration, in Christianity, of Spirit in seven tones: Spirit as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, all showing you the demonstrated order and reflection of the one Principle. Remember, in Christianity Principle says, "I demonstrate myself because I am Principle. I demonstrate myself as all ideas, as Mind. As Soul, I identify all ideas with me; and as Spirit I give diversification, classification, and individualization to those ideas, and I gather them all into one reflection, the reflection of Life, Truth, and Love."

Divine Fatherhood Sustains Man: Life as Mind

Here, then, we come to the whole tone of *Life*, and the overtone of the seven tones of Life is this: Divine fatherhood sustains its own immortal idea, and forces the laying down of the mortal concept. It is wonderful how the prophets bring out the sense of fatherhood immediately. The first tone, *Life as Mind*, shows that reliance on the divine fatherhood exalts the parent Mind.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me;"—to them God is not Father;—"and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt,"—Egypt symbolizes darkness, the opposite of Mind,—"and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" (Isa. 30: 1, 2). That is the direct opposite of Mind, which always brings light.

The writer there is giving the tone of fatherhood operating as light, as Mind, and Mrs. Eddy says exactly the same thing in these words: "If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost,"—if we should go down into Egypt in thought,—"and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated . . . .Mortal mind accepts the erroneous, material conception of life and joy, but the

true idea is gained from the immortal side" (S. & H. 536: 11–16, 24–26).

Christianity demonstrates for you that all ideas are identified with Principle, that they are all gathered into the one reflection, in which every idea has its own diversification, classification, and individualization, and that they all are demonstrated as Life, Truth, and Love. Life, Truth, and Love is always what you demonstrate. Here we are seeing that in order to demonstrate the light of Life, in Christianity, you've got to have one Father, and that Father must be found in the light of Mind, the light of intelligent spiritual thought. It can never be found in the darkness of ignorance.

The Strength of True Fatherhood: Life as Spirit

So we come to the tone of *Life as Spirit*, in which the strength of divine fatherhood is demonstrated through pure adherence to Principle. Dualism means no Father.

"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion" (Isa. 30: 3). The prophets are denouncing reliance on Egypt which can only mean confusion.

"They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach . . . .into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them"—the prophet is describing Egypt through these animal qualities. "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still" (Isa. 30: 5–7).

Mrs. Eddy says the same thing in this way: "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (S. & H. 430: 6–7). Also, she indicates the tone of Spirit in her interpretation of the second statement of the Lord's Prayer as "Adorable One" (S. & H. 16: 29). The Lord's Prayer is the prayer of fatherhood (Jesus always spoke of God as Father), and Mrs. Eddy interprets that second statement as the purity, consecration, and separation of true fatherhood. So that gives the tone of Life as Spirit. In this Bible story, instead of recognizing the "Adorable One" as the only Father, they rely on the false sense of strength, symbolized by Egypt.

The Identification of Divine Fatherhood: Life as Soul

And so we come to the tone of *Life as Soul*, which shows that the eternity of identified fatherhood makes the false way of life a thing of vanity. As you identify true fatherhood, the one Life, and realize your unity and oneness with that one Life, so the false sense of fatherhood, the false sense of Life, becomes to you a thing of vanity.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:"—a sense of the eternity of Life:—"that this is a rebellious people, lying children, children that will not hear the law of the Lord:"—they are not children of the one Father:—"which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa. 30: 8–11)—the vanity of mortal life.

"Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare" (Isa. 30: 12–14).

Now, Mrs. Eddy says exactly the same thing, when she writes in the same tone: "Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth" (S. & H. 202: 15–23)—all true multiplication is in Life. When we understand Life as Soul, we are identified with the divine fatherhood.

In Christianity we are seeing the demonstration of Life, the one fatherhood, first as Mind, as light, the light which takes away the darkness of Egypt; then as Spirit, in which we see that fatherhood demonstrated as the purity and strength of Spirit; and then as Soul, in which the divine fatherhood identified enables us to say, "I and my Father are one." In proportion as we reach that point, everything unlike the true way of Life is seen to be nothing more than vanity.

The Foundation of Eternal Fatherhood: Life as Principle

Now we come to the tone of *Life as Principle*, which demonstrates the foundation of eternal fatherhood.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not"—a perfect sense of the one fatherhood forever demonstrated in Christianity. "But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one;"—you remember that Peter says, "one day is with the Lord as a thousand years," that is, the understanding of divine Life demonstrated as Principle, divine fatherhood, the eternity of being, will sweep away a "thousand years" of mortal existence;—"at the rebuke of five shall ye flee:"—"five" symbolizes Life, and as you understand the way of Life in Christianity, the testimony of the five physical senses will flee away:—"till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill" (Isa. 30: 15–17). The tone of Life as Principle, of demonstrated fatherhood, ends there with that exalted sense.

Mrs. Eddy says: "This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated. We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere" (S. & H. 283: 21–31).

So, in this Christianity order, you see the sense of Life appearing as Principle; you see the demonstration of the one Life, the one Father, the infinite eternity, the infinite multiplication, the infinite exaltation. Before that demonstration the false sense of those things is bound to be brought down.

Divine Fatherhood Overcomes Mortality: Life as Life

Then we come to the tone of *Life as Life*, in which the divine fatherhood sustains immortality and overcomes mortality. In her writings Mrs. Eddy gives a wonderful sense of the sustaining power of divine fatherhood. I often ask myself, What does father do in a human sense? He sustains the situation, he tries to keep it up to a standard. If he is a good father, he will exalt that standard, and he will try to make it permanent. In a purer and much more infinite way the divine fatherhood sustains all being, makes it everlasting,

and forever multiplies it. Even in human experience the father tries to multiply the opportunities of his offspring.

In this tone of Life as Life the prophets write: "And therefore will the Lord wait,"—the waiting gives the sense of ever-presence,—"that he may be gracious unto you, and therefore will he be exalted,"—the exaltation of Life,—"that he may have mercy upon you:"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy:"—"for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee" (Isa. 30: 18, 19).

The prophet goes on to give a wonderful sense of the fifth Beatitude: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way,"—the way of Life,—"walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30: 20–21). He continues by bringing out a wonderful sense of multiplication and abundance, and ends in verse 25 with the exalted sense of Life. So in that tone of Life as Life you have the sense of the fifth day of creation in which the waters brought forth abundantly the living creature and the birds of the air. We epitomized the tone like this: The divine fatherhood sustains immortality and overcomes mortality.

Mrs. Eddy writes: "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy" (S. & H. 428: 15–19).

Divine Fatherhood Demonstrated in Manhood: Life as Truth

Then we come to the tone of *Life as Truth*, in which the divine fatherhood individualizes itself as the Son of God, brings Life to all men, and destroys mortality. Here the prophets give a sense of the sixth day of creation, in which, you remember, there are seven tones.

"Moreover the light of the moon shall be as the light of the sun,"—the reflection shall be like the original,—"and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30: 26).

"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come

into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (Isa. 30: 29, 30). Isaiah ends that tone with verse 33.

As you understand Life as Truth, as you understand the fatherhood of God made manifest in the true sense of manhood, the false sense of manhood is bound to be destroyed, it cannot stand.

Mrs. Eddy writes: "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick" (S. & H. 97: 29–32). This sense of fatherhood in Christianity is a wonderful sense, and it leads on to the motherhood of God, which fulfils the compound idea man. Mrs. Eddy indicates that in absolute Christian Science the sense of Christianity is just Life and Love.

Here in the tone of Life as Truth, the fatherhood of God is demonstrated in manhood as one perfect reflection. You remember, Isaiah is saying here "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

The Divine Fatherhood Preserves Man: Life as Love

Lastly we come to the tone of *Life as Love*, which shows that divine fatherhood provides for and preserves its own idea, and annihilates mortality. Now we see how divine fatherhood gives some sense of motherhood.

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together" (Isa. 31: 1, 3).

Now, listen to the following passage. Remember, we are doing the tone of Life, which gives the sense of exaltation; in the fifth day of creation the symbols were the birds of the air and the fish of the sea. "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." It would be difficult to find a better blending of Life and Love than that. The sense of Life, or fatherhood, now begins to have a touch of motherhood. "Turn ye unto him from whom the children of Israel have

deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem" (Isa. 31: 5–9).

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

The Significance of the Divine Orders

Now, just let us consider the meaning of the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, Love. Principle, in Christianity, is demonstrating itself. The Word is *revelation*, the Christ is *translation*, but Christianity is *demonstration*. In the Word you see God's revelation of His own nature; in the Christ you see Principle's translation of its own divine nature; but in Christianity you see Principle's demonstration of itself as all, and that all is Life, Truth, and Love. Think what will come to us when we see that because of the irresistible operation of true Christianity, Principle is always demonstrating itself. We are inclined to think that we have to demonstrate Principle, but we don't. Principle is always demonstrating itself as every idea; as Soul, it is always identifying and making every idea safe; as Spirit, it is giving every idea the strength of Spirit, and the reflection of Spirit, which is diversification, classification, and individualization—divine order; as Life, it is fathering every idea; as Truth it is reflecting sonship to every idea; and as Love it is mothering every idea.

All we have to do is to "Let this mind be in [us], which was also in Christ Jesus." We've got to be still enough to hear God speak. When we are, we shall see that from everlasting to everlasting God is forever revealing Himself as divine Principle, Life, Truth, and Love; that revelation is the Word of God. Then we shall see that divine Principle, Life, Truth, and Love is forever translating itself down to the point of Mind, or manifestation, as infinite ideas; that is the Christ translation. Then, at the point of Mind, or manifestation,

we begin to enter the realm of Christianity, and see that Principle is demonstrating itself as Mind, infinite ideas; identifying all those ideas with Principle through Soul; and reflecting every one of them through Spirit, thereby giving each infinite order, infinite substance, infinite birth, infinite development—all that has to do with Spirit. Then we see that all these ideas are gathered into the one ideal of the divine fatherhood, Life, the divine sonship, Truth, and the divine motherhood, Love. So there you have the three orders of the Word, the Christ, and Christianity.

You know, we've got to begin to think about these orders. You may think that I am tiresome because I go over and over them, as I went over the days of creation and the synonymous terms, but it is necessary to do that so that thought may catch the tone of them. Then they will not seem stereotyped, and the music of the Word, the Christ, Christianity, and Science, will be heard. But it is intelligent music, it is wonderful music, it is divine music, it is music that is understandable and demonstrable, it is scientific music, because it is all based on Principle.

TALK NO. 70

(June 7th, 1949)

ISAIAH—X

Chapters 32: 1—33: 24

The One Infinite

Let us never forget that the subject we are considering is the infinite. The infinite is one and includes everything that is true within itself, and so whatever aspect of this subject we may be considering, we are always considering the infinite One. If we were considering mathematics or music in any aspect, we would always be considering them in their oneness. The great fundamental fact of metaphysics is that "the Lord our God is one Lord," that there is only one cause, one presence, one power, one being. We need to hold that constantly in thought. 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). Therefore whenever Truth operates in any way at all, it is the operation in some degree of the one infinite. Moreover, in considering all the categories of divine metaphysics, we can never leave the realm of that one infinite, that which is the infinite divine Principle, Life, Truth, and Love.

Someone said to me, "What is the difference between divine Science, absolute Christian Science, and Christian Science?" Well, it isn't that divine Science is something here, absolute Christian Science something there, and Christian Science something somewhere else, because they are all operating infinitely at the same time. Suppose you want to give a Christian Science treatment and you begin by thinking, "God is the infinite, the only. God is Life and Truth and Love." You are thinking in divine Science. Then suppose you go on and you say to yourself, "And divine Principle, Life, Truth, and Love forever translates itself as infinite ideas of Life, Truth, and Love." Then you are thinking in absolute Christian Science. And suppose you think further, still in this one Christian Science treatment, and you say to yourself, "And these ideas of Life, Truth and Love, being ideas of Soul, exchange the objects of sense for the ideas of Soul." Then you are thinking in the realm of

Christian Science, because you have applied Science to the human problem. So when we talk about these categories of metaphysics, do remember that we have to consider the infinite infinitely, and that they are all divine categories of the one divine Principle, which is Life and Truth and Love. Keep foremost in your thinking this sense of divine oneness.

The Development of the Christ-idea

We have been going through the Bible, and we have now come to the prophetic age, that point where the light of the Christ really began to break on thought. Before the prophetic age, the appearance of the light was in the main through persons. It came as Abraham, as Isaac, as Jacob, as Moses and so on, but when it became the light of the Christ in the time of Isaiah, it began to appear as divine system, that perfect system of metaphysics which is laid out in the first chapter of Genesis, and which permeates the whole teaching of the Bible. Then, as the Christ developed further, it appeared in the fifth thousand years of the Scriptural record as the man Christ Jesus, who demonstrated both individuality and eternality. After Jesus, the Christ began to operate as Christianity, and so it appeared as God's universal idea of Himself, which is what we call man, or creation.

In the same way, the Christ continues to develop to each one of us in thought as we progress further. At the point of Principle it comes as system, at the point of Life it comes as individuality and eternality, at the point of Truth it comes as the right idea of manhood, and at the point of Love it comes as the divine ideal.

Separating Between Spirit and Matter

I now want to consider with you a very important question. I notice these days that there is a great tendency to mix the divine metaphysics of the Bible with human philosophy. But the metaphysics of the Bible teaches clearly that as Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Until you have understood the firmament, which is the essential symbol of the second day of creation, you are not able to separate between the flesh and the Spirit. Right at the beginning of your study of metaphysics, in the second day of creation, you have to learn to do that. Anybody who tries to find Spirit in matter, even beautiful matter, is a pantheist. Also, without knowing it, he is a Buddhist, because the Buddhist says that all is Mind, that the lamp

is Mind, the book is Mind, the table is Mind, and so on. That is not the teaching of Christian Science, which states categorically that the attempt to draw any conclusions whatsoever from the testimony of the five physical senses is pantheism pure and simple. Moreover, the Bible and "Science and Health" don't just teach us that evil is unreal and leave it at that, but they teach us how to prove in infinite detail the unreality of evil. They don't take a chunk of God, as it were, and try to destroy a chunk of evil. But they teach us how, through the infinite categories of divine metaphysics, to use definitely and specifically the ideas of Life, Truth, and Love, to destroy the myriad beliefs of sin, disease, and death.

As I told you last week, there is a great deal of nonsense being talked about God's allness and oneness, considered in an emotional and religious way, being a sufficient answer to the problem of evil. If you just say that there is only one creator and that therefore everything that exists must be His creation, and if you leave the matter there, very soon you will find yourself believing that such things as germs and disease are realities. Your premise will lead to the conclusion that if you think in any other way about them, you will be accepting two creations. Well, Mrs. Eddy calls such things "dark images of mortal thought" (S. & H. 418: 31), and she shows perfectly clearly that it is essential to learn to separate between Spirit and matter, because you can't draw any conclusions whatever about reality except from Principle. As you understand God as divine Mind, you know that His creation consists of ideas; as you understand God as Spirit, you know that ideas are spiritual; as you understand God as Soul, you know that those ideas are definite and they are identified with God; as you understand God as Principle, you know that those ideas demonstrate Principle; as you understand God as Life, you know that those ideas are eternal and indestructible; as you understand God as Truth, you know that those ideas are of the nature of true manhood; and as you understand God as Love, you know that those ideas are forever fulfilled in divine Love. But to draw any conclusions whatsoever from mortality is hopeless, it is pantheism. Moreover, just to say that materiality is unreal and leave it at that by going off into what is supposed to be a highly exalted state of spiritual sense, and call that divine Science, is just the doctrine of Buddhism, of what is termed Nirvana.

Our civilization is face to face with very real issues, and what we need is something which will enable us to meet those issues and prove the unreality in every detail of sin, disease, and death. We don't want something which is so abstract that it doesn't deal with the mortal. If you just say that all there is is reality, and you don't recognize anything else, the devil will agree with you. He will say,

"Very well, all there is is spiritual reality, but meanwhile here is a so-called material universe going through hell, and you are doing nothing about it. You are simply shutting it out and saying that it doesn't exist." But the purpose of Christian Science is to save mankind from the hell of materiality. Mrs. Eddy writes: "I shall not forget the cost of investigating, for this age, the methods and power of error" (Mis. 222: 29–30); and she also says: "I never knew a student who fully understood my instructions on this point of handling evil" (Mis. 292: 28–30).

But what do we know about that process today? We handle evil through our ordered and scientific understanding of the divine infinite calculus, and we handle it with intelligence and authority. The Word of God is that aspect or category of divine metaphysics which disperses the darkness; then the Christ is that category which "comes to the flesh to destroy incarnate error," which is a very different thing. The Word says, "Let there be light," and it shows you how that light will develop, and disperse the darkness to some extent; but the Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11)—organic life, or life in the flesh. Then Christianity is that category which scientifically obliterates the mortal concept.

Remember that all three processes are essentially ordered. The Word as the breaking of the light must operate in a divinely ordered way, and surely the intelligent approach to any subject must always be ordered. If it were disordered, how could you learn it? The breaking of the light in mathematics is ordered, and you can learn and grasp mathematical values, because they are ordered. If there were no order, there could be no values.

As the light of the Word breaks and you gain some sense of God as the divine Principle, Life, Truth, and Love, that begins to operate in your thought in an equally ordered way as the coming of the Christ, which is subjective. Moreover, that Christ irresistibly "comes to the flesh to destroy incarnate error"—it doesn't just remain in the realm of metaphysical abstractions which ignore the claims of error. It shows you how scientifically and systematically to prove in every detail the nothingness of sin, disease, and death. All error ever asks is to be let alone; it doesn't ask anything else of any Christian but that. But Christian Science shows you how to handle it with authority as soon as you touch the Christ.

Then as you reach Christianity, which is the demonstration of Principle, you begin little by little, detail after detail, to obliterate the mortal concept altogether. You don't obliterate it all at once, but little by little, until eventually you arrive at the pure demonstration of

spiritual values, which leads you to the basis or the platform of Science.

The Significance of the Firmament

Before we go any further, I want to remind you of what Mrs. Eddy says about the second day in Genesis and the symbol of the firmament. To me this is super-important, and it shows so clearly the futility of so-called higher metaphysics, which says that because God is all there is only one universe, and that therefore the material universe is a dim sense of that one universe. It isn't anything of the kind. It is no more our dim sense of the divine universe than 2 + 2 = 5 is a dim sense of mathematics. 2 + 2 = 5 is no sense of mathematics, it is "non-sense." Unless we people get this question clear in our thought we won't go anywhere at all; we shall just have mingling, and mingling is the curse of metaphysics.

So Mrs. Eddy writes of this second day: "'And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses.

"'And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.' Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: 'The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.' Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science . . . .God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true." Only Spirit can discern between the false and the true, nothing else can. "Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity" (S. & H. 505: 4–25, 28–5).

If the carnal mind could have made a universe more unlike God's universe than the material universe, it would have done so. Mrs. Eddy says that "from first to last, the body is a sensuous, human

concept" (S. & H. 177: 13–14). God's man is idea, the mortal man is belief. God's idea is infinite; the mortal man is finite. God's idea is spiritual; the mortal man is material. God's idea is from everlasting to everlasting; mortal man begins, gets sick, and dies. And so in every way "human conception, material sense," is as unlike reality as it can be. So for goodness' sake don't let's try to draw conclusions about reality from the material universe, because if we do, we shall be drawing our conceptions of reality from the only hell there is, the hell of materiality. Unless we have a firmament, unless we have that spiritual understanding which separates human conception, material sense, from Truth, we shall never go anywhere.

The Firmament: Some New Testament Illustrations

I have been reading a good deal in the New Testament recently, and I have been very much struck by some of the things which are said there about this same question. For example, Matthew writes: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13: 24–30). You cannot gather the wheat until you are able to destroy the tares, and you have to destroy those tares scientifically and metaphysically. Until you have gained that sense of metaphysics which is not only subjective, but has authority and dominion, so that it enables you through the Christ translation to analyze, uncover, and annihilate error in its various phases, you can't demonstrate reality, you can't gather the wheat into the barn.

Mrs. Eddy says exactly the same thing in "Retrospection and Introspection." She writes: "Since there is in belief an illusion termed sin, which must be met and mastered, we classify sin, sickness, and death as illusions. They are supposititious claims of error; and error being a false claim, they are no claims at all. It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love.

To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error" (Ret. 64: 20–29).

The same thought is also expressed by Paul in his Epistle to the Thessalonians, where he writes: "Let no man deceive you by any means: for that day shall not come,"—the day of the Christ,—"except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God . . . .For the mystery of iniquity doth already work: only he who now letteth will let,"—that is, "he who hinders will hinder,"—"until he be taken out of the way." How are you going to take the belief of evil in its myriad manifestations "out of the way?" You must take it out of the way just as you take mistakes out of mathematics, or inharmonies out of music. You must do it scientifically, systematically, little by little, "precept upon precept," and you can't side-step it, it's impossible. The Science of divine metaphysics comes to show you how, through "line upon line; here a little, and there a little," to analyze, uncover, and annihilate the myriad claims of the human mind, and nobody has any chance of demonstrating reality until he learns to do that. Time and time again in my own humble experience I have proved the truth of that. For instance, the other day I had to help a case in which the governing error was a claim of heredity. That case was healed, but I couldn't have touched it if I hadn't known what the claim was. Because it was a claim of heredity, it could only be healed through an understanding of the one parent Mind; nothing could touch it but that.

And so until we learn through Christ to analyze, uncover, and annihilate evil, we shall not be able to demonstrate Christianity, to use the firmament. Now, the people who are straining at what they call higher metaphysics, are trying to do without Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and to do without Christianity as that which obliterates the mortal concept. Consequently they are not proving the unreality of sin, disease, and death—they are just *saying* that these are unreal, which doesn't prove it at all. What proves the unreality of mistakes in mathematics is an *understanding* of the categories of mathematics. What proves the unreality of discords in music is an *understanding* of the harmonies of music. And so what disproves the errors of the human mind, which we call sin, disease, and death, materiality, is an *understanding* of the divine infinite calculus of God's ideas in divine metaphysics, and nothing else will.

Moreover, until we come to the point where we are willing to face the fact that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" until we see that that which is born of the Spirit in our thinking or anybody else's thinking, or in the world's thinking, must eradicate scientifically that which is born of the flesh, we won't go anywhere. Just saying that materiality isn't real doesn't mean a thing. It is the ability to understand the system of divine metaphysics, by which we prove that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17)—that is the operation of Christianity—which will enable us scientifically and systematically to destroy him who "letteth," "until he be taken out of the way." You must gather the tares first, and then you will be able to gather the wheat; but the attempt to draw any conclusion whatever from the flesh, the material sense of things, is utterly and completely hopeless, so why try? You have Principle to draw your conclusions from, and Mrs. Eddy says, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29), because nothing else can. The principle of mathematics must interpret mathematics, and no one would try to interpret mathematics through mistakes. It is true that "by reversal, errors serve as waymarks to the one Mind" (S. & H. 267: 24), but only by *reversal.*

Spirit versus Matter in Isaiah

The reason I am bringing this up is that it is this very issue which is being forced on our thought by the story of Isaiah. You remember that at the beginning Isaiah illustrates how he is face to face with the hideous state of affairs in Judah and Israel. He says, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider"—everything is just gross materiality. Then Isaiah begins to illustrate the breaking of the light, but at the same time he shows how that breaking of the light disperses the darkness. Then in the thirteenth chapter he begins to illustrate the order of the Christ through the seven burdens, and he shows how the Christ comes through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind; but at the same time he shows the analysis, the uncovering, and the annihilation of all error. Next, in the twenty-fourth chapter he introduces Christianity, which is what we are now considering, and he illustrates the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love. You remember that at this point he begins to deal with general thought, and he shows how the operation of the Christ as the divine idea begins in Christianity

to obliterate the mortal concept in every detail. In Christianity Principle says: "I am the infinite Principle, and I forever demonstrate myself; I demonstrate myself as Mind, as all ideas; as Soul, I identify every one of those ideas with myself, with my power, with my being; and as Spirit, I give every one of them diversification, classification, individualization, and I gather them all into one reflection—the reflection of Life, and Truth, and Love."

The Christianity Order: Principle

In the tone of *Principle* in Christianity, as you remember, Isaiah shows that Principle demonstrates its own perfection, and destroys all imperfection. He begins: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . .The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" (Isa. 24: 1, 19). In the same tone he writes: "O Lord, thou art my God;"—before, he has said that the earth will be turned upside down;—"I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth . . . .And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25: 1, 9). And so in Principle the prophet begins to illustrate the operation of Christianity, and he shows that Principle demonstrates its own perfection and destroys all imperfection, which he calls the earth—the material universe. The earth will be turned upside down.

Now, what is the destruction of the material universe in your thinking going to do? It is going to give you, to human sense, a better universe, but what is really going to happen is that you are going to have a more spiritual sense of being. Because of your more spiritual sense of being, much of the gross materiality of the universe will disappear, and to sense it will look like a better universe; but it will not be a better material universe, it will be a less material universe, illustrating the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4–5).

As I have often said to you, there is one thing which none of us can escape, and that one thing is eternal salvation. Because there is a forever Christ, because divine Principle, Life, Truth and Love is forever translating its own ideal as Soul, diversifying, classifying, and individualizing that ideal as Spirit, and making it manifest as Mind, therefore inevitably every knee will bow to Christ, and every

single one of us is headed for eternal salvation. Whether we like it or whether we don't like it, that is the divine plan.

Salvation is going to come to us much more easily as we learn scientifically and systematically to destroy error, until eventually we can prove that there is no error, but my goodness, we haven't begun. A great many of us are trying to heal other people of sin and disease, and we don't even attempt to heal them of death. We have what Mrs. Eddy calls "chronic recovery ebbing and flowing" (Mis. 355: 7–8) in much of our practice of Christian Science, and some people fail to see the great importance of the healing. These theories which assert that there isn't anything to do but to realize the infinite without applying it to the human, or that the material universe is something to do with spiritual reality, would do away with the category of Christian Science, they would eliminate it altogether. But the operation of Christian Science itself is the theme of almost the whole of Mrs. Eddy's textbook and of the Bible. The whole story of "Science and Health" and of the Bible is salvation, scientific salvation, systematic salvation, through "precept upon precept; . . . .here a little, and there a little;" and we shall never get mankind to take us seriously until we get down to that systematic and scientific salvation and stop this nonsense of trying to make matter Spirit, which is just pantheism and in a measure Buddhism. Go and look up "Nirvana" in the dictionary and you will see that it means that you just ignore the material and go off into a state of exaltation, in which you become one with Buddha. That certainly is not the metaphysics of Christian Science.

As I say to you, studying the prophets has brought home to me very clearly that unless we face these issues we are not going anywhere. Unless we accept the fact that the metaphysics of Christian Science is exact, infinite, vast, scientific, and founded wholly on a spiritual basis, and unless we learn through that divine system of metaphysics, through a divine infinite calculus of God's ideas, how scientifically to analyze, uncover, and annihilate error in its myriad forms, we shall have no Christ. We shall not be accepting the responsibility of demonstrating Christ, and we shall never enter Christianity, which is the demonstration of that Christ-idea. We *must* first gather the tares in order to gather the wheat into the barn.

The fact of the matter is this, that as long as you are in the flesh, as long as you believe in a material universe (and if you didn't believe in a material universe, you would not be in the flesh), it is axiomatic that the truth which you know must operate to analyze, uncover, and annihilate error. If you believed in an inharmony in music, and you conceived of the harmony, it would be bound to correct that inharmony.

The lesson we must learn from the prophets is that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is just the height of foolishness to speak of the Bible as old-fashioned. We haven't begun to conceive of the Science of it, the system of it, the certainty of it, the beauty of it. We haven't begun to see that it is one story of the Word, the Christ, Christianity, and Science. Before we begin to use the Word literally at all, we say, "Oh well, we'll go on to divine Science." The result is that we don't get our demonstrations. We are trying to walk on the water when we can't even crawl, that is what it amounts to. So at all costs let's begin by being honest, because if we begin by being honest, we shall begin with Principle.

The Christianity Order: Mind

Having illustrated Principle and its operation, the prophet next shows in the tone of *Mind* that Mind demonstrates itself as all and supreme and destroys materiality. He writes: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee . . . .Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name . . . .Come, my people, enter thou into thy chambers, and shut thy doors about thee:"—shut out the erroneous sense of being, the material sense of things:—"hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity:"—the "inhabitants of the earth" are the beliefs of sin, disease, and death; all the hell there is is material thinking:—"the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26: 3, 12, 13, 20, 21).

The Christianity Order: Soul

Next in this Christianity sequence the prophet comes to the tone of *Soul*, and he shows that Soul identifies and makes safe all ideas and destroys the tares. He writes: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." "Leviathan" was the type of all error, of animal magnetism. "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any

hurt it, I will keep it night and day" (Isa. 27: 1–3). It is identified, it is safe, in Soul, but that same Soul which keeps the vineyard will also destroy leviathan "the piercing serpent."

The prophet further writes: "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt,"—that is, from the Euphrates to the Nile, which to the Hebrews was the whole universe,—"and ye shall be gathered one by one, O ye children of Israel" (Isa. 27: 12). Soul will gather all of God's ideas into one identity, but it will also destroy everything that is unlike Soul.

The Christianity Order: Spirit

In the tone of *Spirit* in Christianity Isaiah shows that Spirit orders and blesses all reflection, separating all ideas from dualism. He writes: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: . . . .But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28: 10, 13). Again, he accentuates the sense of Spirit very strongly when he writes: "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him" (Isa. 28: 24–26)—everything is done according to order and system. Then he says: "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isa. 28: 29). He is illustrating Spirit, which always involves divine order, he also goes on to illustrate at this point how the false sense of Jerusalem must be destroyed.

The Christianity Order: Life

Then, in the tone of *Life* (remember we have considered Principle, Mind, Soul, and Spirit) the prophet shows that divine fatherhood sustains its own immortal idea, and forces the laying down of the mortal. Life always gives the sense of true fatherhood. He writes: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin . . . .therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose

breaking cometh suddenly at an instant . . . .One thousand shall flee at the rebuke of one;"—at the rebuke of one eternity, a thousand years flee; you remember that Peter writes, "one day is with the Lord as a thousand years;"—"at the rebuke of five shall ye flee:"—as you understand this fifth day of Life, of immortality, the mortal flies away:—"till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you:"—this is all in the tone of Life:—"for the Lord is a God of judgment: blessed are all they that wait for him" (Isa. 30: 1, 13, 17, 18).

True Separation as the Handling of Evil

We ended last time with that tone of Life, and we have still to consider the tones of *Truth* and *Love* in this sequence of Christianity. We shall see illustrated that Truth demonstrates perfect manhood, but destroys the false sense of manhood, and that Love makes all things new, but destroys all that is not lovely. All the time Isaiah is illustrating this divine process of separation, which is the operation of Spirit. Spirit says, "Let there be order, let there be separation, let there be purity, let there be development." Order always involves development; 1, 2, 3, 4, 5, 6, 7, 8, 9, for example, is the order of development in arithmetic. But disorder means retrogression, and therefore no development. Until you are willing to face the issue of that second day—that is, to separate the waters above from the waters beneath—and until you are willing to see that the human concept, not just the mortal concept but even the human concept, is something which is not of God, you will not be able to discern the divine concept; and because you don't discern the divine concept, you will be unable to demonstrate Truth and so bring to light what appears to be an improved human concept. Before you can demonstrate Truth, you must have taken that "son of perdition" out of the way, you must have gathered the tares through a scientific process.

Mrs. Eddy says, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." Our age is the scientific age, and unless today we can give this idea to men scientifically, they won't look at it. Unless we can show men that the ideas of God in universal being, operating in a divine infinite calculus, are more ordered, more intelligent, more understandable, and more provable than anything in the world, they won't listen to us. Floating off into vague theories, and thinking that

with a mass of religious emotion which you call God, you can destroy a mass of evil which you call mortality is nonsense. It just won't do anything at all for mankind. Christian Science is the most scientific thing in the world, it is the vastest thing in the world, and if you want it you will have to think. If you are not prepared to think, it doesn't matter who you are, how much money you have, or what you look like, you won't get it. There is only one way you can get it, and that is to think, and think spiritually. Mrs. Eddy says, "The time for thinkers has come" (S. & H. vii: 13), and if you are only willing to think, the whole of reality is open to you. The whole of mathematics, the whole of music, is yours if you want to think, and so the whole of divine metaphysics is yours if you want to think. Nobody can shut you out of it, because thinking is a matter between you and your Principle.

Mrs. Eddy writes very pertinently about this whole subject. She says: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil,—even its utter nothingness. The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity. With Science and Health for their textbook, I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these—and even the teacher's own deficiency in this department. I can account for this state of mind in the teacher only as the result of sin; otherwise, his own guilt as a mental malpractitioner, and fear of being found out. The helpless ignorance of the community on this subject is pitiable, and plain to be seen." Look at our world today. It would like unity, it would like progress, but it can't get it. Every time men take a step forward, that step is defiled, it is nullified and cast to the winds, because they don't understand the forces that are operating, and they don't know how to handle them. "May God enable my students to take up the cross as I have done, and meet the pressing need of a proper preparation of heart to practise, teach, and live Christian Science!" (Mis. 114: 21–15). And so it is absolutely essential in everything we do, that we should learn to handle the claims of evil specifically and scientifically.

As I say to you, I have had borne in on me so much by the study

of these prophetic writings, that when the Christ-idea came to men in the fourth thousand-year period of the Scriptures, which is symbolized by the term Principle, it came as divine system. It was then elucidated in that first chapter of Genesis, which we now know to be a perfect design of metaphysics which permeates the whole Bible. Now, Mrs. Eddy saw that, and she reduced it to a system understandable by the thought of today. But Mrs. Eddy did not do what you and I are doing, and she did not attempt to do it. She did not elaborate nor did she embellish that system. She herself writes that she has not tried "to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x: 14–15). If Mrs. Eddy had tried to elaborate and embellish this theme as we are doing today, she would never have been able to write her textbook. She only had one lifetime and she saw the supreme value of a textbook, so she wrote that textbook, but today it is up to you and to me to elaborate and embellish the system it contains.

Moreover, we shall never succeed in doing that unless we see her discovery as system and as Science, and it is no use rhapsodizing about it. You don't have to rhapsodize to calculate that $5 \times 5 = 25$; you just have to know it, and when you do know it, it is power. This business of rhapsodizing about Christian Science reflects a state of mind which adores God in belief at one moment and hates somebody else at the next moment, and there is no real difference between either of those things. But spiritual understanding, the firmament which separates absolutely between human conception, material sense, and Truth, not only demonstrates, as Mrs. Eddy says, "the divine sense, giving the spiritual proof of the universe in Christian Science," but it also shows that mortality is just mortality, and that it never touches immortality in any way, shape, or form. It shows, once and for all, that the purpose of Christian Science is scientifically and systematically to disprove mortality in its every phase of sin, disease, and death.

It must be clearly recognized that the "Scientific Translation of Immortal Mind" inevitably demands the "Scientific Translation of Mortal Mind." Without both of these translations the Christ would not be the "divine manifestation of God, which comes to the flesh to destroy [not to improve] incarnate error." It is true that the destruction of error seems to the human thought to be the improvement of mortality, but the metaphysician knows that it always involves the disappearance of mortality before the eternal fact of immortality. That which is unclean will always be unclean, and that which is pure must ever be pure.

The Systematic Handling of Evil Essential for Development

Remember, as we study the prophets or the New Testament or the Christian Science textbook, we are thinking of the infinite One. The whole story is of the infinite One—divine Principle, Life, Truth, and Love.

As this idea comes to you, the light begins to break, and you begin to see that there is only one cause, one creator—Mind. As soon as that light breaks, you see that in this one cause there can only be one effect, which must be like its cause, it must be good, and the minute you see that the effect of the one cause is good you see that it must be ordered. Good is always ordered. Evil is always disordered. In that way the firmament begins to appear in your thought, and you begin to separate between the waters above and the waters beneath, between human conception and spiritual conception, and so you begin to understand Spirit. As the result of that firmament your thought begins to become definite, and the dry land appears, you are able to identify reality, and you see that it is identified with God—Soul. Then you begin to say to yourself, "Why, reality is power, it is of the nature of demonstration"—Principle. As you begin to see that, you begin to say, "Yes, and it is power for me and for everybody and for everything from everlasting to everlasting—it is individual and it is eternal"—Life. Then you begin to say, "Why, this is wholly a matter of consciousness, it is manhood, and man is God's highest idea"—Truth. Then you begin to see that from everlasting to everlasting man has always lived, moved, and had his being in God—divine Love.

Now, when that light of the Word of God breaks, you know that it is in some measure the light of divine Principle, Life, Truth, and Love. You begin to love that light, you begin to welcome it, you begin to feel the touch of it, you begin to live for it, and then divine Principle, Life, Truth, and Love begins to manifest itself to you, and you see that Soul is forever translating the divine ideal as infinite individual ideas. That infinite ideal which God has of Himself, in which He says "I am Life, I am Truth, and I am Love," translates itself as Soul; and then that translation becomes infinitely ordered in Spirit—every idea is given identity, classification, and individuality. And then, as the manifestation of Mind, those ideas all express the nature of power, intelligence, law, action, and so on. So as you see and love the breaking of the light, it becomes the Christ.

Then, as that Christ comes to you at the point of Mind and tells you that there is nothing in reality but divine idea, it makes this essential demand on you, it says: "With this scientific translation of immortal Mind you must have the scientific translation of mortal

mind, because the Christ must come to the flesh." Mrs. Eddy says of other works on metaphysics that they "never crown the power of Mind as the Messiah" (S. & H. 116: 14–15). So as you crown the power of Mind as the Messiah, that Messiah, or infinite Christ, Truth, begins to analyze, uncover, and annihilate in infinite detail every claim of the human mind—every belief of life, substance, and intelligence in matter. Only in proportion as you do that are you able to enter the realm of Christianity, and to begin to see the pure demonstration of Principle. When you have burned the tares, you can gather the wheat into the barn. And so, in Christianity, you begin to see the power of pure demonstration, you begin to reflect it, use it, and you begin to demonstrate pure spiritual values which obliterate the mortal concept in every detail.

So the Christ enables you to analyze, uncover, and reject the belief of incarnate error, fleshly life, and it leads you to Christianity, which shows you how, through the infinite categories of metaphysics, to obliterate the mortal concept, because Christianity is the demonstration of spiritual ideas, which are the pure spiritual and scientific values of divine Principle, Life, Truth, and Love.

In everything the prophets wrote, and in the New Testament, you can see very clearly that the obliteration of the mortal concept is always emphasized. Have you ever read anything which gives a clearer sense of the obliteration of the mortal concept than John's Revelation? Why should we be so foolish as to attempt to sidestep the cross? Remember, Mrs. Eddy says, "'with his stripes [the rejection of error] we are healed'" (S. & H. 20: 15–16). But rejecting error does not just mean saying that error is nothing. You might say that 2×2 is not 5, or that 5×5 is not 26, but if you don't understand what the correct answer is, what is the use of it? So the rejection of error—the ability to analyze, uncover, and annihilate the claim of error in infinite detail through the infinite ideas of reality—is the most Christlike thing in the world, and it requires the most consecrated and prolonged effort. That is why some people attempt to escape it by saying, "Oh well, we don't do that because it is going down to error." You don't have to *go down* to error. You handle error from the throne of grace, and then you really handle it. You handle serpents, you handle the claims of animal magnetism, but you must do it from the throne of grace because that is the only way in which you can handle them, there is no other way.

Now, I have said a great deal to you about the handling of evil, but I've hardly begun to say some of the things which I would like to say. I have told you before, and I say it in all humility, that I believe I saw that Mrs. Eddy had discovered the divine system of metaphysics in the Bible because I always handled the claims of evil.

That systematic handling of the claims of evil enabled me to see the system in the Bible, and you will never see it until you are willing to take up the cross. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The laying down of the mortal concept systematically and scientifically through the infinite metaphysics of divine Science is the taking up of the cross; and remember, that cross becomes the crown. If you will handle the claims of evil systematically and scientifically, the result will be that you will have the greatest of all blessings—you will be able to see divine Science. That is the greatest of all blessings; there is no blessing like it in the world.

INTERVAL

Mrs. Eddy's Achievement: Its Originality

You know, it has been said about Mrs. Eddy, and it is constantly being said about her, that she has used a great many other people's writings. For instance, one or two books have come out in America which say that she has taken certain ideas from Hegel, Swedenborg, and other writers. Well, many of the things which she says have certainly been said before by previous thinkers, but then that is true also of the Scriptural writers. For instance, the prophets whose writings we are now considering constantly used every source, tradition, or legend they could lay their hands on. But why be disturbed about it? The ideas or facts of reality have been expressed throughout all ages by people who could perceive them, and they couldn't possibly belong exclusively to any one person or sect.

Now, Mrs. Eddy has done one thing which no one ever did before. She has seen that there is a perfect illustration throughout the Scriptures of a complete system of divine metaphysics, and she has taken that system and put it into present-day terminology. And so she writes, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." In our scientific age it is something beyond compare in importance that the scientific story of the Bible should have been put into an idiom that anybody can understand, an idiom that is scientific, and that has law, order, rule, system, method, form, plan, and design. There is only one story, and all we can do is to give it in a new or different way. Mrs. Eddy did quote from other writers, and develop their ideas, so did Jesus and so did the prophets, and so do you and I, because that is part of the "chain of scientific being

reappearing in all ages." All that any of us can do is to put the facts about the infinite One into a slightly different idiom, we can't do anything else. But this is true, that no one had ever dreamt that there was a scientific story in the Bible until Mrs. Eddy gave it in today's idiom, and, moreover, no one has ever tried to elaborate or embellish her discovery as truly scientific until the present time. Twenty-five years from now, though, everyone will be talking about this spiritual and scientific story, it will be a topic of ordinary everyday conversation, because it is inescapable. This idea is one thing that is irresistible because it has the seed within itself, and it is infinite in scope and purpose.

The Fluency of Science

You know, we've got to gain the fluency of Science as one wonderful system. Someone said to me, "You say that in the Word sequence the Word reflecting the Christ is Soul, Principle, and Life, but how can I use that?" So I said, "Have you ever thought that divine Principle is eternal Life? If you have, then you have identified Principle as Life, and therefore you have used Soul, Principle, and Life—the Word reflecting the Christ." The minute you identify Principle in any degree you identify it as Life; that is the Word sense, because Life is the focal point of the Word, but it is the Word operating as the Christ because the minute you touch Principle you look out from Principle and not up to Principle. You use the Word reflecting the Christ, therefore, whenever you identify Principle as the one infinite Life.

All these combinations of the synonymous terms for God are perfectly natural and understandable, so don't be afraid of them, try to understand them. Think of the combinations of the notes in music! When I look at a piece of music I think, "How do these people ever know this, how do they ever follow it?" Well, the reason they follow it is because they think, because they love music, and because they use musical sense. So when we begin to see that the metaphysics of divinity is infinite in scope, infinite in plan, infinite in design, infinite in purpose, infinite in identity and individuality, we should not be surprised or alarmed. We learn mathematics, we learn music, we learn architecture, we learn engineering, so why shouldn't we learn metaphysics? But we've got to learn the idiom, the language of Spirit, before we can understand the ideas of Spirit, and that idiom is given in the first chapter of Genesis and climaxed in the Christian Science textbook as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9–10).

The Process of Translating Matter into Mind

Someone has just asked me what Mrs. Eddy means when she says, "Science, understood, translates matter into Mind" (Mis. 25: 12). Well, suppose you had to translate a lot of mistakes in a mathematical problem into mathematics, how would you do it? Through the way which Mrs. Eddy indicates when she says, "by reversal, errors serve as waymarks to the one Mind." But in reversing those mistakes you wouldn't just say that they don't exist. You would take them one by one and you would correct them in order, scientifically, and so you would arrive at the correct answer to your problem. How much more is that the case with the correction of mistakes concerning the infinite ideas of the infinite One! I have studied every case of Jesus' healing, and I have seen in every one of them a perfect metaphysical process of healing—of the analysis, uncovering, and annihilation of error. So Christian Science does translate matter into Mind, but it translates matter out of matter: it analyzes it as physical, it uncovers it through the moral, and it annihilates it through the spiritual, and as Mrs. Eddy says, "In the third degree [the spiritual] mortal mind disappears" (S. & H. 116: 4). Mrs. Eddy calls that process the "Scientific Translation of Mortal Mind" in which matter is translated into Mind, but Mrs. Eddy does not give any sense that you can make matter good or that matter becomes Mind, which is as impossible as trying to make mistakes real. She writes, "Spirit is immortal Truth; matter is mortal error" (S. & H. 468: 11–12).

You remember what Mrs. Eddy says after she has given the "Scientific Translation of Mortal Mind:" "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive." She continues: "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, 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). Surely that is clear enough.

Anyone who tries to reach Christianity without undertaking the translation of mortal mind, as Mrs. Eddy explains it and as the Scriptures illustrate it, won't reach Christianity at all. That scientific translation of mortal mind is the scientific and systematic process of

the laying down of the mortal concept. Jesus put it in this way, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." You can't use the Christ-idea, and so reach the demonstration of Christianity, without that process, it's impossible.

Now let's get back to Isaiah. So far in the Christianity sequence we have taken the whole tone of *Principle*, in which Principle demonstrates its own perfection and destroys all imperfection. We have done the whole tone of *Mind*, which demonstrates itself as all and supreme, showing the nothingness of error. We have done the whole tone of *Soul*, which identifies and makes safe all ideas, and destroys the tares. We have done the whole tone of *Spirit*, which orders and blesses all reflection, separating all ideas from dualism. We have done the whole tone of *Life*, in which divine fatherhood sustains its own immortal idea, and forces the laying down of the mortal concept.

Man's Dominion as Idea: Truth as Mind

Now we come to the whole tone of *Truth*, which demonstrates perfect manhood. That is the overtone of Truth. First of all we have the tone of *Truth as Mind*, which demonstrates man's dominion as the idea of God. Truth is true manhood, and as Mind it is made manifest as the idea of God.

The prophet says: "Behold, a king shall reign in righteousness,"—right consciousness—"and princes shall rule in judgment"—there is only one king, one priest, one prince, and that is the true man, God's highest idea. That man has the Mind of Christ, the Mind which really understands God and God's ideas. "And a man shall be as an hiding place from the wind, and a covert from the tempest;"—can you imagine anything lovelier than to be a "hiding place from the wind, and a covert from the tempest" for yourself and for other men?—"as rivers of water in a dry place, as the shadow of a great rock in a weary land." A man once told me that anyone who has been in the desert and knows what it is to be really thirsty, never makes a joke about being short of water. The rain and the rivers meant everything to these people who lived in the desert, and so when they used the symbol of "rivers of water in a dry place," it meant a very great deal to them. "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken" (Isa. 32: 1–3). Remember, we are considering Christianity, and in that tone of Truth as Mind we see true manhood as the rock, the foundation, the light of Mind, the basis of Mind.

Mrs. Eddy defines "Man" in this way, "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (S. & H. 591: 5–7). She also says, "Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error" (S. & H. 380: 19–21).

I am amazed at the way in which some of the "beginners" see these tones. Somebody comes along and you tell him about the pure Science of the Bible, he becomes a little interested, and then before you know where you are he writes to you and says, "Look at this tone," and "Look at that tone," and "Look at the other tone." He gets the idea right away; but some of the oldtimers have their heads buried in the sand—they are trying to mix Spirit with vague sentiment and religious emotion, and it just does not mix. Truth is always of the nature of Truth, it is exact, scientific, understandable, demonstrable, and it is infinite in scope and purpose.

The Christ Becomes the Divine Ideal

I am more and more convinced that it was in the fourth thousand-year period of Principle that men began to feel the touch of the Christ-idea as divine system. In that age, the great prophets of Israel systematized all the writings of Judah and Israel, and gave the key to that system in the first chapter of Genesis. That opened the way for the fifth thousand-year period, when the Christ was made manifest as true individuality, which means true indivisibility from Principle. Christ Jesus demonstrated his indivisibility from the Father as no one has ever done. His statement that "I and my Father are one" is unrivalled. Jesus also demonstrated the Christ as eternal when he overcame the belief of death.

When Christianity developed after the life of Jesus, the Christ began to come as a better sense of manhood, and it is still coming as a better sense of manhood, but the man which is now appearing is the compound idea man, the relationship of all ideas to each other in the one divine idea; the compound idea man includes within itself *all* ideas, and their relationships to each other. It is what we call the divine infinite calculus of God's ideas which Mrs. Eddy expresses when she says, "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17). Then, as men understand this divine infinite calculus of God's ideas, it will lead them to the divine ideal, which will show them that from everlasting to everlasting there is one infinite divine Principle of the nature of Love, of motherhood, which forever includes in itself its own ideal, or Christ, and that that Christ is forever manifesting itself

in divine Science, in absolute Christian Science, and in Christian Science. So we are going to see that "As it was in the beginning, is now, and ever shall be," there is only the one infinite Being, God, and that therefore there is nothing ever going on but God, but Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The True Firmament Demonstrated for Man: Truth as Spirit

So we come to the tone of *Truth as Spirit*. Truth as Spirit demonstrates for man the true firmament, which separates error from Truth.

"The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly"—the order of Spirit will appear. When a thing is ordered you can learn it and you can express it clearly. "The vile person shall be no more called liberal, nor the churl said to be bountiful"—the minute you have order you can separate. "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand" (Isa. 32: 4–8).

Mrs. Eddy says the same thing in other terminology when she writes: "We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and 'all things are become new.' Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good" (S. & H. 201: 7–12). The "churl" and the "vile person" all pass away before Truth as Spirit. Both the prophets and Mrs. Eddy show you the nature of Truth as the order of Spirit, the substance of Spirit, the purity of Spirit, the development of Spirit, and so on.

The Identity and Permanence of Spiritual Sense: Truth as Soul

Then we come to the tone of *Truth as Soul*, which demonstrates for men the identity and permanence of spiritual sense.

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech"—become definite. "Many days and years shall ye be troubled, ye careless women: for the vintage

shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins . . . .Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:"—the opposite of the joy of Soul is destroyed by Soul:—"because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high,"—the translation which Soul performs,—"and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field" (Isa. 32: 9–11, 13–16). There you see the translation and identification of true manhood. Truth as Soul demonstrates for man the identity and permanence of spiritual sense, before which material sense just disappears.

Mrs. Eddy writes in the same tone of Truth as Soul: "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). You don't lose anything when Truth compels you to "exchange the pleasures and pains of sense for the joys of Soul." In fact you gain everything because you identify yourself as the son of God, and you find that "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

A Sure Foundation for Man: Truth as Principle

Next we come to the tone of *Truth as Principle*, which demonstrates for man a sure foundation. This all concerns manhood because it is in the whole tone of Truth.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever"—righteousness is right consciousness, and consciousness is a quality of manhood. "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place"—the hail, you know, was supposed to sweep away everything, but even when it hailed the city was all right. "Blessed are ye that sow beside all waters,"—the universal sense of manhood which is based on Principle, on a sure foundation,—"that send forth thither the feet of the ox and the ass" (Isa. 32: 17–20)—a sense of the dominion of true manhood. You remember that in the sixth day of creation man was given dominion over the beasts of the field.

Mrs. Eddy writes: "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood,

human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations" (Un. 6: 4–9). As we understand Truth as Principle, as we understand the man of God's creating who is based on Principle, a sure foundation of infinite interpretation, infinite demonstration, the infinite One, infinite system, we shall cease to be worried about man, because we shall have found the man who is based on Principle. We shall see that Principle demonstrates its own idea, gives to its own idea infinite system, infinite Science, infinite interpretation, and always makes its own idea absolutely perfect; therefore we shall see that man is untouched by error of any kind.

The Exaltation of Manhood Destroys Mortality: Truth as Life

So we come to the tone of *Truth as Life*, which demonstrates the exaltation of true manhood and the temporary nature of mortality. This tone brings out the sense of the fifth Beatitude: "Blessed are the merciful: for they shall obtain mercy." The merciful man is the man who understands God's man, and is therefore able to be merciful to other men and to himself.

"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee" (Isa. 33: 1)—the prophet is illustrating how mortals bind themselves through their own limited human concepts. We don't realize how we all bind ourselves in that way.

I said to someone the other day, "If you were given a certain tip to win a thousand pounds by backing a horse in the Derby would you take it?" He said, "Well, I think I would." "All right," I said, "you would place yourself under the law of chance, which is what gambling is based on. In so doing you would also place yourself under the law of accident, of loss, and of everything else associated with chance." That is an illustration of the way in which we mortals bind ourselves. On the other hand, if you are conscious of the right idea of manhood, which includes all of God's ideas, and you are realizing day in and day out that you are the man of God's creating, the man of whom Principle is always saying, "This is my beloved Son, in whom I am well pleased," and if you are realizing all the time, for all mankind, that "Beloved, now are we the sons of God," then everything in the way of health, and happiness, whatever you need even in the way of ordinary everyday supply, will come to you.

You will find it, as Jesus taught his disciples to do, in the fish's mouth, and therefore it will be abundant. Moreover, when you learn to find your health, your manhood, your womanhood, and so on, in the realm of spiritual idea, then that spiritual idea will operate to despoil mortality—poverty, sickness, disease, death, and so on—and you will find that you have a greater measure of all the things you should have, and they will have come to you in the right way—through spiritual understanding.

When you gain something through spiritual understanding, you can never lose it. If you base your health on spiritual understanding, that idea of health will go on growing throughout eternity. If you base your sense of manhood on the spiritual reality of man, it will ever develop. If you base your relationships, your supply, everything, on Spirit instead of matter, they will be everlasting. If humanity would only base its unity on the fact that every idea is one with God, and would understand the oneness to be found in divine Principle, then there would be real unity in the world. Men are always trying to make unity between men, but that doesn't last. Unity in mathematics is not primarily unity between ideas, but it is in the fact that every idea is one with mathematics. There is only one unity, that is in the realization of the infinite One. Therefore, when men begin to understand God aright, and every man seeks to be one with God, then we shall have true unity, and it will be indestructible.

Therefore, if you bring health, happiness, holiness, understanding, true manhood, into your experience through adherence to spiritual values, then you will see those things as of the nature of idea. As idea they are eternal, they are like God, and they have the seed within themselves, which enables them to develop and develop infinitely.

So it is this sense of things which the prophets are illustrating in Truth as Life where they say: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered"—as you exalt your sense of manhood all mortality is scattered. " . . . .The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness"—this is all the tone of exaltation, of Life. "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his

treasure" (Isa. 33: 1–3, 5, 6). True wisdom and true knowledge are eternal, they are "the stability of thy times."

"Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire" (Isa. 33: 10–12).

"Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might"—man, the idea of God, of Life, is ever-present. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks:"—the burning, the destruction of error, cannot harm you if your thought is exalted through an understanding of Life. The Bible says: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee:"—"bread shall be given him;"—the bread of Life;—"his waters shall be sure" (Isa. 33: 13–16). The waters brought forth abundantly on the fifth day of creation. You know, the music of these writings, the poetry, the loveliness, and the touch of them are just beyond words.

In that tone of Truth as Life, which demonstrates the exaltation of true manhood and the temporary nature of mortality, Mrs. Eddy writes, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love" (S. & H. 97: 29–3). You remember the prophets' words: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." When you really understand the fifth day of creation, and the waters bring forth abundantly, you will eat the bread of Life, and you will be exalted, resurrected, inspired, lifted up, and immortalized.

The prophets give a wonderful sense of timelessness and of there being no limited sense of place in that tone of Truth as Life. The true man, God's idea, knows nothing of time or place because he lives in eternity and in the fourth dimension of thought. The human

mind says that it takes a certain time for some diseases to be healed. Well, if you believe in time, that will be the case, but if you understand the eternity of Life, then that belief of time will be washed out. Moreover, as God's idea dwelling in Mind you can be in New York or Calcutta, you can be anywhere you like. It is the belief of bodily existence which keeps you pegged down, the belief that you, as God's infinite idea, are shut up inside a box. So the prophetic writers have here brought out, in the most wonderful way, the absolute falsity of the belief of time and place.

The Demonstration of Divine Manhood: Truth as Truth

So now we come to the tone of *Truth as Truth*, which demonstrates divine manhood.

"Thine eyes shall see the king in his beauty:"—the king gives the sense of manhood, God's highest idea; all true men are "kings and priests unto God:"—"they shall behold the land that is very far off"—Truth as Truth seems very far off to mortal sense. "Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand"—in the consciousness of the sixth day of Truth there is no error, it can't enter. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. 33: 17–20). A perfect sense of Truth as Truth, man seen and demonstrated as always nothing more nor less than man.

Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." We think man is mortal, that he lives in matter; Jesus *knew* that man was spiritual but he didn't behold the perfect man through the physical senses; he beheld him in the only way possible, through spiritual sense, or spiritual understanding. He turned completely away from mortality and he beheld man. Remember that the spiritual senses are not limited to five, they are infinite, and therefore the true man has infinite senses. So Mrs. Eddy says, "Jesus beheld in Science"—in system, in order, through exaltation, inspiration, spiritual understanding—"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. Thus Jesus taught that the kingdom of God is intact,

universal, and that man is pure and holy" (S. & H. 476: 32–5). When you understand Truth as Truth, you see that man is always God's idea, the son of God, always demonstrated, always perfect.

The Fulfilment of Divine Manhood Demonstrated: Truth as Love

Lastly we come to the tone of *Truth as Love*, which demonstrates the perfection and fulfilment of divine manhood.

"But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby"—the galley slaves, who had to row the galleys, went through the worst kind of labour; so that is a symbol of the fact that in the seventh day of creation, symbolizing divine Love, there is divine completeness, divine perfection, and all sense of labour is gone. If God rested on the seventh day, then God's image and likeness, man, must do the same. Therefore, when we understand the nature of divine Love, that Love means fulfilment, ascension, glory, beauty, holiness, when we understand the completeness and fulfilment of being, then there will be "no galley with oars," we shan't have to labour any more. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33: 21–24)—Love cancels all debts. So there you have the tone of Truth as Love, which demonstrates the perfection and fulfilment of divine manhood.

Mrs. Eddy writes: "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good. The miracle of grace is no miracle to Love" (S. & H. 494: 11–15).

So we have seen the whole tone of Truth in this Christianity sequence. The Word is at the point of Life, and it comes as the breaking of the light; the Christ is at the point of Truth, and it comes as the translation of the divine idea; Christianity is at the point of Love, and it is the understanding and the demonstration of that divine ideal, which is really true manhood. As you understand and demonstrate the Christ-idea, you are expressing true manhood. In Christianity, therefore, you begin to realize that you are the son of God, and before that infinite realization of your true selfhood, everything that constitutes the mortal man, the mortal concept, is obliterated. It is an infinite realization because the son of God is the

reflection of all that God is. Man, God's highest idea, is the reflection of all that Mind is, all that Spirit is, all that Soul is, all that Principle is, all that Life is, all that Truth is, and all that Love is. Suppose you say that Mind is power. What power? All the power there is. Suppose you say Mind is intelligence. What intelligence? All the intelligence there is. So when you say that the true man is the likeness of Mind, Spirit, Soul, Principle, Life, Truth, and Love, you have said that he reflects infinity.

The Need for the Two Translations

Now, our job is to take that infinite reflection, and to apply it systematically and scientifically to the problems of the human mind. But all the time we have got to keep it in the realm of Science and in the realm of Spirit, we must never deviate. The minute we deviate from that standard we have no firmament. The first thing we must learn to deal with is the carnal mind itself. Jesus made that point when he said, "how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" The strong man is the carnal mind, and his goods are sin, disease, and death, and until we learn to deal scientifically and systematically with the carnal mind itself, we can't begin to rob it of sin, disease, and death, because we are not going to the root of the error. We are merely cutting off the heads of the daisies instead of taking them out by the roots.

So don't be worried that your subject is infinity. Rejoice that it is infinity, because infinity continues forever. Don't be worried that you have to think, because thinking is being—Mind is Life. And don't be worried that you have got to eradicate the image of the beast, of mortality, scientifically and systematically, because as you do that little by little, precept upon precept, you will be finding your life "hid with Christ in God." You cannot have the scientific translation of immortal Mind without the scientific translation of mortal mind, and you will never attain to Christianity until you have both; if you try you'll just be bogged.

TALK No. 71

(June 14th, 1949)

ISAIAH—XI

Chapters 34: 1—41: 29

The Christ-idea Appears in the Prophetic Age

You know, the further I go in this story of Isaiah in the fourth thousand years of Bible history, the more I become not only convinced of but also humbled by the certainty, the definiteness, and the real Science of its presentation of the appearing of the Christ-idea. This appearing begins with the Books of Amos, Micah, and Hosea, but with the Book of Isaiah it develops in the most pronounced way. There is not a shadow of a doubt that that "seed-plot" of the Bible as laid out in the first chapter of Genesis is definitely used in Isaiah to exemplify the divine activity of the Christ-idea in the most wonderful way. As you know, we call it the Book of Isaiah, but of course nobody knows how much was actually written or said by Isaiah; it was probably comparatively little compared to what the prophetic writers put into it, and the evidence is that every word of these writings was edited and re-edited for three hundred years from 550 down to about 250 B.C.

In Isaiah therefore the writers symbolize in the most definite way the coming of the Christ-idea. It was during the captivity in Babylon that the Christ began to come to mankind in a definite and ordered appearing. There was no chance about that appearing whatever. It was definite, ordered, and divinely scientific, just as definite and ordered as a new phase of mathematics or a new phase of music would be. Up to that time thought had been according to the Word sense of things, 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 exaltation;" Truth says, "Let there be consciousness;" and Love says, "Let there be fulfilment." But from then on the whole aspect began to change.

As we have seen, the writers devote the first twelve chapters of Isaiah to the development of the Word. They take the Word sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and they show how the light breaks and develops in an ordered way. Moreover, they follow exactly the layout of the first chapter of Genesis, in which Mind has three tones, Spirit has three tones, Soul has five tones, Principle has five tones, Life has four tones, Truth has seven tones, and Love has two tones.

Then, at the thirteenth chapter, they begin to show the working of the Christ-idea, whereby the divine Principle of all being is forever interpreting itself as Life, as Truth, and as Love; because it is Love, at the point of Soul it begins to translate its own ideal, and it translates it through Spirit, which diversifies, classifies, and individualizes every idea, down to the point of Mind or infinite manifestation, down to the point of infinite ideas. Chapters 13–24 illustrate that appearing of the Christ, and they are laid out according to the sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Each synonymous term here is given in seven tones, because it is evident from our study of the Bible that at the point of that fourth thousand-year period, corresponding to the fourth day of creation or revelation, the idea of system appears. With the establishment of divine system, thought begins to rest everything on Principle, and since Principle is the term for God which includes all the other synonymous terms for God, each one appears in a sevenfold aspect.

Then, as you remember, the twenty fifth chapter introduces the Christianity order. In the Word, thought develops in an ordered way through the breaking of the light, until it understands something of divine Principle, Life, Truth, and Love. Then, in the Christ we see that divine Principle, Life, Truth, and Love is always translating itself, and it translates itself down to the point of idea. Now the writers show how Principle, translating itself down to the point of Mind, or idea, inevitably operates in Christianity. Principle says, "I forever demonstrate myself; I reflect myself as Mind, as all ideas; as Soul, I identify every one of these ideas with myself; they have the same quality and nature as I; then as Spirit, I gather all those infinite ideas of Principle and of Mind into one reflection—the reflection of Life, Truth, and Love." Whereas in the Christ we see how translation reduces or resolves the divine ideal into infinite, individual, spiritual ideas, Christianity illustrates how demonstration brings every one of those ideas into one reflection of Life, of Truth, and of Love.

In the Christianity sequence, as in that of the Christ, the writers develop each of these synonymous terms for God in a sevenfold

aspect. As we saw, the Word involves the layout given in the first chapter of Genesis—Mind in three tones, Spirit in three tones, and so on—but the minute thought touches the Christ it becomes subjective; it is no longer reaching *up* to Principle, it is identified with the translation *from* Principle, and so a sevenfold tone appears in each one of the synonymous terms.

The Divine Fact of Oneness

In all that we are considering, remember that the fundamental fact of metaphysics is oneness. The basis of all metaphysics is the infinite One, and that infinite One must always be considered infinitely and it must always be expressed infinitely. So whatever you consider in metaphysics (and the term metaphysics only means "above matter"), you are considering the infinite One, that which we call Mind, Spirit, Soul, Principle, Life, Truth, Love. Moreover, everything that is going on in the way of metaphysics, in the way of that which is above matter, is an expression of that One. There is never anything being considered and there is never anything operating but the infinite One, because the basis of all metaphysics is oneness.

Now, if your thought is not based on that, then it is not based on divine metaphysics. Because there is just the divine infinite One including within itself everything that is true, therefore everything that we talk about in the sphere of metaphysics must concern that One and is really the activity or the expression of it. So don't let's lose this sense of oneness. It is most important, because when you see that there is never anything but the infinite One going on, and you realize that it is of the nature of omnipotence, omniscience, omnipresence, and omni-action, then, when a divine idea comes to you, you will see that that idea is based on that which is power, presence, and being, because it comes from that one and only source, and of course forever abides in it.

The Significance of Divine Order

You know, we have to learn some very valuable lessons, and one of them is that the coming of the light necessarily always involves the disappearing of the darkness. Now, the coming of the light is ordered, it is always infinitely ordered; and the disappearing of the darkness takes place because of that order, and it must do so in an equally ordered way. That doesn't mean, of course, that the darkness

itself is in any way ordered, but only that its *disappearance* must pattern the ordered appearing of the light. If, for instance, you go into your home and that home is disordered and you begin to clean it up, you do this in an ordered way, and so naturally the disappearance of the disorder is by ordered stages. But to infer from that there is any order in disorder would be a complete fallacy. The order is in the truth, not in the error, and the fact of the matter is simply that error has to disappear before order, because evil is always disordered and there is no power in disorder. There is only power in order, which "is heaven's first law," and Principle is always operating in "beauty, grandeur, order." Order is a part of the divine nature; it is as much the nature of God as Life is.

Now, in all of these prophetic writings and indeed throughout the Bible, right up to Revelation, which is the most amazing illustration of how the Christ-idea appears and how the evil of the situation is mastered and disappears, it is essential to appreciate the significance of order. In this world of ours, with all its problems to solve, its manifold and very real problems, we must recognize that the appearing of the light of infinity, of that which is Life, and Truth, and Love, that which is Principle, is infinitely ordered. It is not haphazard, it is not by chance, it is not chaotic. It is the only ordered happening in all the world, because there is no order whatever in human experience, in which the thing that seems to be ordered today is disordered tomorrow. But spiritual things are always ordered, because that is the nature of God. There is always order in spiritual things, and that order, of course, is infinite. "Infinite" means that it has infinite categories. Music has numberless categories, all showing how the principle of music operates. Well, surely we are not unintelligent enough to believe that in human subjects like music and mathematics there are ordered categories to illustrate the principles of these, but that in infinity there is no order, that everything just happens. Even on the face of it that is perfectly ridiculous, and how any intelligent human being can believe it passes my comprehension.

What we have got to realize is this, that in Christian Science—and what we are considering now is Christian Science, not absolute Christian Science or divine Science—we are dealing with the ordered application of Truth to the human, and that is what we need today. We don't need to go off into all kinds of far-fetched supermetaphysical theories, because we have got problems right before us, and the world will not take us seriously unless we can show the world how to solve those problems scientifically, systematically, and on a spiritual basis.

Within the last few days I have had several experiences in helping people which even after forty seven years of Christian Science

practice have fairly astounded me. People have asked me for help, and just one right idea about the situation has come to me—an idea illustrating the operation of that which we call Life, Truth, and Love—and I have just dwelt on that idea in pure, spiritual thinking. As a result, in several cases I have seen that dream of trouble or disease disappear perfectly naturally and normally. In one case someone telephoned me and told me of an individual who was supposed to be seriously ill and on the point of death, and I just had a sense that there was nothing going on in all the world but the divine impulsion of infinite Life, and that before an understanding of that divine impulsion the dream of death would be turned back. Well, it was turned back, it was turned back irresistibly.

Let us get this sense that every activity which involves spiritual thinking is definite and ordered, that it is an expression of the infinite One which we call Mind, Spirit, Soul, Principle, Life, Truth, and Love, that One which is omnipotent, omniscient, omnipresent, and omni-active, the only One. Let us see that the infinite One is Principle, that to be intelligent it must be Principle. To be that which interprets itself it must be Principle, to be that which is understandable it must be Principle, to be that which demonstrates itself it must be Principle. There is nothing going on but this one infinite divine Principle, which is forever expressing itself as infinite Life, as infinite Truth, as infinite Love—that is, as infinite fatherhood, as infinite sonship, as infinite motherhood. It is translating or resolving that ideal of itself, which is one and infinite, through Soul down to the point of definite ideas. Through Spirit, it puts those ideas into the language of Spirit—that is, it gives them order, it diversifies, it classifies, and it individualizes every idea. Finally, through Mind, which creates or manifests ideas, it makes its one ideal manifest as infinite, individual, spiritual ideas. That translation is forever going on. As you and I learn to use Principle, which is forever translating itself down to the point of Mind, or ideas, then all of those ideas are gathered back in Christianity into one reflection, they are brought back to what they are—the reflection of one Life, one Truth, one Love, one infinite Person, the Person of God. They manifest one infinite relationship—one fatherhood, one sonship, and one motherhood.

Now, always the infinite One is expressing itself, as you and I know, through the symbol of the seven days of creation, becoming to us, as they develop, numerals of consciousness, and then synonymous terms for God. Eventually those synonymous terms operate in our thought through the Word, the Christ, Christianity, and Science, as numbers operate through addition, subtraction, multiplication, and division, and so we learn how to use them intelligently. But we learn first of all to understand them, because we cannot use anything we

do not understand. We learn that they are all categories of the operation of the one Principle, and we begin to see how they develop. That is what these writers illustrate all the way through. Isaiah is particularly interesting in this respect, because for the first time that system which is laid out as the "seed-plot" of the Bible in the first chapter of Genesis, and which is to some extent foreshadowed by the symbols of Abraham, Jacob, Joseph, and Moses, and by some of the earlier prophetic writings, seems to have come into its own as the Christ-idea. The ordered appearing of the Christ-idea in the fourth thousand years of Bible history was really developed and translated in its infinite system for the first time in the Book of Isaiah.

The Ordered Destruction of Error

You can see, as we have gone through this story, that with this appearing of the Christ in its divine order, the prophetic writers have always shown at the same time the disappearing of the mortal concept. As you remember, what they illustrate through the Word of God is that the breaking of the light disperses the darkness. What they illustrate through the translation of the Christ is that that divine manifestation of God "comes to the flesh to destroy incarnate error," it comes to destroy our belief that life is both spiritual and material. And what they illustrate through Christianity is that the understanding and demonstration of Principle will obliterate the mortal concept in every one of its details, until nothing remains but the divine, the forever operation of Principle.

So it is imperative to see in everything we consider that not only is there taking place the ordered appearing of the divine idea, just as in mathematics or music there takes place the ordered appearing of the ideas of those vast subjects, but also, because what is appearing is the idea of omnipotence, omniscience, omnipresence, and omni-action, therefore before that there must be a corresponding disappearance of the mortal concept, and moreover a disappearance in an ordered way.

As you know, Mrs. Eddy has shown us that the mortal concept disappears in three stages. First of all thought begins to see that the physical is just the physical, that it has nothing whatever to do with the spiritual. That is what Mrs. Eddy calls the "first degree" of the "Scientific Translation of Mortal Mind" and she names this "first degree"—the physical—"Depravity." Secondly, thought enters the stage called the moral; in the process of overcoming the physical it becomes moral, which is what Mrs. Eddy calls the "second degree,"

"Evil beliefs disappearing." Finally, in what she calls the "third degree" thought begins to see that being is from everlasting to everlasting wholly spiritual, and never anything else; Mrs. Eddy terms this degree "Understanding;" it begins to recognize that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In that realization the physical disappears and the spiritual becomes the only. (See S. & H. 115: 19–3.)

It is so important for us therefore to see that the operation of the divine idea under all circumstances is ordered, is an expression of the infinite, and essentially involves the disappearance of error. Before 2 + 2 = 4, 2 + 2 = 5 or 2 + 2 = 7 are bound to disappear, they inevitably do so. Just so, when we see the ordered operation of the Christ-idea coming to humanity, and we accept it, understand it, love it, and use it, it involves the ordered disappearing of error, though as I have said, in no circumstances whatever is it the error which is ordered. That which is ordered is the truth; error is always chaotic and disordered. If it was ordered it would remain, but because it is disordered, it is evil and must pass away. Mrs. Eddy associates with the term Spirit two important qualities—order and good. That which is ordered is always good. That which is ordered in your business, in your government, in your home, in your character, is good, and that which is not ordered is not good, it is not even intelligent.

So remember always that all that ever operates is the infinite One, and that every idea which comes to us is the operation of that One (Jesus said, "the words that I speak unto you I speak not of myself"). Those ideas come in an ordered way to the thought which understands them and therefore is of the nature of Mind, and which loves them and therefore is of the nature of Love. Such thought therefore, must partake of both the beginning and the end of being, of the first day of Mind and the seventh day of Love. Moreover, whenever a divine idea comes to that thought which is intelligent enough to perceive it, and which loves it enough to consummate it, always with that there comes the natural and inevitable disappearance of error.

As we go on with our study of the Bible, let us realize these things: let us see that that which is always operating is the infinite One, the one infinite Principle called Life and Truth and Love, which translates itself as Soul, diversifies, classifies, and individualizes itself as Spirit, and makes itself manifest as Mind, as infinite ideas. Then we shall be able to use that appearing of the Christ in Christianity. We shall take that Principle operating at the point of Mind, and through an understanding of Principle, Mind, Soul and Spirit, we shall reflect it infinitely in the demonstration of Life, Truth, and Love.

Remember always that what you demonstrate is Life, Truth, and

Love—that is, God. You demonstrate Principle, and Principle is Life, Truth, and Love. Mind, Soul, and Spirit enable you to perceive, translate, and demonstrate God, but God Himself, the essence of what you demonstrate, is Life, Truth, and Love. And so in Christianity, when you gather all ideas into the realm of Life, Truth, and Love, you gather them into the realm of the one infinite, that which is forever going on.

If you will only hold in thought that "the words that I speak unto you I speak not of myself: but the Father . . . .doeth the works;" if you will only hold in thought that nothing is really going on but the one infinite, forever expressing itself infinitely in an infinite calculus of divine ideas, you will go somewhere. If you will recognize that the Scriptural record and the Christian Science textbook symbolize the ideas of reality intelligently in the same way as mathematics, music, or any other subject is symbolized, so that you can lay hold on them, then, as you grasp and use those ideas, based on the one infinite, on that which is power and being and eternity, you will begin to see the natural and inevitable disappearance of error. Thus, the ordered record of the Bible will just live to you.

A Summary of the Tones of the Christianity Sequence in Isaiah

Let us just remind ourselves of the main tones of this Christianity sequence in Isaiah. In the tone of *Principle* the writers show that Principle always demonstrates its own perfection and destroys imperfection. Then in the tone of *Mind* they show that Mind demonstrates itself as all and supreme, and shows the nothingness of all that is opposed to it, all that is of the carnal mind. Next, they illustrate that *Soul* identifies and makes safe all ideas and destroys the tares. The moment you put an idea into Soul it is safe, because you identify it with God, and that destroys the tares. In the tone of *Spirit* they show that Spirit blesses all reflection, separating all ideas from dualism. The minute you understand Spirit—the purity, the onliness, the substance, the reality, the infinite development of Spirit—you see that there can be no dualism, that the only thing that is real is Spirit. But if you say, "Well, there is only One, and therefore that One must include the material," you are not making Spirit the only, you are accepting dualism, which is also pantheism. You cannot say that 2 + 2 = 5 is mathematics; and so to say that matter expresses Spirit in any way, shape, or form, isn't metaphysics, it is just foolishness.

Next, the tone of *Life* shows that divine fatherhood sustains its own immortal idea, and forces the laying down of the mortal, and

then the tone of *Truth*, with which we ended last time, illustrates that Truth demonstrates perfect manhood and exposes the nothingness of a false sense of manhood. Now we come to the final tone in this Christianity sequence, the tone of Love, in which the writers give the sense that Love makes all things new.

The Destruction of all Materiality: Love as Mind

Now watch how they illustrate first the tone of *Love as Mind*, showing that universal light annihilates the darkness of mortal mind. To us Love means the perfection, the fulfilment of all things, and Mind is the manifestation of that. Mrs. Eddy indicates that one of the functions of Love is to annihilate error. Principle, she says, is the name for God which includes all other names, but Love is that which "imparts the clearest idea of Deity" (S. & H. 517: 13–14), and as such it just annihilates all error, wipes it out. You can see how true that is, because fundamentally all human error is based on fear, and the thing which deals with fear is Love. If in any condition whatever, whether of sin, disease, or death, you can destroy the fear, you can always heal the case, because fear is dualism running rampant, it is gross materiality always.

So the writer begins: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein;"—look at that symbolization of the all-hearing Mind, look at the loveliness of it;—"the world, and all things that come forth of it"—he is giving a perfect sense of fulfilled manifestation. "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll:"—the material heavens:—"and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34: 1–4).

We have noticed all the way through these prophetic writings that it was really true to the writers that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If you read the writings of the greatest scientific writers of today, Jeans, Eddington, and so on, you will find that every one of them has arrived at the conclusion that ultimately the only reality is the spiritual. But the prophets knew that well. They knew that the attempt to mingle Spirit and matter is the hell of this world, and that no problem can ever be worked out through such mingling. They realized that the

nations, Jerusalem, the universe, everything in the way of materiality must be changed, translated out of matter into Mind before the coming of the Christ-idea. They knew that it is impossible to make heaven out of hell, or make spirituality out of materiality.

Now, we don't want to destroy the material universe, we want to translate it; but before we can translate the material universe, we must reject the theories of the carnal mind, the theories of life, substance, and intelligence in matter, of divided interests, of hate, jealousy, and envy, we must translate all of those out of the belief that they have any reality whatever, because our material universe is just the outcome of such theories. The material universe which they say has taken so many thousand million years to develop, is the outcome of human theories, and so if you want to translate the material universe, you've got to reject human theories. But remember that one instant of spiritual light will efface billions of so-called years of darkness, and so the time factor doesn't amount to anything at all. Jesus translated materiality out of itself in a moment, he translated it in every shape and form. Understanding the spiritual as he did, and having that Mind of Christ which we are striving for, that Mind of divine metaphysics, Jesus was able to change the human concept in a moment under all circumstances, and you and I in a simple way have had similar proofs which have convinced us that that is true.

And so the writer here shows how the nature of God as Love, made manifest as the all-hearing, all-seeing, and all-knowing Mind, will cause all nations to hearken, to begin to know, and that before that knowing all the war, the hate, and so on, of materiality will be obliterated, and irresistibly so.

Now, just think what you could do with an understanding of Love as Mind. Love gives the most wonderful sense of the motherhood of God, and if God could exist without motherhood, then He would not be much of a God. We know today that God in Himself is Father, Son, and Mother, because God is a complete Being. So if you take that sense of Love as divine motherhood, as infinite fulfilment, as the beauty of holiness, as glory, as all that is in the highest sense the nature of God, and you see it operating as Mind, why, then you will see that it is always made manifest, you will see that it is in all things, you will see that it is creative.

Suppose you were a mother or a father, and you had to make a demonstration with one of your children, which involved a true sense of parenthood, because a false sense of parenthood had done something to that child. Well, surely if you began to see that Love, being infinite motherhood, the highest aspect of God, includes within itself that which is motherhood and fatherhood and sonship, you would be able to deal with that condition. The Son of God, to be the

Son, must also include Father and Mother, and similarly God as Father must also include Son and Mother, and God as Mother must also include Father and Son. To have sonship you must have that which is an effect of fatherhood and motherhood; to have fatherhood, you must have something wedded to something else, and you must have an effect of that fatherhood; and to have motherhood you must have that which has been wedded to fatherhood and which has a son. And so all of these aspects of God reflect each other. You can't take any one of the synonymous terms which express God and separate it from the others, because they all reflect each other. In infinity everything reflects everything else, and that is why every idea needs every other. Every one of God's ideas reflects every other idea, and that reflection is consciousness.

Mrs. Eddy writes in this same tone of Love as Mind: "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (S. & H. 520: 3–5). It is so interesting that the fathom is six feet, and that having said, "Unfathomable Mind is expressed," she then goes on to give six qualities of Love—"depth, breadth, height, might, majesty, and glory." Those are the six feet which alone enable you to fathom Mind on a spiritual basis.

Ordered Fulfilment of the Divine Plan: Love as Spirit

Now we come to the tone of *Love as Spirit*, and this shows that Spirit is a sword to the chaos of materiality, but renders to man the substance of divine order.

The writers here bring in a historical illustration from the period of the captivity, one hundred and fifty years after Isaiah's time, and so they show once more how little the concept of time meant to them; all they wanted to do was to illustrate spiritual facts through symbols of every kind. The reference here is to the Edomites, the traditional enemies of Israel and supposedly the descendants of Esau, who rejoiced over the sacking of Jerusalem in 586 B.C. and subsequently invaded Southern Judaea during the period of the captivity. The writers use this incident to show that the infinite, eternal order of Spirit, no matter what the so-called order of materiality may claim to be, will render to us the substance of good, and will always do so.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea,"—that was Edom,—"and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats,

with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah,"—an important city of Edom,—"and a great slaughter in the land of Idumea . . . .he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls" (Isa. 34: 5, 6, 11–13). He is describing the chaos of disorder that always comes upon that state of thought symbolized by Edom, who played the traitor to her fellow man.

Then at verse 16 we get a positive sense. Isaiah has described the chaos of materiality, and now he says: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." Look at that sense of order. Into what do you gather things? Into order. "And he hath cast the lot for them,"—always that casting the lot symbolized distribution according to order,—"and his hand hath divided it unto them by line:"—everything was ordered:—"they shall possess it for ever, from generation to generation shall they dwell therein" (Isa. 34: 16, 17).

You know, if you see that the spiritual is the real, that it is the only, that it is indestructible, that it is understandable and demonstrable, then whatever you lose materially, the spiritual will replace with something far better. If you understand the spiritual and the power of demonstration which goes with it, then whatever may seem to come to you in the way of sickness or sin or poverty or disaster of any kind, the spiritual will always translate that into something which is infinitely more worth-while than that which you seem to have lost.

And so here, having shown how Edom had brought upon herself disorder through that which was utterly unlike Love—for the gain of spoil she had turned on her own brethren—the prophet goes on to show how an understanding of Love as Spirit, of the eternal, divine plan of Love, ordered from everlasting to everlasting, will restore everything. Like the Psalmist, he is illustrating that "if I make my bed in hell, behold, thou art there." Though we bury our thought in the only hell there is, the hell of materiality, yet when we turn to the spiritual, that hell of materiality disappears. The only hell in mathematics is $2 + 2 = 5$, $6 + 6 = 9$, and so on, but it is only a temporary hell due to ignorance. And so in reality, in the plan of being, as you fill your thought with that which is eternal, as you begin to see that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17), and

you use those spiritual ideas in divine Science, the hell of matter disappears. You and I know that that is true, because we have proved it, time and time again.

Mrs. Eddy says exactly the same thing in different terminology. She writes: "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (S. & H. 323: 6–12). In metaphysics, the only conception is "conception unconfined." When you want to make a demonstration, don't outline something. If you conceive of any divine idea, that idea must be infinite in scope, in purpose, and in every way, and you must let that idea come to you and operate in all its infinitude. Don't try to stick it on as you would a mustard plaster. Don't try to control it, to tell it what it should do, and so crib and cradle it. Let there be "conception unconfined," because in everything you are doing you are entertaining infinity, and that infinity must operate according to infinite law, infinite order, infinite rule, infinite system, infinite method, infinite form, and infinite design. The trouble is so often that we want to tell the spiritual idea how it must operate, and of course that doesn't work. Remember that the spiritual idea you entertain is always greater than your human sense of it, because that idea comes from God, returns to God, and eternally abides in God. So let your conception always be "conception unconfined," and then you will find that all the limitations of time and place and so on, with which we bind ourselves, will fall away.

"The Desert Shall Rejoice": Love as Soul

Next, we come to the tone of *Love as Soul*, and it illustrates that Love fully identifies the beauty of holiness, and annihilates the desolation of unholiness. As I have said before, the writers take sometimes one verse, sometimes ten, and sometimes a chapter, to indicate a tone, but the distinction is always perfectly definite. Here they illustrate Love as Soul in just two verses.

"The wilderness and the solitary place shall be glad for them;"—the joy of Soul;—"and the desert shall rejoice, and blossom as the rose." In the third thousand years of the Bible, the period of Soul, the Israelites wandered through the desert. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,

they shall see the glory of the Lord, and the excellency of our God" (Isa. 35: 1, 2). There is no sense there at all of the negative; the writer has given a pure sense of Love as Soul. Love identifies everything with safety, with sanctity, with satisfaction, with salvation, with joy, with true identity; it fulfils everything and identifies it in Soul. And so "the wilderness and the solitary place shall be glad for them."

Mrs. Eddy says the same thing when she writes: "When the doctrinal barriers between the churches are broken,"—the doctrinal barriers, that's all they are,—"and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose" (Pul. 22: 16–21). When all interests are identified in divine Love, when men really understand the infinitude of Love, the highest term for God, and they recognize that man as God's likeness must be of the nature of Love, so that they begin to put that into practice in their lives, then Love will identify all things, and "the wilderness and the solitary place"—that state of thought which is lonely and solitary—"will be glad for them." The desert today is a desert of deluded hopes, hopes for peace, stability, and decency between men, but through Love as Soul it will inevitably "rejoice, and blossom as the rose."

"Confirm the Feeble Knees": Love as Principle

So we come to the tone of *Love as Principle*, which redeems man. This tone gives a sense of the power of Love.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart,"—Love alone annihilates fear,—"Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Isa. 35: 3, 4). There is an illustration of the power of Love demonstrated and made operative.

Mrs. Eddy writes: "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love" (S. & H. 19: 6–11). When we understand Love as Principle—that Love can be demonstrated, that it is power, that it can be understood, that it is one and infinite, that it always interprets itself—then the "feeble knees" will be strengthened, and the "fearful heart" will lose its fear. When we begin to understand that there is nothing

going on but divine Principle, Love, we begin to lose our sense of fear. Then, when we tackle a condition of either sin, disease, or death, we are able to do so with authority, with power, with fearlessness, because we know that there is an ever-present, ever-available, understandable divine Principle of the nature of Love, and that all we have to do is to understand and love it. We have only to attach thought to Principle through spiritual thinking, through scientific thinking, through exact thinking, through metaphysical thinking. We have only to lay hold on the ideas of God. In the realm of infinity and reality there is nothing but divine idea. Why, even in the realm of music and mathematics there is nothing going on but ideas. We don't gain or use a bucketful of addition, or subtraction, or multiplication, or division, we just use ideas of those things. So nothing is ever going on but ideas. In reality every idea is God's idea, it is everywhere, and we can use it wherever we are. "If I make my bed in hell, behold, thou art there,"—all of God's ideas are right in this room tonight, because every idea is ever-present. There is not one single idea in the realm of infinity that is not ever-present, infinitely understandable, and infinitely demonstrable, because every idea is of the nature of infinity. So we have the kingdom of God within us, within our thinking, and when we understand that Love is Principle, the "feeble knees" will no longer be feeble, because we shall know that Love forever fulfils itself as power in demonstration.

"In the Wilderness Shall Waters Break Out": Love as Life

Now we come to the tone of *Love as Life*, which demonstrates the fulness of man's entire being. It is a lovely tone, this. It symbolizes what happened when Jesus came, which was in the fifth thousand-year period of Life, and he came because God is Love. Humanity has never had a clearer symbolization of Love as Life than Jesus gave.

So this is what will happen when Love comes to you as Life: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert"—remember that in the fifth day of creation the waters brought forth abundantly. "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes" (Isa. 35: 5–7). In the third day of creation the grass symbolizes the Word of God, which is always associated with Life.

Now Mrs. Eddy gives the same sense in these words: "Jesus taught the way of Life by demonstration, ...He to whom 'the arm of the Lord' is revealed will believe our report, and rise into newness of life with regeneration" (S. & H. 25: 13, 24: 11–13). As you understand Love as Life, the waters will bring forth abundantly in every direction.

"The Way of Holiness": Love as Truth

Next, we come to the tone of *Love as Truth*, which protects and fulfils its own ideal.

"And an highway shall be there, and a way, and it shall be called The way of holiness;"—the way of holiness is the way of manhood. Man is God's highest idea, wholly spiritual, and he is the pinnacle of holiness. God is always saying of the real man as He said of Jesus: "This is my beloved Son, in whom I am well pleased," that is the truth about man;—"the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;"—remember in the sixth day of creation man was given dominion over the beasts;—"but the redeemed shall walk there:" (Isa. 35: 8, 9). Christ, or Truth, always brings redemption.

Mrs. Eddy writes: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way" (S. & H. 454: 17–19). Love leads us up the highway of Truth.

"The Ransomed of the Lord Shall Return": Love as Love

Lastly, we come to the tone of *Love as Love*. Love is the climax of the Christianity order, in which everything is gathered into the focus of the infinite Person of God—Life, Truth, and Love. Principle says, "All ideas are mine, because I am Mind; I identify all ideas with myself, because I am Soul; as Spirit I gather all those ideas into one reflection, and that one reflection is my ideal—Life, Truth, and Love." This tone shows that Love as Love always mothers its own design.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10). Christianity obliterates the mortal concept.

Mrs. Eddy says: "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 567: 7–8).

You remember that the Word of God is based on Life; the Christ is based on Truth; Christianity is based on Love; and Science is based on divine Principle, Love. And so the climax of Christianity, the complete obliteration of the mortal concept, comes in this tone of Love. The Christ comes to show us that incarnate error, life in the flesh, is not real, but Christianity shows us how to use that Christ-ideal as infinite ideas, and so to bring everything back into the one ideal—Life, Truth, and Love—obliterating all sense of mortality.

INTERVAL

Chapters 36–39: An Insertion from II Kings

Now we come to chapters 36–39 of this Book of Isaiah, which have been taken practically verbatim from II Kings, with the exception of chapter 38 verses 9–20, which are a later insertion. The commentators on the Bible don't give any good reason for these four chapters being here, in fact they don't seem to understand the reason for their presence at all. Well, if they understood the tones of the seven synonymous terms for God, and realized that these fellows were symbolizing spiritual reality, then they would find a perfectly good reason. The great tragedy is that people think that the prophets were recording history. The fact is that they didn't care much about history, and for that reason the history in the Bible is about the most inaccurate in the world. Their one object was to symbolize spiritual things, and they would symbolize them by a historical incident, by the desert, by the mustard seed, by numbers, by anything which came into their experience.

It is perfectly evident why the prophets put these four chapters here. Up to now they have been illustrating these spiritual tones by such symbols as the seven burdens, but here they use factual incidents as practical illustrations of their teachings. If you look in verbatim reports 56 and 57, you will find that the section of II Kings which they have put in here, embodies the operation of Soul as Life, as Truth, and as Love, and the operation of Spirit as Mind and as Spirit as they occur in the Christ translation. They bring in those tones to illustrate the translation of Soul, and the ordering in Spirit—the diversification, classification, and individualization of ideas.

A Practical Illustration of the Christ (1): Soul as Life, as Truth, and as Love

So this is really most interesting. Having symbolized the Word, the Christ, and Christianity, the prophets now show you the practical translation of the Christ-idea and its application. The tones of Soul as Life, as Truth, and as Love were illustrated through Sennacherib's threat to Jerusalem. You remember that when Sennacherib came up to destroy Jerusalem, Hezekiah king of Judah turned to Isaiah, the man of God, and, as a result of Isaiah's understanding, the city was saved. The prophets showed how the understanding of Soul operating as Life, as the fatherhood of God, and Soul operating as Truth, as the sonship of God, and Soul operating as Love, as the motherhood of God, completely translated Sennacherib's threat into the destruction of Sennacherib, and the safety and salvation of Jerusalem. It was a practical illustration of the fact that metaphysics "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15–16), and it does do so infinitely.

You see, the prophets have illustrated for you the Word order, the Christ order, and the Christianity order, and it is as though the prophetic writers said, "Well now, let's illustrate by proof that this is really true, that it operates with power in human experience." So they took an actual experience, which was very well known at the time, and they showed how the understanding of God as Soul in the Christ order—Soul operating as Life, as Truth, and as Love—turned back Sennacherib, king of Assyria, bringing complete salvation to Jerusalem.

Mrs. Eddy writes, "The Master said, 'No man cometh unto the Father [the divine Principle of being] but by me,' Christ, Life, Truth, Love; for Christ says, 'I am the way.'" In this case it was the identification and translation of Life, Truth, and Love, through Soul, which was the way of salvation to Jerusalem. "Physical causation was put aside from first to last by this original man, Jesus"—so it was by Isaiah. He said to Hezekiah, in effect, "Don't pay any attention to the material circumstances, the Lord will deliver Jerusalem." "He knew that the divine Principle, Love, creates and governs all that is real" (S. & H. 286: 9–15).

A Practical Illustration of the Christ (2): Spirit as Mind and as Spirit

Now we come to the section which includes the tones of Spirit as Mind and Spirit as Spirit. This is another illustration of the operation

of the Christ. Spirit reflects the demonstration of Principle in healing and salvation, under all circumstances.

In the tone of Spirit as Mind the prophets gave the story of how Hezekiah was "sick unto death," and Isaiah told him to set his house in order, and so healed him. All healing power is in Mind, therefore in Spirit as Mind the ordered appearing of the Christ-idea, which came to Isaiah and Hezekiah, was made manifest as the healing power of Mind, and Hezekiah was healed. Then in the tone of Spirit as Spirit that ordered appearing of Spirit was illustrated as true substance, the only substance, in this way: Messengers of the king of Babylon came to Hezekiah, and he showed them all his wealth and glory, but Isaiah uncovered the king's reliance on a false sense of substance, and said in effect, "The Babylonians will come back and take it all away." Then Isaiah went on and showed Hezekiah that true substance is and always must be spiritual.

Mrs. Eddy writes: "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, 'If ye love me, keep my commandments'" (S. & H. 241: 19–22). Also she says: "Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit" (S. & H. 468: 21–24). So Isaiah healed Hezekiah through the ordered appearing of the Christ-idea at the point of Mind. Then, when he saw Hezekiah just vaunting himself and all his riches to the Babylonians, he said to him, "They will come and take it all because matter is not substance, but the true substance will remain." So it is with you and me. Mortal mind claims to rob us: it says we grow old, and takes away our sight and our hair and our teeth, and according to human belief it seems inevitable that it should do so, but it cannot touch the substance of what we understand of God, because that is purely spiritual. But remember, the very attempt of mortal mind to rob us of all that constitutes manhood, drives us back to Spirit, and thus forces us to realize the nature of true substance, and multiplies it.

I know for myself every day that I was never born, because the truth about me is idea, which is eternal. I never lived in matter, I never expect to die, I never will die, and I never can die; nobody ever dies, that's the truth. They just go through a dream that they die, just as they go through a dream that they are sick, but there is no such thing as death; it seems to be, just as disease seems to be or sin seems to be, but it can be dispersed and its unreality proved by the Christ. So I know for myself every day that all there is to me is the idea of disembodied Spirit-substance (see Mis. 205: 19–20). Let us live in the Spirit, live in the Mind of Christ, which is spiritual

understanding. There is nothing far-fetched or fanatical about the Mind of Christ. The Mind of Christ is the exact spiritual understanding of the divine ideas of God. In music that which corresponds to the Mind of Christ would be the understanding of music. In metaphysics the Mind of Christ is the spiritual understanding of the divine Principle and its divine idea, manifesting that Principle.

So these four chapters, which the prophets introduced here, and which have always been regarded as quite out of place, are just two lovely illustrations showing how the Christ operates. It is exactly the same as when I stop sometimes, in the middle of talking to you, and I say, "Now, I'll tell you about a case," only it is on a much broader scale, and it is a metaphysical presentation.

The Layout of Isaiah: Chapters 40–66

Now we come to chapter 40, and there is a wonderful development. Having given the Word order, the Christ order, and the Christianity order, all in some detail, and having shown, in those four chapters from II Kings, a practical illustration of the Christ, the prophet considers the Christ again, but he now illustrates it in its four aspects: the Christ reflecting the Word, the Christ in its own aspect, the Christ reflecting Christianity, and then the Christ reflecting Science. In the Christ reflecting the Word he shows you the operation of Principle, then the operation of Life, then the operation of Truth, then the operation of Love, in manifestation; he shows you how Principle is manifesting itself and interpreting itself as Life, as Truth, and as Love. Then he shows you how that becomes translation in the Christ in its own aspect, where he illustrates the Christ operating as Truth and Love through Soul and Spirit. Then he brings you to the Christ operating as Christianity, on a universal plane, through Love, through Soul, through Spirit, and through Mind. Then he brings you to the point where he shows you the Science of the Christ: that Christ makes itself manifest in its entirety as idea, through Mind.* It is a perfect sequence.

Think of the layout of this Book of Isaiah. In the first twelve chapters there is the most perfect illustration of the Word order, according to the tones of the days of creation, and as we have seen, it is so clear that it is beyond all criticism. Then, in the next eleven chapters, the prophets gave the Christ sequence. Next, they gave the Christianity sequence in chapters 24–35; and then they gave that practical illustration lifted from II Kings. Now they begin to show

*See footnote on page 296

the Christ operating as the Word, as the Christ, as Christianity, and as Science, and they bring in every one of the tones which we have in each of those aspects in the Matrix. It is the most ordered presentation.

If these writings do not all illustrate a divine system of metaphysics, as we believe they do, then they are just a jumble. But it *is* true that the great prophetic writers laid out a "seed-plot" for the Bible, seven days of ordered revelation, and put that key at the very beginning of the Bible. It *is* true that the story of the whole Bible follows that "seed-plot," and is climaxed in Revelation as the Word, the Christ, Christianity, and Science, in the "city foursquare." Eventually, when men understand this divine system which the Bible presents, and understand it exactly, scientifically, and on a spiritual basis, it will become the most wonderful, valuable, and dynamic force in the lives of all men, as it is becoming in our lives.

"Comfort Ye, Comfort Ye My People": Principle (1)

In these remaining chapters of Isaiah, therefore, we have the four aspects of the Christ illustrated, and instead of the tones being illustrated in one or two verses, they are now much more extended. At chapter 40 Isaiah gives the tone of *Principle*. He shows that divine Principle forever interprets itself anew as the Comforter, "the development of eternal Life, Truth, and Love" (S. & H. 588: 7–8). Principle always interprets itself as the Comforter, as the ordered development, forever going on, of eternal Life, Truth, and Love.

You know, there is no mistaking these tones. I go over and over these chapters to see where one tone ends and the next begins; I say *ends* and *begins*, but that is not really the best sense, because one tone slides into the other, so to speak. One tone works up to the next and melts into it; they aren't in watertight compartments.

So here Isaiah is illustrating the Christ reflecting the Word, and he begins with the tone of Principle: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:"—tell her that divine Principle is operating:—"for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40: 1–3). Isaiah is symbolizing the coming of the Christ as Life, Truth, and Love, as the manifestation of Principle.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough

places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40: 4–8). The grass symbolizes the Word. If you are interested in the Science of the Christ, and you only gain a sense of the Word and stop there, it will wither. You can't demonstrate Principle fully if you only understand the Word; it would be like trying to understand and demonstrate mathematics through addition only, which is impossible, because mathematics is one complete system. However, when you fully understand the Word in its own aspect, the Word reflecting the Christ, reflecting Christianity, and reflecting Science, and you see how these four orders blend with each other and reflect each other, then you have reached the point which the prophet refers to when he says, "the word of our God shall stand for ever."

Now, take an illustration of that. The understanding of God which men gained and recorded in the Old Testament was just the Word, it was the grass. It was good, but it only went just so far, and relatively speaking, it was only a faint spiritual sense, and so it had to be developed. Even today very few people read the Old Testament, they don't see the point of it. But, on the other hand, remember that Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me;" and Mrs. Eddy writes: "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S. & H. 319: 21–23). So the Old Testament, which is the Word of God and the beginnings of the Christ, by itself fades, but when considered subjectively and on an inspired basis, it can be truly understood, and will stand forever; and moreover you cannot understand the New Testament unless you understand the Old Testament. You could no more understand the New Testament without understanding the Old, than you could understand mathematics if you cut out addition and the beginning of subtraction. It would be hopeless, you could not do it. So a merely fleshly or human sense of the Word fades, "but the word of our God shall stand for ever."

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him,

and his work before him"—the demonstration of Principle. Divine Principle is forever interpreting itself as the one Life, one fatherhood; the one Truth, one sonship; the one Love, one motherhood; it is forever interpreting itself as the one relationship, the one infinite Person; and that interpretation is understandable and it is demonstrable. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40: 9–11). We are "with young" because the divine idea is young in our thought. The idea of pure Science—of the fact that the Bible is spiritually scientific, and that Science and religion can be wedded through the teaching of the Bible—is a very young idea, so we are all with young.

Then it goes on to give a sense of the exactness of Principle: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40: 12–14).

"All Nations Before Him Are as Nothing": Principle (2)

Then we come to a passage which shows a wonderful thing. It shows the way in which these great prophets were able to weigh up the whole of material existence and see that it is as nothing; they showed that it did not weigh anything in the scale at all. The only thing that weighed in the scale with them was the spiritual. The reason we don't get very far is because our scales are tipped well over on the material side, that is the truth about it.

The prophet writes: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40: 15–17). Sex distinctions, class distinctions, race distinctions, national distinctions, are all man-made, they are all an attempt on the part of mortal mind to break up the oneness of being. But in the realm of reality every one of God's ideas reflects every other idea, and every idea is essential to every other idea, and therefore being is one. You see that in music, you see it in mathematics; every idea in mathematics is essential to every other idea because mathematics itself is just one.

"To whom then will ye liken God? or what likeness will ye compare unto him?"—you can't compare anything with Principle, because there is only one Principle. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth,"—all the symbolism in the Bible is based on the *one*, the infinite, symbolized by the circle; the *three*, symbolized by the triangle; and the *four*, symbolized by the square. The symbols of the *seven*, the *ten*, and the *twelve*, are derived from those fundamental symbols. As we have seen before, those symbols originated with the Chaldeans, who were mathematicians and astrologers, but the great prophets of Israel took on this symbolism and lifted it out of astrology and mathematics, and brought it into monotheism. The prophets are using the circle to symbolize Principle, when they say: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isa. 40: 18–25). There you have the sense, in the Christ reflecting the Word, of divine Principle forever interpreting itself anew as the Comforter, "the development of eternal Life, Truth, and Love."

Mrs. Eddy writes: "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth" (S. & H. 332: 19–22). She also says: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (S. & H. 497: 5–8).

"The Creator of the Ends of the Earth": Life

Then we come to the tone of *Life* in this aspect of the Christ reflecting the Word. Life, as the divine Father, forever eternalizes and sustains His own creation.

Now, see the change of tone: "Lift up your eyes on high, and behold who hath created these things,"—the creative fatherhood of God,—"that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth"—Life forever multiplies. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?"—the way is the way of Life. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"—there is the sense of eternalized fatherhood, the sense of there being no limitations of time or place, the infinite everpresence and continuity of Life—"there is no searching of his understanding" (Isa. 40: 26–28).

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall:"—in Life there is no youth or old age, there is only eternity:—"but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;"—birds are a symbol of the fifth day of creation, of "soaring aspirations." It is interesting that they introduce the eagle, because it is always a symbol of Principle and of Science; so the prophets say, "they shall mount up with wings as eagles;"—with Life based on Principle;—"they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 29–31). Life is infinite progression, it knows neither youth nor old age, it knows no time and it knows no place, it only knows Life, eternity.

So the prophets begin their presentation of the Christ with "Comfort ye, comfort ye my people, saith your God,"—they begin to show that Principle is interpreting itself as the Comforter. Then they show that out of that interpretation of Principle comes the sense of "the everlasting God, the Lord, the Creator of the ends of the earth,"—the one creative fatherhood. The result of that appearing of God's nature as eternal Life, as the infinite Father, is that the belief of old age or youth, the belief of time or space, or any other limitation, disappears.

Mrs. Eddy writes: "Life is, like Christ, 'the same yesterday, and today, and forever.' Organization and time have nothing to do with Life" (S. & H. 249: 18–20). Also: "Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 289: 32–2). You can never erase one idea of Life, it is utterly impossible. If any mathematical or musical fact existed in the symbol you write down, then you could alter it and you could pervert it, but its individuality is only in idea. 2 + 2 = 4 is idea, and you can't alter

it, you can't make it sick, you can't break it up, you can't destroy it, you can't end it, you can't rob it, you can only use it: and moreover all men can use it, all men can understand it, because it is common to everybody, it is universal. So when you lift being into metaphysics, into the realm of spiritual idea, you can only understand and demonstrate it, and not one iota of it can be destroyed.

"Thou Art My Servant; I have Chosen Thee": Truth

So we come to the tone of *Truth* in the sequence of divine Principle, Life, Truth, and Love—the Christ reflecting the Word. Truth, as the divine Son, is the Saviour, the chosen servant with the divine message. The prophets show you now that, out of the realization of "the everlasting God, the Lord, the Creator of the ends of the earth," there is going to come the Son, the servant, the messenger with the divine message. It is very interesting to watch the references to the "servant" in this story. First of all the servant is described as Cyrus, who is going to capture Babylon and deliver the Israelites. Then he is described as Jacob, and then Jacob passes away, and Israel becomes the servant. Then the servant is described as something similar to that which Christ Jesus demonstrated, and finally the prophets give the sense of the universal Christ-idea, Truth, as the servant. So all the way through this story the sense of servant is developing.

The record says: "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east,"—that is supposed to refer to Cyrus, king of Persia, but the prophet intended it as a symbol of the Christ. The north symbolizes the Word, the east symbolizes the Christ, the south symbolizes Christianity, and the west symbolizes Science; so that which comes from the east is the Christ-idea, but remember the Christ doesn't literally come from the east, it is merely a symbol. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet" (Isa. 41: 1–3). The Christ, the "divine manifestation of God . . . .comes to the flesh to destroy incarnate error," it comes to show us that life in the flesh is not Life, but merely begins in material birth, continues in the material working out of the belief that life is material, and ends in the death of the material.

"Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared;"—they use the "isles" to give a sense of great distance; they used to trade with the isles, and to them the isles were very far off;—"the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved" (Isa. 41: 4–7).

Then you have the servant sense coming in again, as it does continually: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." You remember that Jesus said, "I am among you as he that serveth;" the Christ always comes for that purpose. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought" (Isa. 41: 8–12).

Mrs. Eddy writes: "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S. & H. 332: 9–11). Also; "Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment" (S. & H. 333: 9–13). So there you begin to see the development of the Christ-idea as the servant. First of all it was "the righteous man from the east," then it was Jacob, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend."

Remember, we are doing the aspect of the Christ reflecting the Word. First of all, we saw the comforting sense of Principle, how it interprets itself, and how that interpretation is "the development of eternal Life, Truth, and Love." Then we saw how the outcome of that is eternal Life, "the everlasting God, the Lord, the Creator of the ends of the earth." Then we saw the servant sense, Christ, Truth, "the righteous man from the east," which is going to do so much for mankind.

"Fear Not; I Will Help Thee": Love

Now we come to the tone of *Love*: Love, as the divine Mother, fulfils the design of the Comforter, and annihilates all error. Principle is the interpreter, the Comforter, Life is the Father, the creator, Truth is the Son, the servant, and now we come to the sense of Love, the Mother.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." The minute you strike the tone of Love you have the sense that "perfect love casteth out fear." "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel"—first of all the servant was Cyrus, now it has become Jacob, then as we go on it melts out of Jacob into Israel, and then it will develop further into that which Jesus demonstrated. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. 41: 13–16). The sense of the glory and the holiness, which we know have to do with Love, comes into this tone time and time again.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them"—when you and I are thirsty and we reach out for the water of Life, that which really matters, divine Love will always supply it. "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:"—Mrs. Eddy gives that wonderful sense when she says "Divine Love always has met and always will meet every human need" (S. & H. 494: 10–11). There is infinite disposal in divine Love—no matter what the human condition is, Love always provides the remedy. So the whole situation will be translated by the operation of the Christ:—"that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. 41: 17–20).

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come"—if you use the Word it will

lead you into the Christ, into some understanding of divine Principle, Life, Truth, and Love, and as your thought touches that aspect, it inevitably begins to translate itself. "Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come:"—the symbol of the Word:—"from the rising of the sun shall he call upon my name:"—the sun rises in the east, the symbol of the Christ:—"and he shall come upon princes as upon morter, and as the potter treadeth clay" (Isa. 41: 21–25). The tone ends with verse 29.

And so the prophets give a sense of motherhood in that tone. Remember how it begins: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee"—it is just like the mother saying to her child, "Come along, there's nothing to be afraid of." It is a wonderful illustration.

Mrs. Eddy writes of Love, the divine Mother, which fulfils the design of the Comforter and annihilates all error: "[Love's] rod and [Love's] staff they comfort me" (S. & H. 578: 11–12). The interpretation of divine Principle, Life, Truth, and Love, is the Comforter. The Comforter as Principle, is interpretation; as Life it is the Father, the eternal creator; as Truth it is the servant, the Son; and as Love it is the Mother, that which supplies all things: when you are afraid it will take away the fear, when you are thirsty for spiritual things, it will open the streams of inspiration in the desert, and so on. Mrs. Eddy also says: "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty" (S. & H. 234: 4–8). Again she says: "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). Nothing really uncovers and annihilates evil but Love. If a child is making a mistake, most people will let it go by without correcting the child, but not a good mother; she will insist that the error be faced, and dealt with.

The rod is that which measures, and Love's rod is that which challenges everything with the order of Spirit; it lets nothing go by unchallenged. Love's staff is that which supports. The shepherd always has a staff, he leads the sheep into the fold, and counts them with his staff. So Love's rod and Love's staff, the divine order, which insists on being adhered to, and the divine support, comfort us. Nothing in all the world will comfort mankind but the Science of

Christianity; but as long as we think of Christianity as a vague, nebulous, misty something, that just means trying to be kind to the other fellow while he knocks you down, we aren't approaching the Science of Christianity, and we shan't have that Comforter. Sometimes the very attempt to be "kind" does more harm than good, because it isn't always scientific, but when you can take a man, and with Love's rod show him the way of Science, that will do more for him than anything else can.

So let's learn to take that rod, and show mankind the ordered development of the Christ-idea forever going on. Mankind can be shown the ordered development of mathematics or music or any other intelligent subject, why should they not be taught the Science of Christianity? All men can think, the divine quality of understanding is common to all men, everyone can understand the Christ-idea in its Science, and that is all you have to do because when you understand it, it uses you. The Christ is potential, it is dynamic. Understanding is a well-spring of Life, because when you understand the Christ, that understanding is being, it is Life, and it will force you to demonstrate that Christ. So if we can only use Love's rod—that understanding which becomes the Mind of Christ—and Love's staff—that understanding which numbers and protects, (the shepherd counts his sheep with his staff, and makes sure that that flock is complete)—and if only we can give mankind that sense of unity with God, which brings that completeness and protection, then we shall really accomplish something. Surely in this scientific age it should not be thought an extraordinary thing that the ideas of God are ordered, that they are intelligent, that there is a calculus of divine ideas? Why should that be thought impossible? It is the most natural thing in the world. The time has come when we are beginning to see the operation of this calculus in every record in the Bible; we are beginning to see that it is natural, and is in no way abnormal. If we seek it and understand it, there will break out streams in the desert, the desert of materiality will blossom and bloom for each one of us. So God's kingdom will come on earth—reality will become manifest in human experience.

TALK No. 72

(June 21st, 1949)

ISAIAH—XII

Chapters 42: 1—55: 13

A Pertinent Question

After the meeting last week someone asked me a very interesting question. The question was, "Does the analysis, uncovering, and annihilation of evil involve knowing anything about evil?" My reply was that it certainly does not; it only involves knowing about good. No one ever understood the operation of evil and its nothingness as Jesus did, and it is evident that the minute evil crawled—and that's all it does do—he could detect it; but the reason why he could detect it was that he knew more about good than anyone has ever done. Now, it is just the same in all the human subjects we learn. Who can detect errors in painting? Only a good artist. Who can detect errors in mathematics? Only a cultured mathematician. So the scientific translation of mortal mind is a very positive thing. It is in no way negative. Remember this: you and I are only interested in Science, and Science is always understandable, demonstrable, and fundamental.

Science, not Denominationalism

It is my own impression that before very long we are going to find that men everywhere are talking about "Science" and "Truth": that is the way in which all divine revelation is going to be known. I would like to read you a very interesting sign of the times. This is from the "News Chronicle" of June 18th, 1949:

> "The old stock denominationalism is done—the world won't have any of it," said 94-year-old Dr. J. Scott Lidgett, Grand Old Man of the Free Churches, in London yesterday.
>
> He was speaking at a celebration lunch in honour of his 73 years' ministry.
>
> "In the world today," said Dr. Lidgett, "God was using anti-Christ for the services of Christ."

The "Daily Telegraph," reporting Dr. Lidgett's words, wrote:

> The Methodist movement had come to an important climax. "I want to say plainly that denominationalism is doomed. We can't get on with it. The world won't have any of it."

What Dr. Lidgett says is absolutely true. The world won't have any more of denominationalism. So if we become in any way denominational, the world won't have anything to do with us.

What the world needs, and what will appeal to the world, is Science and Truth, because this is the scientific age. Moreover Truth, to be Truth, must be Science, and Science, to be Science, must be based on Truth.

Scientists, not Dualists

Now, real Science demands purity. It admits of no adulteration. $2 \times 2 = 4$ is scientific. It is absolutely pure. $2 \times 2 = 4$ and 1/16th, or 4 and 1/64th, is not pure, and so it is not scientific. Also, purity demands oneness. And so Science has absolute purity and absolute oneness. If we stick to our basis that God is Spirit and God is All, then we shall have that purity and we shall have that oneness; but the minute we depart from that basis, and attempt in any way to mix the spiritual and the human, or the spiritual and the material, we are out in the woods. We have only one hope of attaining Science, and that is to reason wholly from that which is scientific, from that which is pure, from that which is One. Then we shall be able to judge everything from that basis. An artist can judge a painting, and discern its faults, but someone who knows little or nothing about art cannot. But why is an artist able to discern the faults? Not because of his knowledge of mistakes, but because of his knowledge of art. So whatever we are considering in our experience, whether it is the material, the human, or anything that is not absolutely spiritual, we must always consider it from the one and only true point of view—the spiritual. If we do that, we shan't hurt "the oil and the wine" at all. The whole process of the application of the spiritual, or Truth, to the human problem, is a process of the disappearance of material sense. It isn't that Truth becomes more real. Truth was always real, and always will be real. It is always omnipotent, omniscient, omnipresent, and omni-active.

If you are a dualist—if you try to combine even human conception and spiritual sense—then you aren't a Scientist. Mrs. Eddy says: "Until belief becomes faith, and faith becomes spiritual under-

standing, human thought has little relation to the actual or divine" (S. & H. 297: 28–31). So if we want to be truly scientific we must stick absolutely to the spiritual, and think everything out from the spiritual standpoint. When we understand God, then we can begin to deduce the nature of the universe. Because God is Mind, the nature of creation is idea; the only things which Mind can create are ideas. Because God is Spirit, the nature of that creation is ordered, it is substantial, it is real. Because God is Soul, the nature of that creation is forever definite, it is sinless, it is incorporeal, it is identified. Because God is Principle, the nature of that creation is basic, it operates according to system and Science. Because God is Life, the nature of that creation is eternal, it is indestructible. Because God is Truth, that creation always has form, it has manhood, it has Christhood, and it is always of the true nature of health. And because God is Love, that creation is forever complete and perfect in every way. If we will reason from the absolute, we shall always be right in our conclusions.

The Translation of Mortal Mind is Scientific

I want to consider the scientific translation of mortal mind with you, and the reason is that we are considering the Christ translation in Isaiah, and it is imperative to know exactly what that translation involves. From everlasting to everlasting the divine Principle of being, God, is forever declaring, "I am the infinite Life, I am the infinite Truth, I am the infinite Love—I am the one infinite Person. As Soul I translate my ideal as idea. As Spirit I diversify, classify, and individualize my ideas, and as Mind I make every idea manifest. That is the translation down to the point of Mind—the scientific translation of immortal Mind. Then, as that comes to you, you begin to translate mortal mind out of itself, but in this translation you do not make matter into Spirit, you do not make evil into good. There is no mingling at all. It is just that the coming of the consciousness of the infinite good necessitates the disappearance of the mortal concept in every detail. You can't be too clear about that.

I want you to notice that Mrs. Eddy calls the translation of mortal mind a *scientific* translation. Why does she? Not because mortal mind is scientific, but because this translation involves applying to mortal mind that which is scientific. Do you suppose that evil would analyze itself and say that it was evil, and that evil was nothing? No! It takes Science to show that good is all and evil is nothing. Evil is something which believes in itself, it supports itself, it maintains itself, all in belief; but it never touches good. God and God's creation

cannot be touched by error of any kind. Reality is "as it was in the beginning, is now, and ever shall be." There is only one thing going on from everlasting to everlasting, and that is the infinite good, and it includes all that we need to know. The infinite good is infinitely expressed as an infinite calculus of divine ideas, symbolized through numberless categories, according to our best sense of Science and system.

The Three Degrees of the Translation

On page 115 of Science and Health Mrs. Eddy first gives the "Scientific Translation of Immortal Mind," and immediately following that she gives the "Scientific Translation of Mortal Mind," through three degrees, and it is a most positive process. The first degree she calls "Depravity." She describes it as follows: "PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death." She calls those things "Unreality." That is the first degree.

Then we come to the second degree, which Mrs. Eddy calls "Evil beliefs disappearing." She does not call it "Good becoming more real," but simply "Evil beliefs disappearing." Mrs. Eddy speaks of the "fervent heat of Truth and Love, melting and purifying even the gold of human character" (S. & H. 565: 21–22). When you understand Science, your use of it never destroys anything worth-while; but Science knows that only one thing will stand—the purely and wholly spiritual. Mrs. Eddy describes this second degree as: "MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." She calls those things "Transitional qualities." Now, what the world calls morality is often morality on a human basis, and the world knows that morality alone doesn't stand; it breaks under strain. The morality of the world is in a large measure based on habit; in fact, the word "moral" comes from the Latin word meaning "custom." But that which is merely the outcome of habit or custom doesn't necessarily indicate a great degree of spirituality. Some people are trained to have good manners, but that doesn't indicate spiritual understanding. There is often a great sense of morality of a certain type among many animals, but they can't save the world, because they are not spiritually-minded, and they can't think. The belief that religion merely involves being kind to people on a human basis, instead of being an understandable and demonstrable Science, is nonsense. True religion is understandable and demonstrable Science. Such religion manifests itself in the highest type of morality.

In speaking of the moral in this way, I don't mean to depreciate it at all. We must, however, gain a true sense of the moral. As we gain a true sense of the Science of Christianity, morality should not be to us merely obedience to custom, but it should be the outcome of absolute obedience to Principle. Until you have that absolute obedience to Principle, you have no true morality. The merely human sense of morality has been a good thing, but it has been an awfully cruel thing. It has looked down upon the "sinner" and said, "Hell for him;" but that isn't Christlike at all. The human sense of morality has served a purpose, but it is utterly and completely impossible for morality alone to meet the needs of today. There is nothing that will meet the needs of today but Science—divine Science, the Science of spiritual reality.

Then we come to the third degree, which Mrs. Eddy calls "Understanding." She describes it like this: "SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." She also terms it "Reality." Now, those seven terms correspond to the days of creation: first, *wisdom*, which is where the light of the spiritual, the infinite good, breaks; second, *purity*, which enables us to see that there are not two realities but only one; third, *spiritual understanding*, which enables the dry land to appear and show us the definiteness of everything; fourth, *spiritual power*, which is the evidence of Principle proving itself; fifth, *love*, which enables us to lay down the mortal, and Jesus spoke of that when he said, "Greater love hath no man than this, that a man lay down his life for his friends;" sixth, *health*—harmony in every detail of life, not just in the physical body—which enables us to put on some measure of manhood; and seventh, the *holiness* of being, which shows us that everything is in and of the infinite. Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears."

The attempt to learn anything about the divine from the human is hopeless. And the belief that the appearing of Truth makes mortality better is nonsense; it doesn't. The appearing of Truth *destroys* mortality, and so makes less mortality. If you have a mathematical calculation in which there are many mistakes, you might say of it, "It's like the physical, it is depravity, it is wholly erroneous." Now, as you begin to correct those mistakes, you will have a transitional stage, and it will seem to be an improvement. That corresponds to the second degree of "Evil beliefs disappearing." That calculation, however, would not be mathematics until you had eradicated every mistake. As long as there was one iota of a mistake in it, it wouldn't be mathematics at all.

What seems to be an improved state of things in any human experience is always the result of the forever activity of the Christ-

idea. It is never the bettering of materiality, but is rather the disappearing of some measure of materiality before the understanding of the Christ, Truth. Scientific and spiritual translation always involves the new-born acceptance of the eternal Christ, and also the constant disappearance of every vestige of mortal or human conception before this "divine manifestation of God," which we term the Christ.

And so we've got to be very clear about these three degrees of the "Physical," the "Moral," and the "Spiritual." Now, that analysis in the first degree, which shows you that the physical is only the physical, and that it has nothing to do with reality, is the outcome of the most positive and the deepest sense of spirituality and Science. Jesus said, "the prince of this world cometh, and hath nothing in me," because he had that deep spiritual sense. He recognized the physical as just the physical. He saw that it was the "dream-stuff" which originated, many millions of years ago, in mortal concepts, and which has grown and grown until it almost seems to absorb everything; he analyzed it through the Mind of Christ. So remember, the analysis, uncovering, and annihilation of error is a very positive process, and you will never do it rightly through trying humanly to learn something about evil. All you have to know about evil you must learn through Truth. When you learn in that way, evil is not your master, and you have control of the situation. Mortal mind would not disappear if you investigated evil as if it were real, and tried to find out all about it; it would become more real to you. But in proportion as you have the Mind of Christ, which enables you to analyze, uncover, and annihilate the claim of evil in a positive way, evil becomes less and less to you, and you see it for what it is: the belief of an opposite to infinite Spirit.

The Messiah: The Power of Mind

After giving that "Scientific Translation of Mortal Mind," Mrs. Eddy goes on to say: "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive" (S. & H. 116: 4–10). All that is going on is included in "God and His idea." She continues: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah." The Mind of Christ—that is, spiritual understanding—is the Messiah. Christ is not a

historical personality, it is Truth. Paul saw that long ago; he said, "there is neither Greek nor Jew . . . .Barbarian, Scythian, bond nor free: but Christ is all, and in all." Christ is God's ideal of Himself. Jesus was called the Christ because he demonstrated that ideal. In so far as you and I also demonstrate it, we partake of the nature of the Christ. So Mrs. Eddy says that "Works on metaphysics . . . .never crown the power of Mind as the Messiah, 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: 13–19). The carnal mind, the "strong man," believes in itself. It invents its own so-called laws, its own so-called substance, its own so-called creation, all of which it firmly believes in, but it never touches reality. Reality remains what it always was, and the consciousness of reality dispels the dream of the carnal mind instantaneously. So don't think for one moment that the scientific translation of mortal mind, which follows the scientific translation of immortal Mind, can be brought about through any human knowledge of evil. Nothing is accomplished in Christian Science except through the understanding and demonstration of the spiritual.

The Essential Quality of Understanding

As you understand and demonstrate the spiritual, you can really bring about true separation, which is symbolized in the second day of creation by the firmament. We all need to consider over and over again what Mrs. Eddy says about the firmament. Remember, it is a symbol of how thought develops. As the light breaks to us, we've got to have that firmament.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Mrs Eddy says, "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (S. & H. 505: 7–8). Now, she purposely says "human conception," because although it seems to be a better thing than material sense, even human conception must give way to spiritual sense. Human conception is only a thing of morality, and morality has served mankind up to a point, but it is quite evident today that it alone cannot deliver mankind from evil; mere morality goes down before the working of evil, because it has no scientific basis or foundation to stand on.

Mrs. Eddy also says, "Understanding is the line of demarcation between the real and unreal" (S. & H. 505: 21–22). That is what understanding is. Be honest with yourself: if you haven't got that

fixed line of demarcation, which can never be crossed, then you haven't got understanding. If there is any effort in your thinking to mingle the spiritual and the material, you haven't got understanding, and you are a dualist. "Hear, O Israel: The Lord our God is one Lord," and that "Lord" is Spirit. Now, when you reason from the subjective, from the basis of *one* Principle, you don't lose anything, but for the first time you begin to understand how evil can be dealt with, because you can only deal with evil from that basis. The overcoming of evil takes place through the ordered and scientific process which first of all operates through positive analysis, then through the uncovering of the error, in which the error disappears to some extent, and then as the annihilation of error. But notice that nothing has been operating but Truth, because the so-called appearing or disappearing of mistakes is nothing, it has not one thing to do with reality, which continues unchanged all the time.

Again, Mrs. Eddy says, "Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final" (S. & H. 506: 5–7). There is not anything worthy of our consideration but Truth. If we consider the question of evil, we must always consider it from the standpoint of Truth.

I have said to you time and again, and I think it is perfectly true, that the reason I was able to see that the Bible had a scientific story and that Mrs. Eddy's books had a scientific story, is that I have always, consistently and persistently, handled the claims of evil in its manifold categories, through the understanding of Truth. As I did that, I was using the firmament, I was separating, and that separation enabled me to see the definiteness of the spiritual idea in Soul, and it also enabled me to begin to translate it. So you must learn to break up the myriad beliefs of evil, scientifically and consistently, both for yourself and for mankind, and the only way you can break them up is with the Mind of Christ. Day in and day out let your conversation be "Yea, yea," and "Nay, nay." Learn to use Truth in silent, consecrated, scientific thinking, to break up the myriad beliefs of the human mind, and then you will not only be freeing yourself, but you will also be helping to free all mankind. When you lay hold on an idea that abides in the Mind that is God, you are using something that is by nature omnipotent, omniscient, omnipresent, and omni-active and there is no limit whatever to what it can accomplish. So we must become thinkers in the realm of reality, and then we must apply that thinking to human beliefs to analyze, uncover, and annihilate them.

Analysis, Uncovering, and Annihilation through the Synonymous Terms for God

As you understand the days of creation and the synonymous terms for God, you will find that in the first day of Mind there is analysis: the light breaks, and analyzes the darkness as just the physical. So the light begins to dispel the darkness. Then your thought goes to the second day of Spirit, and the firmament of Spirit begins to uncover that darkness, or evil, for you. Then your thought arrives at the third day of Soul, and Soul destroys the tares and gathers the wheat into the barn, which corresponds to Mrs. Eddy's statement that "In the third degree mortal mind disappears, and man as God's image appears." So the annihilation of evil is brought about through Soul. Then there is the same process on a higher scale in the fifth, sixth, and seventh days of Life, Truth, and Love. Life analyzes itself on a positive basis: it says, "I am the only Life; I am the infinite Being; I am the one divine Ego." True, positive analysis, is "resolution into simple elements." So Life analyzes itself. Truth uncovers itself to mankind: it says, "I am God's idea, I am the Son of God, I am Christ." Then, when you reach Love, you realize that there is nothing going on but divine Love, and that involves the absolute annihilation of everything that is unlike Love.

So Mind gives a very positive scientific sense of the analysis of the human problem; it shows you that the darkness is just the physical. Then the firmament of Spirit begins to uncover the error, to separate the waters above from the waters beneath, and you begin to see that the waters beneath the firmament are merely temporary. Then in the third period of Soul the tares are destroyed and the wheat is gathered into the barn. As your thought ascends to a real understanding of God's essential nature—Life, Truth, and Love—you reach the light of Life, and the waters bring forth abundantly: you gain exaltation, symbolized by the birds of the air, and you gain multiplication, symbolized by the fish of the sea. So in Life you begin to get the real analysis of the things of God. Then in Truth you get the real uncovering; the cover is taken right off, the veil is rent in twain, and you see that there is nothing going on but the Christ-idea. Finally, you come to Love, where you see that Love is all, and that is annihilation to everything that is unlike Love, so much so that nothing unlike Love remains to operate. When you understand the nature of God as divine Principle, Love, you have reached that state of thought described in Revelation, where John writes, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any

more pain: for the former things are passed away"—there is nothing going on but divine Principle, Love.

So let us get perfectly clear, in doing this wonderful translation of the Christ in the Book of Isaiah, that the scientific translation of immortal Mind, which is the appearing of the Christ, involves the spontaneous and scientific translation of mortal mind. That translation operates through the positive process of analysis, uncovering, and annihilation. Remember, that translation does not make evil into good; it involves the disappearance of mortality, and this may appear to mortals as human good, until it is seen that from everlasting to everlasting there is nothing true but the one infinite, and that the only good is Spirit. Now, if we have that one point clear, we shall never think from any false basis, and we shall be in no danger of being tripped up by trying to make $2 \times 2 = 5$ somewhat good. $2 \times 2 = 5$ is hell, and you can't possibly make it good. Nor can you make $2 \times 2 = 4$ and 1/64th any better, because it is just as much hell as $2 \times 2 = 5$. But if you understand mathematics, you don't get annoyed with $2 \times 2 = 5$, because you look at it from the foundational sense of mathematics, and you have no sense of destroying anything when you put it right; you are just dispelling an illusion. So Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11) and thus blesses humanity beyond words.

The Demand to Deal with Error Scientifically

Now remember, the Word of God is the coming of the light and the dispelling of the darkness; Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error,"—the belief that existence is physical; and Christianity is that which obliterates the mortal concept—it just wipes it out entirely. Through those three processes you arrive at Science, where there is nothing going on but infinity, but reality. In the degree that you understand Science, you regard everything subjectively from Science. Then Christianity becomes purely a matter of scientific values, the Christ becomes purely a matter of scientific values, and the Word of God becomes divine, so that it is only to do with scientific values. So let us be absolute. Don't let us be fooled into believing either that we can mix the spiritual and the material, or that we don't have to destroy sin, disease, and death, which is an even worse mistake. We have to destroy those errors scientifically, from the throne of grace. There is no way of destroying errors in mathematics but from mathematics. So as we become real Scientists, the destruction of

error in all its phases will be perfectly natural and normal to us, and we shan't make the mistake of trying to mix the spiritual and the material, or of trying to find the spiritual in the material, which is pantheism, or of saying, "Oh, we don't have to do anything about the material;" we have to do a very great deal: we have to use the Christ scientifically and meticulously, and prove that it "comes to the flesh to destroy incarnate error."

From everlasting to everlasting you are the son of God, you always have been the son of God, you always will be the son of God. You don't have to make yourself the son of God, you only have to get rid of the belief of mortality—the belief that you are not the son of God—and you have got to get rid of that belief scientifically and systematically, little by little, "precept upon precept; here a little, and there a little." Now, don't feel that it's such a tremendous job that you can't do it. It's good for you to face this problem. I have handled the claim of error for forty-seven years, and the more I handle it the more I like handling it, and the more I feel that it is an intelligent thing to do. Mathematics would not be much use if you could not apply it to rule out mistakes. We've got to obliterate the mortal concept if we want to be Christians.

A Brief Summary of the Story of Isaiah

Let us just get a picture of the story of Isaiah as we have seen it so far. As you remember, the first twelve chapters illustrate the Word, the next eleven chapters illustrate the Christ, and chapters 24 to 35 illustrate Christianity. Then chapters 36 to 39 illustrate the practical application of the Christ translation, and from chapters 40 to 66 the Christ is illustrated as operating in its four aspects: the Christ reflecting the Word, the Christ in its own aspect, the Christ reflecting Christianity, and the Christ reflecting Science.

We have already considered the Christ reflecting the Word, so let us just remind ourselves of the tones: divine Principle, Life, Truth, and Love. We epitomized the tone of *Principle* like this: Divine Principle forever interprets itself anew as the Comforter—"the development of eternal Life, Truth, and Love" (S. & H. 588: 7–8). Then we came to the tone of *Life*, and we interpreted it in this way: Life, as the divine Father, forever eternalizes and sustains His own creation. Then we came to the tone of *Truth*, and we epitomized it like this: Truth, as the divine Son, is the Saviour, the chosen servant with the divine message. Lastly, we came to the tone of *Love*, which we epitomized in this way: Love, as the divine Mother, fulfils the design of the Comforter, and annihilates all error. Whenever you

touch that sense of the motherhood of Love, and you begin to love your own identity as the son of God, and you begin to love the identity of all mankind as the sons of God, you will be willing to lay down the mortal concept absolutely and entirely, and that is the annihilation of it.

The Christ in its Own Aspect: Translation

Now we are going to consider the Christ in its own aspect, and so we shall have the tones of Truth, Love, Soul, and Spirit. I am not going to read all the Bible verses, because if I did we wouldn't be able to finish the whole Book of Isaiah in time. You will have to read the whole text for yourself, and it is all exquisitely beautiful and absolutely scientific.

Remember, the Christ in its own aspect is *translation*, in which Truth operates as the Son of God, as the divine manifestation, and Love mothers and fulfils that manifestation—you could not use it if it were not fulfilled; then the nature of God as Soul begins to translate that ideal of Truth, already fulfilled in Love, from the ideal to the point of idea. If it remained at the point of ideal, you and I couldn't understand it; only the infinite can grasp its ideal as a whole. But we *can* grasp that ideal as infinite idea. And so Love, because it is Love, translates the ideal through Soul, down to the point of idea, and then Spirit comes into the picture and puts that idea into the language of Spirit, which is order—infinite diversification, classification, and individualization. So now we come to this lovely picture of Truth, the Christ ideal, mothered in Love, translated in Soul, and put into the infinite order and diversification of Spirit.

The Christ in its Own Aspect: Truth

We have epitomized the tone of *Truth* in this way: Truth, as Christ, translates all things. Watch how the prophet gives the sense of translation.

"Behold my servant,"—the Christ-idea,—"whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 42: 1). Before the time of Isaiah it was generally believed that the Christ was not for the Gentiles; the Messiah, the promised Christ, was only for the Jews. But when Isaiah came, he saw plainly that the Christ must be universal, and he uncovered the whole question; he said, in effect, "There is only one God, the God of all men, and there is only one

Christ, the Saviour of all men." Now, there are four tones in that verse: "Behold my servant, whom I uphold;"—the Word of God upholds;—"mine elect, in whom my soul delighteth;"—"This is my beloved Son, in whom I am well pleased," the Christ;—"I have put my spirit upon him:"—that indicates the utilization of the Christ-idea, which is Christianity:—"he shall bring forth judgment to the Gentiles"—Science is universal. So we find four distinct tones there.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . .I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"—light very often symbolizes the Christ;—"to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house"—look at that sense of translation. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14–16). "Behold, the former things are come to pass,"—reality has come to light,—"and new things do I declare: before they spring forth I tell you of them. . . . .Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. . . . .And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. 42: 2, 6, 7, 9, 11, 12, 16). So there you see the coming of the Christ to consciousness at the point of Truth, the Son of God.

In the Christ reflecting the Word, which is manifestation, the nature of God as Life is shown in Life, Truth, and Love; the focal point is Life, or fatherhood. Then, in the Christ in its own aspect, the Christ, the ideal, is shown at the focal point of Truth, the Saviour, the servant, the Messiah.

In this tone of Truth Mrs. Eddy writes: "As a material, theoretical life-basis is found to be a misapprehension of existence,"—materialism is a misapprehension; $2 \times 2 = 5$ is a misapprehension, but it hasn't any reality,—"the spiritual and divine Principle of man dawns upon human thought, and leads it to 'where the young child was,'—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error" (S. & H. 191: 8–15). She also says: "We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and 'all things are become new'" (S. & H. 201: 7–9). There is the sense of translation.

The Christ in its Own Aspect: Love: The Calculus is the Comforter

At this point we come to the tone of *Love* in the Christ in its own aspect, and we have summarized it in this way: Christ, Truth, is fulfilled in Love.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine"—"perfect Love casteth out fear." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee"—that gives a wonderful sense of the motherhood which says "Be not afraid," that motherhood which is the fulfilment of the Christ-idea. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east,"—from the Christ,—"and gather thee from the west;"—from Science;—"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43: 1, 2, 4–6). As you begin to see the fulfilment of the Christ, to see that Christ is always mothered in divine Love and therefore always translated, you will understand the divine infinite calculus, symbolized here by the east, west, north, and south. The Christ comes to us today as a calculus of divine ideas. The Christ came first as a little light to the Hebrews; then it began to come to Moses as the law; then it began to come as prophecy; in the prophetic age it came as a sense of system, because the prophetic age was the fourth thousand years of the Scriptural record, illustrating Principle; in the fifth thousand years it came at the point of Life, or individuality, and the man Jesus was the symbol of the Christ in that age; today in the sixth thousand years since Adam, and in the sixth period of thought, it is coming as Truth, or universal manhood, as a divine infinite calculus of ideas, all revealing God. The Christ is coming in this scientific age as God's one ideal of Himself being translated to the point of a divine calculus of ideas, every idea divinely diversified, classified, and individualized, every idea reflecting the nature of God and so reflecting every other idea. The Christ comes to you and to me today at first as the truth about ourselves. You cannot begin to help the other fellow until you begin to understand that the eternal fact of the Christ, forever being translated from ideal to idea, makes you the son of God, and that as the idea of God you are indestructible, immortal, and eternal. Jesus said, "And I, if I be lifted up from the

earth, will draw all men unto me." It is only as you yourself understand the Christ that you can use the Mind of Christ, and thus help the other fellow.

"I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. . . . .Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert . . . .I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins"—Love alone is that which blots out all our transgressions. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses" (Isa. 43: 12, 19, 25; 44: 3, 4).

Mrs. Eddy has given exactly the same sense in this passage: "Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, 'The meek shall inherit the earth.' The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (S. & H. 516: 12–23).

The Christ in its Own Aspect: Soul Redeems from Sin

We have seen so far how Christ, Truth, is fulfilled in Love, and now at chapter 44, verse 6, we come to the Christ in its own aspect in the tone of *Soul*, which we have epitomized like this: Soul-sense destroys all material sense, all "graven images." You remember the third statement of the Commandments: "Thou shalt not make unto thee any graven image."

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. . . . .Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any." In Soul the identity of the divine nature begins to appear. "Who hath formed a god, or molten a graven image that is profitable for nothing?" At once, having identified the one God in Soul, the writers

repudiate all other gods. "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. . . . .I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44: 6, 8, 10, 18, 22). Soul is sinless, and therefore when you understand Soul you see that there is no law of penalty. If you believe you have sinned, try to realize that God is the infinite Soul, which redeems man from everlasting to everlasting, and that in Soul there is no sin and no law of penalty. Materiality often gets us to believe that we have broken one of its laws, and then it gets us to believe that we must pay the price. It calls breaking one of its laws sin, which is ignorance. The word translated "sin" in the Bible comes from the Hebrew verb meaning "to miss the mark." So the carnal mind says to you, "Well, you have missed the mark, and you must pay the price." If that were true, and yet Jesus said to the man sick of the palsy, "Thy sins be forgiven thee," and to the adulterous woman, "go, and sin no more," then Jesus would not have been working according to divine order! We believe that we have sinned and that we must pay the price, when our only hope is in knowing God. As you know God and identify God, you don't make unto yourself any "graven images," and so you come out of sin. That is the purest translation.

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else . . . .Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (Isa. 45: 5, 6, 22, 23). Inevitably every human belief will have to yield to the one divine identity. "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory" (Isa. 46: 13).

Mrs. Eddy writes in the same tone: "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality. Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.'" Sin is death. If you overcome one sin, you overcome one death. Death is a belief that life is material. Death is materiality, which is death to the spiritual idea. "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away

the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (S. & H. 428: 3–14). And that temple, or body, is idea. Man is idea, he is conscious idea, he is perfect idea, he is immortal idea, eternal idea, divine idea.

So far, then, in this illustration of the Christ in its own aspect, we have had the sense of Truth, the Christ, as "mine elect, in whom my soul delighteth," the sense of "Fear thou not" (motherhood fulfilled), and the sense of translation through Soul.

Remember that the great scientific fact, and it is scientific, is this, that there never was anything to any of us but the Mind of Christ. From everlasting to everlasting your true body or being, your selfhood, your identity, is the reflection of the divine Mind, God, and in reality you have never had any other entity.

INTERVAL

Translation is Essential

You know, these things we have loved and lived with for so many years, which we call Mind, Spirit, Soul, Principle, Life, Truth, and Love, are all just symbols which mean something to us because they indicate to us divine facts. In mathematics you have your symbols, in music you have your symbols, and so too in the Science of reality you have your symbols. Now, when you begin to see these symbols blend, and you see why they blend and how they blend, how they reflect each other in countless orders, and you feel and touch them in spiritual consciousness, then you begin to find yourself a "new creature," and old things pass away. You begin to put on the Mind of Christ.

When we were studying the Word of God, Mind said to us, "Let there be light," Spirit said, "Let there be development," and Soul said, "Let there be definiteness." At the point of Soul we began to understand something of God, and Soul began to lead us to divine Principle, Life, Truth, and Love, but if we had stopped at the point of Soul, we would never have gone anywhere. We have to go on now and see what divine Principle, Life, Truth, and Love, really is and what it does, and as we do that we shall have the subjective sense of reality, which is always power. We shall begin to hear the angels sing, to hear the infinite refrain of the infinite Principle forever declaring, "I am the one infinite Life, the infinite fatherhood; I am the one Truth, the infinite sonship;"—a father without a son would

not be a father;—"I am the one Love, the infinite motherhood." Fatherhood demands sonship and motherhood, sonship demands fatherhood and motherhood; and motherhood demands sonship and fatherhood. To have any one without the others would be an impossibility, and so the infinite must express all three of these qualities. Then as the infinite interpretation of this one Principle forever declaring itself as Life, Truth, and Love begins to translate itself through the symbols which we call Soul, Spirit, and Mind, Soul first reduces or translates the one ideal of Principle down to the point of definite ideas; then Spirit gives those ideas order, it shows that they are diversified, classified, and individualized; and then the symbol we call Mind shows us that every one of them is made manifest at the point of Mind, at the point of idea, at the point of power, at the point of intelligence and law.

In proportion as you realize, to any extent whatever, something of the Christ translation, in that proportion does the scientific translation of mortal mind spontaneously begin to operate. Your thought first rejects the merely physical as "Depravity," which is analysis. It begins to separate between the physical and the spiritual, and thus it uncovers the nothingness of the physical, and so the physical begins to disappear. This we call morality, which has been a wonderful thing for the world, but which purely on its own merits can never stand up to the attacks of evil. Finally, your thought arrives at the spiritual, in which, as Mrs. Eddy says, "mortal mind disappears, and man as God's image appears."

We are living in a world today where great things are happening. If we have enough of the Mind of Christ today to make all these clashing ideologies—communism, capitalism, socialism, and so on—Christian, we shall save the world. Moreover, we shall have a common meeting-ground, and that common meeting-ground will be the scientific and spiritual. Now, nothing can establish the spiritual in human experience but divine and scientific translation. If we don't understand that there is an infinite translation forever going on, which can be understood and utilized, which will translate everything that is unlike reality out of itself, and establish the fact that the spiritual is the only, we shall get nowhere at all. We have a wonderful opportunity. These forces in the world of love, so-called, and hate and every kind of human passion can only be dealt with in one way, and that way is through divine translation. As we individually put on the Mind of Christ, we begin to understand the Christ translation and then we can do something with those conditions, but not otherwise.

And so it is essential to mankind that we should learn how to translate. Just as there is a process in mathematics called subtraction,

which, when you understand it, you can use and it operates for you, so in metaphysics there is a process which we call translation, a process of *finding* God. When we understand that process, we can use it, and we can use it in the realm of being, in the realm of omnipotence, omniscience, omnipresence, and omni-action. Then we can go on to use the process of Christianity, of what is really multiplication, in which we begin to use what has been translated to us in the Christ, and so demonstrate reality. Finally, we arrive at the point where we see that there is nothing going on from everlasting to everlasting, but one infinite Science, one infinite system. Then we begin to look at everything from that standpoint.

The Christ in its Own Aspect: The Irresistible Order of Spirit

Now we come to the tone of *Spirit* in this illustration of the Christ in its own aspect. It shows how Spirit gives divine order to all ideas, and destroys dualism of every kind.

The tone begins at chapter 47, and beginning at verse 5 we read: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms . . . .Therefore hear now this, thou that art given to pleasures, that dwellest carelessly,"—no order,—"that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: . . . .Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble;"—everything to do with star-gazing, spiritualism, and so on, is always the opposite of the purity of Spirit;—"the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it" (Isa. 47: 5, 8, 13, 14). So there the writer begins, through this symbol of Babylon as the "lady of kingdoms," "thou that art given to pleasures, that dwellest carelessly," and so on, to illustrate the impurity which is the opposite of Spirit.

He continues in chapter 48: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city,"—the holy city, as you know, Mrs. Eddy defines as a "city of the Spirit" (S. & H. 575: 25),—"and stay themselves upon the God of Israel; . . . .For mine own sake, even for mine own sake, will I do it: for how should my

name be polluted? and I will not give my glory unto another." Then at verse 16 the sense of divine order is introduced: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Then the writer climaxes this whole tone of Spirit with the statement: "There is no peace, saith the Lord, unto the wicked" (Isa. 48: 1, 2, 11, 16–18, 22).

Mrs. Eddy epitomizes this same tone when she writes: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace . . . .During this final conflict, wicked minds will endeavour to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection . . . .The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being . . . .'He uttered His voice, the earth melted.' This Scripture indicates that all matter will disappear before the supremacy of Spirit" (S. & H. 96: 12–15, 31–4; 97: 17–20, 26–28).

That statement is an example of absolute translation, and the prophet has shown the same thing throughout this illustration of the Christ in its own aspect. He tells first of the Christ coming ("mine elect, in whom my soul delighteth"), and then he shows how the sense of Love will fulfil that Christ. Next, he gives a sense of how Soul translates the Christ, and then how Spirit will develop that translation through divine order. There is nothing that is so desirable today as to have the chaos of our thinking translated through the order of Spirit. Men and women today have good ideas, they have good desires, and yet very often in a short time those desires are perverted and destroyed, and no one knows why.

Now, Mrs. Eddy uses the terms "good" and "order" with Spirit, and the opposites of those are evil and disorder. There is nothing that can stand against evil but divine order. When thought resists ordered thinking, that thought is not of the nature of good. But when thought is obedient to ordered thinking and loves ordered thinking, then it can understand good, it can demonstrate it, and it can explain and give it to others. That would be impossible with chaotic or

haphazard thinking. Of course, divine order is infinite, just as, for instance, there is order in music, but that doesn't prevent manifold interpretation. In fact, there could be neither individuality nor identity without order, because disorder always involves trespassing on these.

The Christ Reflecting Christianity: The Universal Motherhood of Love

At chapter 49 we come to the Christ reflecting Christianity, and at once we have the tone of Love, because Christianity is essentially Love. The Word is essentially Life; the Christ is essentially Truth; Christianity is essentially Love; and Science is essentially divine Principle, Love. Love epitomizes Christianity, because it is universal and it is divine motherhood. Christianity is always universal, and so it reaches every plane of thought. In the Christ as Christianity we see the fulfilled sense of translation (Love), operating through Soul, put into the language of Spirit, and then made manifest at the point of Mind. And so we have that which always gives the scientific sense of Christianity—Love and Mind, which we may describe as the divine plan made manifest as the metaphysics of Mind, or the light of Mind fulfilled in Love, or which we may describe in myriad other ways.

We have epitomized the tone of Love here in this way: Love, always mindful of its idea, translates itself universally. Immediately you touch Christianity, you have the sense of universality: "Listen, O isles,"—whenever the Hebrews wanted to give a sense of space, they used the isles as symbols, because they were far-off places which they traded with,—"Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb;"—the motherhood of Love;—"from the bowels of my mother hath he made mention of my name . . . .And said unto me, Thou art my servant, O Israel, in whom I will be glorified . . . .Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places . . . .Behold, these shall come from far: and, lo, these from the north and from the west; . . . .Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted . . . .Can a woman forget her

sucking child,"—motherhood again,—"that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49: 1, 3, 8, 9, 12, 13, 15). Look at the wonderful sense of unfailing Love in that last verse! Because Love is Love, it is forever translating itself. If you love somebody, you want to translate yourself to them, you want them to understand you. Well, just think of how *infinite* Love is forever translating itself; in the Christ reflecting Christianity it translates itself universally to every plane of thought—"Listen, O isles, unto me; and hearken, ye people, from far"—and it translates itself through a fulfilled or mothered sense.

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth . . . .The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell" (Isa. 49: 18, 20). As the Christ reflecting Christianity translates itself to you as Love, or motherhood, ideas of the divine infinite calculus come to you and you mother them in your thought, because if God is Mother, man must reflect motherhood. As you mother those divine ideas in your thought, you begin to say to yourself, "The place is too strait for me: give place to me that I may dwell;" you begin to say, "This thing is infinite, there are no limits on it." "The children which thou shalt have,"—the divine ideas which come to you,—"after thou hast lost the other,"—after your old beliefs of denominationalism and the belief that mere morality can save the world, and so on, have passed away,—will say to you, "There is infinite Life, infinite holiness, infinite health, infinite unity, infinite reflection," and they won't have anything less than infinity. Science is infinite. Every one of us is entitled to express it just as he sees it. None of us has to ask anybody else how he may express it. All we have to do is to listen to our Principle, because Principle is always interpreting itself, and it expresses itself through each one in a different way.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles,"—that gives a wonderful sense of how universal Love shuts out nobody, because the Gentiles were anathema to the Hebrews,—"and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." When the Christ-idea comes in Christianity, it excludes no one. "And kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. 49: 22, 23).

So we have been seeing how the Christ reflecting Christianity

appears as Love—as fulfilment, as universality as motherhood. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." The motherhood of divine Love is forever translating its own ideal, translating it through Soul and Spirit and Mind, as we shall see.

Mrs. Eddy writes in this tone: "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good" (S. & H. 494: 11–14). "Universal Love is the divine way in Christian Science" (S. & H. 266: 18–19); there isn't any other way. As you gain a sense of universal Love—as you see that God is Love, and that Love is universal, that it is infinite fulfilment, infinite motherhood, infinite glory, infinite beauty, infinite holiness, and that because it is Love it is forever fulfilling itself in translation—you will begin to embrace a great longing to see good come to everybody, to see this wonderful Christ translation come to all mankind. You will feel the touch of Christianity, of the Christ appearing as Christianity.

The Christ Reflecting Christianity: The Definite Salvation of Soul

The *Soul*-sense in the Christ reflecting Christianity appears at chapter 50, and illustrates how Soul redeems man from sin and through translation makes salvation definite.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned"—Soul makes divine ideas definite to us. "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint,"—immovable,—"and I know that I shall not be ashamed" (Isa. 50: 4, 7).

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged"—as Soul translates the Christ-idea to you, it identifies you with your divine source. "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody"—the joy of Soul. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for

ever, and my righteousness shall not be abolished" (Isa. 51: 1, 3, 6). What is this stuff that we call the physical? It is just a temporary sense of things. Paul says, "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." If we are wise, we don't believe what the five physical senses tell us, because they are merely humanly educated senses, but we use spiritual sense, which is infinite. The senses of infinity are infinite, and through spiritual sense we understand and grasp the spiritual, we find the spiritual to be the demonstrable, the supreme, the only. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner"—I have seen that happen time and time again in the practice of Christian Science; when some poor human being has been suffering from some sin or some disease or some unhappiness, and somebody with enough of the Mind of Christ has realized the nature of Soul and how it translates, has realized that metaphysics "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15–16), then that disease or that sin or that sorrow has just disappeared, just evaporated. If that is what Soul-sense will do, then you will agree that it certainly is worth our while to cultivate it.

"Art thou not it which hath dried the sea,"—the sea is used as a symbol of iniquity,—"the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" What a marvellous sense of translation that verse gives! And it is most interesting that it is a reference to the crossing of the Red Sea by the children of Israel, which took place in the third thousand-year period of Bible history, illustrating the third day of creation. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51: 10, 11).

"I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die,"—afraid of the mortal man, who is not man at all, because the true man is eternal idea,—"and of the son of man which shall be made as grass" (Isa. 51: 12)—aren't we afraid of "a man that shall die"? First of all, when we are young, we love our material bodies, because they are healthy and vigorous, and so we dress them up and take a pride in them, but when they begin to deteriorate as we grow older, then we're afraid of them. Some people pass their lives in fear of them. The master of the mortal man is his own corporeality; it says that he is tired, or weary, or unhappy, or sick, or that he is going to die, and he accepts it all.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Soul will exchange for you the objects of sense for the ideas of Soul, and it will do it perfectly. "How beautiful upon the mountains"—the exalted sense of things—"are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . .Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem" (Isa. 52: 1, 7, 9). From everlasting to everlasting the divine Principle, Life, Truth, and Love, is forever translating itself to the point of infinite ideas, the truth about all mankind, and all we have to do is to understand it and be willing to let it use us, because it is of the nature of omnipotence. As I have said to you time and time again, the chaos and the mist and the mud and the slime of the material universe have melted into the civilization which we know today because of the infinite Christ translation forever going on. The lie of mortality, the lie which believes in itself and supports itself, is irresistibly translated out of itself by the Christ-idea. The Christ reflecting Christianity shows us that when men listen, when they understand, they are able to use the Christ-idea in reflection—in true demonstration.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53: 4). Jesus had the incomparable joy, the holy joy, of overcoming sin, disease, and death, and yet the world has always regarded him as a crucified Saviour. Men have lost sight of the fact that he overcame sin, disease, and death, metaphysically and scientifically, and that he did it so that men might learn the way, and instead of that they have esteemed him "stricken of *God*;" because they haven't understood the Science of Jesus' demonstration, they have fooled themselves into thinking that God could have been cruel enough to allow what they call His only begotten Son to be crucified. It is a hideous doctrine. Jesus was the master Metaphysician. He demonstrated the Christ translation. He identified himself with it, and that translation used him. He said, "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53: 5). Mrs. Eddy describes his stripes as "the rejection of error" (S. & H. 20: 15); and it is true that as you are consecrated and intelligent enough to reject error

scientifically and metaphysically, the Christ translation uses you and you are healed. Jesus willingly undertook the proof that man is spiritual and not material; he said, in effect, "You think that man is material; well, crucify me, and I will prove to you that man is God's idea and that he can never be touched," and he did that to perfection. There is nothing miraculous in Science. Jesus' demonstration was a natural, ordered, scientific demonstration of reality. If anybody tells me that something of the nature of good happened once but won't happen again, I don't believe it, because if it ever happened then it can happen again and it can happen infinitely, because it is a part of law. If it can't happen again, then it isn't true that it ever happened.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isa. 53: 11). As you understand the Christ translation operating as Christianity, and you identify yourself with the definite translation of Soul, which brings salvation, then you will be able to bear the afflictions of many, you will be able to translate suffering out of itself, and bring mankind into the realm of reality. Moreover, there will be nothing extraordinary or miraculous about it; in fact, it will be entirely natural, because the abnormal things are sin, disease, and death, just as in mathematics the abnormal things are mistakes. The disappearance of sin, disease, and death before the forever translation of the Christ-idea—before divine Principle, Life, Truth, and Love, forever translating itself as infinite individual spiritual ideas—is an entirely normal thing. Men have been accustomed to regard the spiritual as the abnormal, but thank God they are getting over that.

In this tone of Soul Mrs. Eddy writes: "Knowing that Soul and its attributes"—identity, joy, sinlessness, incorporeality, salvation, translation, rule, spiritual sense—"were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation. Jesus healed sickness and sin by one and the same metaphysical process" (S. & H. 210: 11–18). If you hear the translation of the Christ-idea forever going on through divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and you love it and you understand it, you will be identified with it. Jesus said, "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. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." God's highest expression is man. The only

man is the Godlike man. That is the man which Jesus demonstrated, and that man is the Mind of Christ. Man is the conscious idea of God, he is "the conscious identity of being as found in Science" (S. & H. 475: 16–17).

The Christ Reflecting Christianity: Spirit Brings True Birth

Now we come to the tone of *Spirit* in the Christ reflecting Christianity, and we have epitomized it this way: The language of Spirit is the true conception, which brings forth only good, and separates from evil.

"Sing, O barren, thou that didst not bear;"—true birth is always associated with Spirit;—"break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." As you begin to understand the Christ-idea, so many ideas of manhood, womanhood, health, holiness, and happiness come into your thought, and those are all your "children," and they are infinite. Your interests grow more widespread, and your "children" are really your interests. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54: 1, 5).

"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee"—just as the reference to the crossing of the Red Sea was introduced in the tone of Soul, so the reference to Noah is introduced in the tone of Spirit, because the story of Noah comes in the second thousand years of Bible history. "For the mountains shall depart, and the hills be removed;"—the mountains of error and the hills of trouble;—"but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee . . . .And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54: 9, 10, 13).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55: 1). You know, the minute you see that there is divine order, you can understand that this is true. The idea of the Christ as Science has grown and grown in our thought ever since we first glimpsed the fact that there is divine order in the days of creation, in the Commandments, in the Beatitudes, and in the Lord's Prayer, and that it is the same order. The minute you begin to see that there is divine order—and without order there could

only be chaos—you have touched the hem of the garment of the Christ-idea, and you can see what Isaiah means when he says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money;"—you don't need money for abundance of ideas, you only need spiritual thinking, ordered thinking;—"come ye, buy, and eat; yea, come, buy wine"—inspiration—"and milk"—the milk of the Word—"without money and without price." You don't need human intelligence, but you do need divine intelligence. Your sense of the Word starts with order, because the minute you begin to see that in divine things there is order, from that point your spiritual thinking begins. And so here the sense of infinite divine order appears in the Christ reflecting Christianity, and shows that every idea is infinitely ordered, that it has infinite identity, infinite classification, and infinite individualization. The minute you begin to see that, you think, "Well, if there is divine order, then I am identified as God's idea, I am classified as God's idea, I am individualized as God's idea."

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon . . . .So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 7, 11)—a wonderful sense of divine order. Every idea which comes from God is of the nature of omnipotence, omniscience, omnipresence, and omni-action, and it operates in divine order, and it cannot return void—the nature of it is the infinite substance and the infinite fruit of Spirit.

The Christ Translation is Divinely Natural

Don't strain and stress at these things; don't push and pull. Start with the scientific fact that there is only the infinite One, and that you are an idea of that infinite One. Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Science is always grace. Because there is only one cause, you are the perfect effect of that cause. Because that cause is Mind, you exist as idea, and that idea is the Mind of Christ. So start by knowing that you have the Mind of Christ, and that is the only Mind you have. And then begin to see that divine Principle must forever translate itself, must forever translate its own ideal of Life, Truth, and Love as a perfect creation of divine ideas; and then you will begin to see that as that translation of omnipotence, omniscience, omnipresence, and omni-action takes place, the mortal must disap-

pear. And because that translation is ordered, the disappearance of the mortal must be ordered—not because the mortal itself is ordered, but because the immortal is ordered. Then you will find in your life that not only will all things become new, but old things will disappear in the most ordered way, and it will be because you have felt the touch of this infinite divine translation.

This Christ order of translation is such a lovely thing. Divine Principle interprets itself to itself, translates itself to itself; it says, "I am Life, I am Truth, I am Love, I am the infinite Person, the Person of fatherhood, sonship, and motherhood, the only relationship." Then this Principle begins to translate itself at the point of Life as the creative, everlasting Father, forever sustaining and maintaining every one of its ideas. At the point of Truth it is forever establishing its own ideas, and giving a sense of the divine ideal. At the point of Love it is forever fulfilling and cherishing and nourishing and glorifying that idealism. Then Soul, which gives us a sense of translation, comes into the picture, and so that divine ideal which is forever operating begins to be translated to us as infinite ideas. Then Spirit says to us, "Yes, and all these ideas have divine order, they are all identified, classified, and individualized—they are not wandering, they are not chaotic—and they all reflect each other, and in the language of Spirit you can understand them all." Finally, Mind says, "Yes, and they are all manifested as idea, and they all manifest the nature of that which is all power, all intelligence, all wisdom, all law." And so you begin to find that all men in reality have the Mind of Christ. As this is made manifest to you, error begins to disappear in an ordered way. Whatever divine idea comes to you, that which is unlike that idea is bound to disappear. When you know that $2 + 2 = 4$, $2 + 2 = 5$ has got to go. And so when this translation comes to you at the point of Mind, at the point of infinite idea, all that is unlike it has got to go.

You don't have to do anything with the infinite translation of the Christ; you have only to let it use you. Paul writes, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God,"—being the Son of God,—"thought it not robbery to be equal with God." You are of the same nature as God; if you are not, you will never amount to anything. The disciple John wrote, "Beloved, now are we the sons of God." Science has nothing to do with time; it has only to do with eternity. Nor has Science anything to do with place; it has only to do with infinity. You must not only know it, but you must love it and feel it. It must come into you, and it must be so real to you that it becomes you, and then you will act "as one having authority," and you will go forward. You will not be afraid of the man that shall die, but you will be so interested in the man

that will live eternally that you will have no time for the man that shall die.

TALK No. 73

(June 28th, 1949)

ISAIAH—XIII

Chapters 58: 1—66: 24

The Eternal Revelation of the Infinite

You know, I am rather amused sometimes at the people who seem to feel, "Oh well, the prophets were all right, but . . . ." As Dr. Goodspeed says in the Introduction to his book "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."

Mrs. Eddy says, "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptised these seers in the divine nature, the essence of Love" (S. & H. 333: 19–26). Mrs. Eddy's writings are full of references to the importance of the Bible.

The beginnings of Christianity are undoubtedly to be seen in Jewish monotheism. Even before the period of the Old Testament, God was forever expressing Himself, and after the record of the Scriptures and after "Science and Health" God is still expressing Himself infinitely. The fact of the matter is that the infinite is forever revealing itself, and we none of us have the faintest concept today of what form that revelation will take in fifty or a hundred years from now. We know perhaps the trend that it will take, but the story as it has appeared to us as yet is only the beginnings.

As Mrs. Eddy writes, "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); it is that one divine design which interests us, and today we give the name Science to that design, that operation of the infinite. Now, whether you are considering Science as divine Science, which is looking out subjectively from the divine aspect, or

as absolute Christian Science, which is concerned with the calculation of absolute spiritual facts, or as Christian Science in its application to the human, it is still the one infinite Science which you are considering. Divine Science, absolute Christian Science, and Christian Science are three major categories of the one Science, which includes them all. To be thinking in the realm of divine Science wouldn't be of much use to you if you couldn't apply it to the human. And to be thinking in the realm of Christian Science in its application to the human, wouldn't be of much use to you unless it led you to the ultimate, which is divine Science. What we are always considering is "Science vast" (My. 354: 22), revealing the infinite calculus of divine ideas, God's own thoughts, blending and blending in endless Science and rhythm and harmony.

The danger is of going off at tangents, instead of seeing Science as one infinite whole. If you believe that the gospel of salvation started only with the Bible, then you must think that men did not know God before the time of the Bible, and yet most of the Bible commentaries—Peake's, for instance—make it very clear that men were always reaching out for the infinite, and naturally the infinite has always been operating. And so today we can't tie Truth down to any one book or two books. The Bible and "Science and Health" are wonderful; they were born of inspiration and they have inspired us beyond words, but no book is the ultimate of infinite Truth. No one happening *could* be the ultimate of infinite Truth, and the expression of the infinite Christ-idea will ever develop and develop.

Christian Science versus Eastern Philosophy

One of the things I love about Isaiah is that he not only gives you a picture of the birth of the Christ-idea, but he also gives a very definite and ordered picture of what that coming of the Christ does for mankind—it destroys incarnate error. Isaiah doesn't leave the picture one-sided. Now, that points to the difference, it seems to me, between Christianity and Eastern mythology. Eastern mythology has in many cases its Nirvana, which involves the belief that through asceticism or religious emotion or something of the kind you can associate yourself with the infinite, and that that alone blots out the mortal altogether. The extraordinary thing about much of Eastern philosophy is that, having said that, it contradicts it by saying that since there is only one cause (and Buddhism, for instance, says that that cause is Mind), then everything must be the expression of that cause, so that the kitchen sink and the rickshaw and so forth are effects of that cause. That is sheer pantheism. Christianity, on the

other hand, maintains that as you understand the infinite reality, you must prove that infinite reality by the overcoming of sin, disease, and death. It teaches very specifically that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Christianity teaches that there is a warfare, that there is a cross to be taken up. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" the denial of the mortal in its every detail is the cross we have to take up. Floating off mentally into vague mystical realms, and thinking that by that you can eliminate the problem of mortality, is just nonsense, and that sort of outlook has not done anything for mankind. It is poles apart from the definite, spiritual, scientific understanding of the infinite and the ability to use that understanding infinitely and scientifically, with authority and dominion, to overcome evil of every kind, to overcome sin, disease, and death. To cultivate that understanding "demands absolute consecration of thought, energy, and desire" (S. & H. 3: 15–16).

So don't for goodness' sake be fooled by any high-falutin' theory. Be honest enough to work your way up in Christian Science to an understanding of Principle, and then when you have understood something of divine Principle, to work your way down to the solution of the human problem. After all, that is what John indicates in Revelation. He shows you the way through Christian Science and absolute Christian Science up to the "city foursquare," which symbolizes divine Science, and then he shows you the way down, through absolute Christian Science, which is symbolized by the "city of our God," down to the point of Christian Science and the days of creation.

Don't Let Error Alone

One of the reasons I am telling you this is that there are today many offshoots from Christian Science, and many of them are teaching that you don't have to deal with evil any more at all. Well, whoever doesn't deal with evil scientifically and metaphysically becomes a moral idiot. Remember that Mrs. Eddy says, "All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'" (My. 211: 9–11).

So let us remember that Christianity is a warfare, but a divine warfare and a wonderful warfare. It isn't wrestling with evil, but overcoming evil, which is another thing. The man who is a mathematician has his mathematical problems to solve, but the solution of

those problems is a joy to him, because he knows something of mathematics. It is the same with the musician who sets out to learn a new piece in music; he knows that he has some problems to be solved, and he knows that he may make frequent mistakes, but he also knows how to correct those mistakes.

Don't forget that most of the Bible and of Mrs. Eddy's textbook is concerned with the application to the human problem. So if you cut out the application to the human problem, you will soon find yourself thinking, "Well, I don't need the Bible," and a little while after that you will find yourself thinking, "Well, I don't really need the Christian Science textbook either;" neither of them will interest you any more, because they are so concerned with the application of Science to the human problem. Thank God that in divine metaphysics Christ is not only the divine ideal, but also the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11), and it is our understanding of that which will help the world today.

We don't have to be afraid of the workings of evil if we understand the Christ-idea, because that enables us to say in some measure, as Jesus did, "the prince of this world cometh, and hath nothing in me." You and I know that because we have understood something of the Science of Christianity, various shortcomings of character have been eliminated, and we have lost a great deal of our old belief in materiality and its substantiality. Certain things which were once temptations to us have gone out of our lives; they are no longer temptations.

And so don't let us ever try to side-step the disproving of error, and don't let us be afraid of the fact that we have got to disprove error, because we can do it with dominion, as "one having authority." The way to disprove error is through Science, from the throne of grace, and it must be done little by little, consistently and persistently.

A Summary of the Christ Reflecting Christianity

Before we finish Isaiah, I would like to remind your thought of what we have considered so far of the Christ reflecting Christianity through Love, Soul, Spirit, Mind. You remember, we have considered the tones of Love, Soul, and Spirit.

We epitomized the tone of *Love* like this: Love, always mindful of its own idea, translates itself universally, on every plane of thought. You remember how the tone began: "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb;"—the sense of motherhood at once enters;—"from the bowels

of my mother hath he made mention of my name . . . .And said unto me, Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 1, 3). We saw that Love in the Christ reflecting Christianity is the fulfilment of the Christ-idea, and I read you Mrs. Eddy's statement, "Universal Love is the divine way in Christian Science" (S. & H. 266: 18–19).

Then we came to the tone of *Soul*, and we saw that Soul redeems man from sin and, through translation, makes salvation definite. The prophet writes: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary:"—because Love is Soul, it defines its own ideal as infinite ideas, it translates its own ideal down to the point of idea:—"he wakeneth morning by morning,"—the morning is the breaking of the light,—"he wakeneth mine ear to hear as the learned . . . .For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50: 4, 7).

So Love gives a sense of the motherhood of the Christ-idea in Christianity, and then Soul begins to translate it. Next we had the tone of *Spirit*, which we summarized in this way: The language of Spirit is the true conception, which brings forth only good, and separates from evil. Spirit is a wonderful term for God. It means infinite good; it is that term for God which symbolizes the infinitude of good, and good is that which destroys evil. Soul destroys sense, Mind destroys matter, and Spirit destroys evil. Spirit is that which always gives order. It is always the reality of everything. It is understanding, that which "stands under," it is substance. It is that which gives birth, it is that which develops. It is purity and onliness; Spirit has no opposite at all. It is strength. It is fruit. Mrs. Eddy says, "Under divine Providence there can be no accidents" (S. & H. 424: 10); when you understand the divine order of Spirit and the way that order always blesses—it "duly feeds and clothes every object, as it appears in the line of spiritual creation" (S. & H. 507: 3–5)—then you see that there can be no such thing as an accident. That is a very useful thing to realize, as I know from my own experience.

Isaiah writes in this tone of Spirit: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." When Spirit gives birth, it gives birth infinitely, and the only thing Spirit gives birth to is idea. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called . . . .For this is as the waters of

Noah unto me:"—there is a reference to the second thousand years of Bible history:—"for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness"—the blessing of Spirit—"shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54: 1, 5, 9, 10).

The Christ Reflecting Christianity (cont.): The Ever-present Light of Mind

And so we come now in chapter 58 to Christ's Christianity with its tone of *Mind*, which we have epitomized in this way: Christ translates itself as the light of Mind to every phase of thought. Think what a wonderful thing that is: Christ is forever translating itself as the light of Mind, as intelligence, law, power, action, wisdom, guidance, creative ability, to every phase of thought.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Now, this isn't meant to be taken literally. To "deal thy bread to the hungry" is to tell men of the Christ-idea. To "bring the poor that are cast out [the seekers] to thy house" is to let them enter your state of thought, if you have some understanding of the Christ-idea. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." There we have an inspired symbolization of the Christ forever manifesting itself, forever translating itself as the light of Mind to every phase of thought. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke,"—binding yourself and the other fellow with things that are not of God,—"the putting forth of the finger,"—scorn and condemnation,—"and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (Isa. 58: 6–10)—"darkness was upon the face of the deep . . . .And God said, Let there be light."

"Behold, the Lord's hand"—the power of Mind, which is the power of divine idea—"is not shortened, that it cannot save; neither

his ear heavy, that it cannot hear:"—the all-hearing Mind:—"but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. . . . .Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness . . . .and judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter . . . .And he [the Lord] saw that there was no man, and wondered that there was no intercessor:"—you remember that Mrs. Eddy says, "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah" (S. & H. 116: 13–15), and the power of Mind is spiritual enlightenment, which is really the activity of divine ideas, their forever breaking on thought:—"therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness"—right consciousness—"as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke" (Isa. 59: 1, 2, 9, 14, 16, 17)—it is Mind which clothes.

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth,"—the idea of Mind,—"shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59: 19–21)—Mind, in the Christ reflecting Christianity, is the light which is eternal and everpresent and which comes to every plane of thought.

Mrs. Eddy writes in this same tone: "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality. Midnight foretells the dawn. Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship of Truth. Is the wise man of today believed, when he beholds the light which heralds Christ's eternal dawn and describes its effulgence?" (S. & H. 95: 19–27). That effulgence is the calculus of divine ideas, the ordered symbolization of the Christ-idea appearing as the divine infinite calculus. Mrs. Eddy also says, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence . . . .This

light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?" (S. & H. 504: 23–26, 9–15).

And so in these last eleven chapters we have seen a wonderful illustration of the operation of Christianity in the Christ order. We have seen Love mothering the fulfilment of its own ideal, and so impelling translation through Soul, which puts that translation into the language of Spirit, into the order of Spirit, into infinite diversification, classification, and individualization, and finally makes it manifest as intelligence, as light, as knowing, as idea, as power, at the point of Mind.

The Christ Reflecting Science: The Sevenfold Light of Mind

We have now arrived at the point of the Christ reflecting Science—omniscience—and here we have the tone of *Mind.** Mind is that which expresses God's nature as all, and so here we have omniscience, all Science. We have epitomized the tone in this way: The light of Mind is always the power and presence of Christ made manifest both in Truth and in human belief. The light of Mind is idea, the activity of idea. It may come to us as a little more understanding, as a greater sense of power, a greater sense of true creative ability, but whatever form it takes, the light of Mind is always idea. Infinite Mind creates infinite ideas, and so the light of Mind is always the power and presence of Christ made manifest in Truth and in human belief.

The tone begins: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60: 1–3). You know, I sometimes wonder if we fully appreciate the vision and the courage of the prophetic writers in openly saying that the divine light would embrace the Gentiles as well. In those days it was considered sacrilege even to suggest that Yahweh was the God of any people but the Hebrews, and so these prophetic writers were really great spiritual heroes when they made such statements as "And the Gentiles shall come to thy light."

At this point of Mind, Isaiah introduces the tones of the seven

*See footnote on page 296

days of creation. In the first three verses of chapter 60 we have seen *Mind as Mind*, and now from verses 4 to 14 we have the tone of *Mind as Spirit*. It is still the breaking of the light of Mind, but with the sense of Spirit: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought . . . .The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel" (Isa. 60: 11, 14)—the city of the Spirit, the "city foursquare."

Now we come to *Mind as Soul*: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations"—the joy of Soul. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation,"—Soul is always salvation,—"and thy gates Praise" (Isa. 60: 15, 18).

Next we arrive at *Mind as Principle*, and we recognize the tone immediately, because the symbols of the fourth day of creation are used: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself:"—"thy sun" is your understanding of that which is cause, that which is Principle, and "thy moon" is your understanding of that which is reflection:—"for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. 60: 19–22). Peter said, "one day is with the Lord as a thousand years, and a thousand years as one day," and you and I have seen the Scriptural record of a thousand-year period of history crystallized into a numeral of consciousness illustrating one of the seven days of creation. We have seen that the first thousand years illustrates the breaking of the light of Mind, the second thousand years illustrates the firmament of the second day of Spirit, and so on.

In the tone of *Mind as Life* there is a symbolization of Jesus' demonstration, as there so often is when the tone of Life enters. Here we have portrayed the breaking of the light in the time of Jesus: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives,

and the opening of the prison to them that are bound; . . . .to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61: 1, 3). At no time in history were those verses so wonderfully fulfilled as at the time of Christ Jesus in the fifth thousand years.

At verse 6 the tone changes to *Mind as Truth*: "But ye shall be named the Priests of the Lord:"—all men are to be "kings and priests unto God," and that is the true sense of manhood:—"men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves . . . .For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61: 6, 11).

Finally, chapter 62 gives the sense of *Mind as Love*, and we have the breaking of the light climaxed: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness,"—we still have the symbol of light,—"and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name . . . .I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence . . . .Go through, go through the gates"—John says in Revelation, "And the gates of it shall not be shut at all by day: for there shall be no night there." "Go through, go through the gates;" now we have a symbolization of the Word, the Christ, Christianity, and Science;—"prepare ye the way of the people;"—that is what the Word does, it prepares the way;—"cast up, cast up the highway;"—that is what the Christ does, because the Christ-idea is the only highway;—"gather out the stones;"—that is what Christianity does, it gathers out the stones, because it obliterates the mortal concept;—"lift up a standard for the people"—that standard is Science. So you have got to go through the gates, and you have got to use the Word, the Christ, Christianity, and Science. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people,"—as you know, holiness is always to do with the seventh day,—"The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62: 1, 2, 6, 10–12).

So there we have seen seven distinct tones in the whole tone of Mind. First of all we saw light as Mind itself, then in Spirit as the "city foursquare," then in Soul as joy and salvation, then in Principle as divine system, then in Life as that which illumined Jesus' mission, then in Truth as true manhood, and finally in Love as fulfilment and complete salvation.

Analysis, Uncovering, and Annihilation

Now we are going to see how Isaiah at this point elucidates the process of analysis, uncovering, and annihilation. Remember, the scientific translation of mortal mind is a great spiritual happening; it is not a human process, but a very wonderful spiritual happening. As the light breaks upon you, because of the Christ translation at the point of Mind, the scientific translation of mortal mind inevitably takes place. Remember that Mrs. Eddy on page 115 of her textbook puts the "Scientific Translation of Mortal Mind" immediately after the "Scientific Translation of Immortal Mind;" those two translations take place simultaneously. As the light of the Christ breaks on your thought at the point of Mind, you begin to see it as the "divine manifestation of God, which comes to the flesh to destroy incarnate error," and it destroys error along the same lines as you would destroy any error in your home. If you went home tonight and you found something wrong, the first thing you would do would be to analyze that situation, to think it out. Having analyzed it intelligently, you would uncover the error of the situation, you would bring it to the surface. Having done that, you would proceed to destroy it by substituting for that wrong condition a right condition.

Mrs. Eddy says of Jesus, "'with his stripes [the rejection of error] we are healed'" (S. & H. 20: 15–16). Now, you don't reject error just by saying that error isn't anything. You don't reject 2 + 2 = 5 just by saying that 2 + 2 are not 5, or by saying "I don't believe it;" you have got to know that 2 + 2 = 4, or you can't possibly reject 2 + 2 = 5. The scientific translation of mortal mind has three degrees. The first degree Mrs. Eddy calls "Depravity" and "Physical." The second degree she calls "Evil beliefs disappearing" and "Moral." As somewhat of the belief that existence is material and finite, that it is unlike God, begins to disappear before the Science of reality, the world reaches a state of what may be called morality; it isn't that the physical is being made spiritual, but that some measure of the physical is disappearing. The third degree Mrs. Eddy calls "Understanding" and "Spiritual," and at this point "mortal mind disappears, and man as God's image appears" (S. & H. 116: 4–5).

There is no understanding in music but the activity of right ideas of music. There is no understanding in mathematics but the activity of right ideas of mathematics; you can't have a yard of addition or a bucketful of subtraction, all you can have is ideas of addition and subtraction. And so in Science all understanding is the operation of specific and definite ideas, the forever activity of ideas. Mind has not created anything but idea. Whatever is true is of the nature of idea. Mrs. Eddy says that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15–17).

It is extraordinary how many of the physical scientists seem to come to the conclusion that the only scientific things are ideas, and even that those ideas are spiritual ideas, but what they don't see is that there is an ordered divine system of ideas, that there is a calculus of divine ideas, revealed in the Bible, whereby all men can attain to those ideas.

Mrs. Eddy writes: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses" (Ret. 30: 10–12). The process of analysis, uncovering, and annihilation is a positive spiritual process, and it is divinely ordered, infinitely ordered; before the operation of that order disorder, chaos, the physical, disappears, and then the moral yields to the spiritual. Mrs. Eddy says of analysis: "To know the what, when, and how of error, destroys error"—to know the what, the when, and the how of mistakes in music you must first know something of music itself. "The error that is seen aright as error, has received its death-blow; but never until then" (Mis. 299: 2–5). And no error is ever seen aright as error until it is replaced with the spiritual idea about which it is a lie. 2 + 2 = 5, or 2 + 2 = 55, or whatever you like, is a lie about something that is true, and although 3 + 3 = 6 is true, it won't specifically correct that lie. The only thing that will correct that lie is the understanding that 2 + 2 = 4.

The carnal mind's lie is always a lie about God; it is a manifold lie, whose name is "Legion." It is a lie about Mind, about Spirit, about Soul, about Principle, about Life, about Truth, and about Love. If you are going to correct a lie about Mind, you have got to correct it with the right idea of Mind; if you are going to correct a lie about Spirit, you have to correct it with the right idea of Spirit; and so on with all the synonymous terms. The process by which the nothingness of evil is demonstrated is an absolutely ordered, divine, scientific, and metaphysical process.

Sometimes when you are trying to help a case of sin or disease, you try very hard, and you don't seem to be getting anywhere, and then suddenly the right idea which will correct that particular error

will come into your thought. The minute that divine idea, which is born of God and which is of the nature of power and action and intelligence, comes into your thought, the error of the situation will become perfectly tangible to your thought, and moreover it will disappear. It is spiritual culture which counts, and so if you have not cultured the spiritual you can find yourself unsuccessfully trying and trying to help a case. Proportionately as you have spiritual culture, you partake of the Mind of Christ—that Mind which reads the human mind scientifically in order to destroy incarnate error. Moreover, if you try to use this spiritual and scientific process without being willing to lay down the mortal, you just won't make any headway with it. Or if you try to use it with a sense of Science which is merely superficial and which you are not making demonstrable in you own experience, then it won't work. It just won't operate for you unless you are completely in earnest.

So remember, to correct an error of the mortal or human mind is to correct a lie about God—a lie about Mind, Spirit, Soul, Principle, Life, Truth, and Love. You may say, "Well, this Science is *vast.*" It *is* vast. Music is vast, mathematics is vast, engineering is vast, architecture is vast, but you're not afraid of them. How much vaster than those subjects is the Science of reality, but how much more essential! It is no use anybody fooling himself that to understand God is child's play. As Mrs. Eddy says, it "demands absolute consecration of thought, energy, and desire," but thank God that the understanding of God operates with power.

The Christ Reflecting Science: Analysis

Now let's see how Isaiah treats of the *analysis* of the physical. He begins: "I have trodden the winepress alone; and of the people there was none with me"—when you analyze the physical, you are always "alone," because you start dealing with your own false sense. As I have often said to you, the time comes to every one of us, inescapably, when nothing in all the world counts but what we know and can prove of God. At that point it doesn't matter what we look like, it doesn't matter who our parents are or how much money we have; the only thing which matters then is how much of the Mind of Christ we have. And so as we tread the winepress alone, we are following in the way which Jesus went, and the way that he went was the way of overcoming sin, disease, and death scientifically and metaphysically. There is no other way. " . . . .and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. 63: 3).

Remember that the ideas of reality which come to your thinking

are ever-present ideas. Moreover, they are ideas of omnipotence, omniscience, omnipresence, and omni-action. If you understand an idea of mathematics, that idea will operate anywhere to correct any mistake about it. If you entertain an idea that is one of God's own thoughts, one of God's own ideas, you are entertaining something whose nature is infinite, and which operates infinitely to destroy all that is unlike it. That idea knows nothing of the limitation of time or place or anything else. Jesus could say to the man with the withered hand, "Stretch forth thy hand," and immediately his hand was "restored whole, like as the other." Jesus calculated in the fourth dimension of thought, and so the so-called limitations of time and space meant nothing to him.

Isaiah goes on: "And I looked, and there was none to help;"—you can never get any help from the physical, because it is of the nature of hell. In working out a mathematical problem, could you get any help from 5 + 5 = 15 or 6 + 6 = 17? Of course not;—"and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. . . . .I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. . . . .But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them . . . .We are thine: thou never barest rule over them; they were not called by thy name" (Isa. 63: 5, 7, 8, 10, 19)—the physical was never identified with God.

Now Isaiah shows the destruction of the physical: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains"—the mountains of error—"might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! . . . .For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64: 1, 2, 4). Your five physical senses cannot tell you anything about reality; they tell you that you are a mortal, that you are born of a sex-belief, and that you are doomed to disease and worry and hate and fear and decay and disillusion and death. If you believe your five physical senses, you have to admit that there isn't any God. You know that there is a God, because you think in spite of your five physical senses, but if you believe in the

testimony of your five physical senses, then you cannot accept the fact of the spiritual.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah is symbolizing and analyzing the depravity of the physical. "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. . . . .Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?" (Isa. 64: 6, 7, 10–12). Paul says, "while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things which are not seen are eternal."

I have practised Christian Science for forty-seven years, and I have seen the claims of sin, disease, poverty, and even death itself turned back. I have seen the claim of death turned back when the evidence of the five physical senses was that death had already taken place; that claim was silenced because someone would not admit the testimony of the physical senses and because someone relied on that which is eternal, that which is of the nature of power and being.

So Isaiah, having shown you the scientific translation of immortal Mind, having shown how the Christ translates itself down to the point of immortal Mind as infinite ideas, then begins to show how this translation will analyze the physical as an unclean thing. When you analyze the physical, you have to tread the winepress alone, and yet not alone, because as Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01. 20: 8–9). Well now, that's where we want to be; we want to be alone, away from matter, away from the physical, away from the material—alone with the infinitude of divine ideas. You will come to the point where the happiest time of your life is when you are thinking alone with God, and you will find many lovely relationships with people who are also thinking with God. Christian Science never takes away from you a single thing that is worth having, and it gives you the pearl without price—some measure of spiritual understanding. All you lose is a whole lot of hell, because the physical *is* hell. It is material birth, material living, and material dying; it's a hideous dream. We want to overcome the mortal with the immortal. As we do, the mortal disappears, but we don't have a vacuum, because we gain the immortal, which is real substance. When you

eliminate 2 + 2 = 5 with 2 + 2 = 4, you don't have a vacuum, but you have a scientific fact.

INTERVAL

The Christ Reflecting Science: Uncovering

Mrs. Eddy wrote, "I never knew a student who fully understood my instructions on this point of handling evil,—as to just how this should be done,—and carried out my ideal" (Mis. 292: 28–1). In handling evil our purpose is always to prove the allness of God and the nothingness of evil, and we can only do that through a scientific and systematic process. As error is destroyed, there appears what seems to be a better human condition, and that, of course, brings a certain degree of dominion. Now, only real musicians can eliminate all the inharmonies in a piece of music, and they do it scientifically and systematically; moreover, they don't go about calling a mixture of harmonies and inharmonies music! The time must come when, through the demonstration of reality, all error is scientifically analyzed, uncovered, and annihilated. But in the overcoming of an individual error there is great comfort, because it gives the sense of Immanuel, "God with us." Job said, "yet in my flesh shall I see God"—in spite of the flesh we see God; Job didn't mean that he was going to stand before God in the flesh, but that he was going to see the truth manifested in the flesh. As error is eliminated, the truth is made manifest, and so it comes to the flesh. Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S. & H. 427: 23–25). Science which didn't meet the human problem would do exactly what error asks: "Let us alone; what have we to do with thee?"

Speaking of the uncovering of error, Mrs. Eddy says, "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavour and those whom it reaches. 'Nothing is hid that shall not be revealed'" (Mis. 348: 8–11). She also says, "Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration" (Mis. 355: 13–16). When, in mankind's thought, error was uncovered as error, the point had not yet been reached at which it could be scientifically destroyed, and humanity then adopted the moral as its standard. This was illustrated when Moses gave the Commandments, with their "Thou shalt nots."

The moral law was an essential and important step, but it has served its purpose, because in our world the moral alone won't stand, as we have seen time and time again. The only thing that will stand today is the spiritually scientific, because this is the scientific era.

The prophet now begins to illustrate the *uncovering* of error, and he says, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; . . . .which say, Stand by thyself, come not near to me; for I am holier than thou." Have you ever heard a better description of merely human morality than that? "These are a smoke in my nose, a fire that burneth all the day. . . . .Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills:"—they were supposed to have worshipped in that way:—"therefore will I measure their former work into their bosom. Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all" (Isa. 65: 2, 5, 7, 8). When the Christ-idea comes to your consciousness, it never destroys or defiles anything that is worth-while. Describing the birth of the Christ-idea, Mrs. Eddy therefore writes: "Though gathering new energy, this idea [the Christ-idea] cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (S. & H. 463: 10–13). So if the Christ comes to you, and you have a good belief of physical health, the Christ, or Truth, will show you how to change that belief of physical health into an understanding of true health, which can never be touched. If you have a good moral standard, and the Christ-idea comes to you, it will show you how to translate that moral standard into the standard of reality. So the prophets are referring to this fact when they write: "Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. . . . .But ye are they that forsake the Lord, that forget my holy mountain"—that "holy mountain" is the mountain of which Daniel speaks when he writes, "the stone that smote the image became a great mountain, and filled the whole earth." That stone is the divine infinite calculus, "The stone which the builders rejected." "Therefore will I number you to the sword, and ye shall all bow down to the slaughter:"—whatever is unlike the Christ will be destroyed as it is uncovered, but that destruction is only the destruction of error, the "new wine" is never destroyed:—

"because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry:"—mere morality leaves men hungry; nothing satisfies but Science:—"behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit" (Isa. 65: 9, 11, 12–14)—morality has taken mankind just so far, but it is quite unable to give them the fruit of the Spirit. Nothing can give the fruit of the Spirit but the third degree of "Understanding" and "Reality." If you are learning music, you play better and better, but you don't have the real fruit of music until you become an experienced musician.

"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:"—mere morality has had its day, and that which will come to mankind in its place will be a standard of spiritual things, which is on a very much higher plane. Morality believes in the physical, whereas spiritual Science disproves the physical:—"that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isa. 65: 15, 16). So that it is the process of uncovering error, which has produced, and still produces morality. Moses uncovered the necromancy of Egypt, and overcame it, and out of that came the morality of the Commandments; but in the prophetic age, when the Christ-idea broke on thought the prophets began to see that morality by itself wasn't enough. The Hebrew considered that he was moral if he attended the Temple regularly and went through all the recognized rites and ceremonies. Human morals are only a standard of the times, but a standard of spiritual reality is a standard for all time. The morality of certain countries even today allows men to have as many wives as they please; and the customs in other places allow people to do things which we consider dreadful. But the standard of reality knows no change and no deviation. 2 + 2 = 4, not 4 and 1/64th, and not 15. You might call 2 + 2 = 4 and 1/64th morality, and believe that it is better than 2 + 2 = 15, but it won't stand. Nothing will stand but the wholly spiritual, and before the wholly spiritual the mortal must disappear through analysis, uncovering, and annihilation.

The Christ Reflecting Science: Annihilation

So we come now to the *annihilation* of error. That annihilation always takes place through divine Love. In her writings Mrs. Eddy gives the sense that when Love appears there is no error, because Love annihilates error. When men understand the nature of God as divine Love, "all sense of error forever disappears" (S. & H. 520: 13–14).

The prophets begin: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." That is so true. If you have been in the practice of Christian Science for some time, and you have healed a great many people, you find it hard to remember the individual cases you have healed, because "the former things are passed away." That is the absolute destruction of evil, but it isn't accomplished merely by saying that evil doesn't exist but only by facing it and scientifically analyzing, uncovering, and destroying it. "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy . . . .There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"—time has nothing to do with reality. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65: 17, 18, 20, 24). There is no time in Science; our demonstrations of Science ought to be as quick as the calculation that 2 + 2 = 4. If they aren't, it's because we believe in the physical and in time. Every conscientious student of Christian Science knows that the healing will not be really convincing until it is instantaneous.

Someone was telling me that a little while ago they said to a man in hospital, "Will you realize that the thing which is in you is greater than the thing which is in the disease?" and from that moment he never turned back. That which is in us is greater than that which is in any material condition, for the only thing which is really in us is the Christ-idea, and when we see that, we are masters of the situation. So the prophets wrote: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." No time-lag. A perfect sense of reality and eternity, which never fails.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust"—nothingness—"shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65: 25)—that gives the sense of the annihilation of evil. I know for myself every day that because Mind is All, and because I dwell in the realm of infinite Mind—all

power, all intelligence, all wisdom, all law—therefore I have nothing whatever to do with materiality. By believing that it is something, materiality has tried to build itself up into somethingness, but it is really nothingness. Jesus described it when he said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"—mortality is a lie that has been built up through thousands of millions of years by the carnal mind, which believes in it and supports it. Somebody asked me, "Well, who is the carnal mind?" It isn't anybody, it is a mistake. You can't explain it; all you can do is to explain it away. Who is 2 + 2 = 5? It isn't anybody or anything. It has no beginning, no permanence, no reality, no form, no Science, no continuity. And so the dream of mortality is just a bottomless pit, which is an impossibility.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? . . . .A voice of noise from the city, a voice from the temple,"—the city is the "city foursquare," the highest state of thought, and the temple in its truest sense, is the embodiment of spiritual and scientific thought. You remember Mrs. Eddy's definition of "Temple" in the "Glossary" of "Science and Health;" it reads, in part, "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7–9). "Temple" therefore gives a sense of Life, Truth, and Love—that is, a sense of absolute Christian Science. "A voice of noise from the city,"—from divine Science,—"a voice from the temple,"—from absolute Christian Science,—"a voice of the Lord that rendereth recompence to his enemies"—the destruction of error through the application of Truth to the physical in Christian Science. "Before she travailed, she brought forth;"—Mrs. Eddy said that her search for Christian Science "was sweet, calm, and buoyant with hope" (S. & H. 109: 15–16), but she hadn't travailed at all at that time. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child" (Isa. 66: 1, 6, 7)—the right idea of manhood. You and I are having that same experience. The Christ-idea is appearing to us, and it is without travail and without pain, and thank God it is. The people before us who have seen the Christ-idea and symbolized it on an intelligent and scientific basis, have made that possible. We can progress painlessly along the spiritual highway because of the pioneers.

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be

born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." That is the hope which you and I have today in the birth of the Christ-idea as Science. There are not many thousands of us, and we are not very important—in fact, most of us are not important at all from the world's point of view—but that doesn't make any difference. The question is, Have we that mother sense which will at once bring forth and fulfil the Christ-idea, and annihilate every vestige of evil? That's what matters. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. . . . .For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. . . . .For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord"—all flesh will be forced to submit to spirituality. "And they shall go forth, and look upon the carcases of the men that have transgressed against me:"—those carcases are just evil beliefs, not people:—"for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66: 8, 9, 13, 15, 22–24). There is the complete annihilation of error through divine Love, through motherhood, through the birth of the Christ-idea in Science.

A Brief Summary of Isaiah (Chapters 1—66)

Now just look back at the layout of Isaiah. It begins, in the first twelve chapters, with the Word. You remember, we saw the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, most distinctly. Then, in the next eleven chapters, we saw the development of the Christ sequence—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind—and it is perfectly clear. And then, from chapter 24 to chapter 35, we saw an illustration of the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. In the next four chapters, 36–39, we saw a practical illustration of the operation of the Christ; the operation of the tones of Soul as Life, as Truth, and as Love were shown through the story of the destruction of Sennacherib and his army, and then the operation of the tones of Spirit as Mind and as Spirit were shown through a practical illustration of healing and of the nothingness of material substance. Then the prophet brought our thought back to the order of the Christ,

which he is declaring all the time, and he illustrated its four major aspects in detail. First of all he showed the Christ reflecting the Word, the manifestation of Principle through Life, Truth, and Love; he showed that the Christ interprets itself as Life (fatherhood), as Truth (sonship), and as Love (motherhood). Then he showed, in the Christ in its own aspect, which is translation, how Truth operates as the Christ, which fulfils itself as Love, translates itself from ideal to idea at the point of Soul, and puts that translation into the language of Spirit, the language of diversification, classification, and individualization. Then, in the Christ reflecting Christianity, you remember, he showed the tones of Love, Soul, Spirit, and Mind. Then he ended by showing the Christ as Science, the omniscience of Mind, and the process of the analysis, uncovering, and annihilation of evil*.

Don't forget that it has been the consideration of the story of Isaiah which has brought about a change in our outlook.

I take it that by now most of you know something about the days of creation, and how they swell into numerals of inspired thought, and then melt into the synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, and Love. For three or four years we have spent a lot of time gaining these spiritual values, but from the moment we touched Isaiah, where the Christ-idea is definitely born to thought, we had to change our point of view. We had to lift our thought up to the subjective sense of the Word, the Christ, Christianity, and Science. So we are beginning to see how essential it is that we should not only know our numerals, but that we should also know how to blend those numerals. It is a most extraordinary thing, but some people seem to think that if you have order there is bondage. Well, order is an attribute of Spirit, and Spirit leads you on to Soul, and one of the attributes of Soul is freedom. There is no freedom in disorder; there is only bondage in disorder. Divine order is infinite, and in divine order there can only be freedom. Some people are afraid of order, because they think it means restriction, but there is order in music and order in mathematics, and yet nobody feels any bondage in that. You can develop mathematics individually as much as you like. You can develop music individually as much as you like; it is impossible for two people to play the same piece of music alike. So it is true that "Order is heaven's first law;" it would be impossible to get along without order. The human mind fights against it, because there is no order in the human mind. Order means development, order means reality, and the human mind is opposed to reality, and so it fights against order.

*See footnote on page 296

A Complete Summary of Isaiah: The Word Order

I am going to begin the complete summary of the Book of Isaiah, because unless I do we shan't finish it at our next and last meeting. Now, it begins with the story of the Word. The Word order begins with *Mind*; Mind says, "Let there be light, let there be revelation (Mrs. Eddy closely associates creation with revelation), let there be law, beginning, action, power."

Then *Spirit* comes into the picture, and says, "Let there be a firmament to separate, let there be order." The minute you have order you have purity, because order, through understanding, brings about separation, which accepts the true as real and rejects the untrue as unreal. So as you gain a sense of the second day of Spirit, you begin to attain some measure of order and reality, of ordered birth and ordered development, of the fruit of the Spirit, of the purity, baptism, and strength of Spirit. Also you always gain understanding, which is a very important quality of Spirit; it rejects the unreal, and therefore it purifies all thought, and brings the reality of all things to light.

So you come to the third tone of *Soul*: "Let the dry land appear." Everything becomes definite, and you begin to see absolute identity, everything is identified. Remember, identity means that everything is of the same nature as Principle. At the point of Soul thought begins to grasp the fact that everything is of the same nature as Principle, because it sees that everything is identified with Principle. Then, in this tone of Soul, you began to realize the safety of Soul, the sanctity of Soul, the salvation of Soul, the rule of Soul which rules out the misrule of the physical senses, and you begin to see the translation of Soul, in which metaphysics "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15–16). Whereas Spirit separates between the tares and the wheat, Soul destroys the tares and gathers the wheat into the barn, as Mrs. Eddy once explained. Then you reach the joy and the bliss and the freedom of Soul, because there is absolute definiteness.

Next you come to the fourth day of *Principle*, in which you have system, symbolized in the days of creation by the heavenly system of the sun, the moon, and the stars. The appearing or revelation of idea is now seen to be the operation of one infinite divine system. That brings you a true sense of government. You begin to see that if there is one system and one Science, then that system can be proved, it can be demonstrated. You see that that system is basic, that it is fundamental, and that it is impersonal. It reveals to you the one infinite Person, which includes everything within itself. That

system shows you, as nothing else can, the oneness of the omnipotent, omniscient, omnipresent, and omni-active Being.

Then you come to the tone of *Life*, and you begin to see that the demonstration of the divine idea, which you have seen in Principle, is eternal, it is from everlasting to everlasting, it isn't something that happens in time—it knows nothing about time. It is always individual and exalted. It always operates according to method; method gives the sense of system used individually, and when you use the divine system you are truly methodical. Jesus individually methodized the operation of Principle. In the tone of Life in the days of creation the symbols are the birds of the air, exalted thought, and the fish of the sea, a sense of abundance and multiplication, of infinite progression. Life also gives the sense of divine fatherhood, which supports and sustains. The fatherhood of Life is not that which creates, but that which upholds and sustains its own idea eternally and everlastingly; it is Mind which creates.

So you come to the day of *Truth*, of manhood, in which man is given dominion over all things. Here you see that the only man is the ideal Son of God, the form of the Son of God, that which we call Christ, Truth. Truth means infinite health, infinite reflection, infinite form, infinite consciousness. Truth is positive, it is "an alterative in the entire system" (S. & H. 371: 30–31), an alterative to everything unlike Truth. Truth is a two-edged sword, which destroys error of every kind and establishes truth. "Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast" (S. & H. 542: 7–9). Truth forestalls error. Truth brings the dominion of true manhood, of the Son of God who is neither male nor female—who has no sex—but is both man and woman, because he reflects God, and is God's highest idea. Male and female are physical attributes; manhood and womanhood are spiritual qualities.

Finally, this Word order is climaxed in the tone of *Love*. Love means the glory and the beauty of holiness, it means complete perfection, it means ascension, it means everything that is lovely beyond words. Love takes care of every situation, because there is infinite disposal in divine Love. Love annihilates all that is unlike itself. Love is that which always protects and perfects, it is always divine motherhood.

The Word Order: Mind

So that is the first order which Isaiah illustrates—the order of the Word. He shows how Mind brings the light, Spirit develops the light

and orders it, Soul identifies it and makes it definite, Principle begins to demonstrate it, Life eternalizes and exalts it, Truth gives it form and consciousness, and Love fulfils it. That is the ordered appearing of the Word of God. Now see how Isaiah illustrates that. As you remember, he was a brilliant young aristocrat, who lived in Jerusalem. He came face to face with all the hideousness of his day—the hate, the greed, the false worship, and so on—and he saw what was going to happen, but he gave the spiritual answer to the situation. Darkness certainly was "upon the face of the deep," but he saw the light.

He begins with the tone of *Mind*: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah . . . .The ox knoweth his owner, and the ass his master's crib:"—everything starts at the point of Mind with knowing; that "Let there be light" is divine knowing, where everything begins:—"but Israel doth not know, my people doth not consider . . . .Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah" (Isa. 1: 1, 3, 10).

Remember, Isaiah was writing of the coming of the Christ, but he began his story with the breaking of the light of the Word; here, however, he tells you of the coming of the Christ: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;"—look at that sense of awakened thought, the breaking of the light;—"and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 1–3).

If you consider that passage phrase by phrase you can see the Christ order distinctly: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains;"—Principle is always established,—"and shall be exalted above the hills;"—the exaltation of Life;—"and all nations shall flow unto it"—Truth, the compound idea man. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;"—there is the universality of Love;—"and he will teach us of his ways,"—the sense of the definiteness and translation of Soul,—"and we will walk in his paths:"—there is the order of Spirit:—"for out of Zion shall go forth the law,"—Mind,—"and the word of the Lord from Jeru-

salem." And so with the breaking of the light in the Word, he illustrates the divine order of the Christ. If you learn the Word of God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—what does that Word do? It brings you to some understanding of divine Principle, Life, Truth, and Love. Then divine Principle, Life, Truth, and Love, begins to translate itself, and that is the Christ. The translation of Principle, Life, Truth, and Love through Soul, Spirit, and Mind is the Christ. So you don't fully understand the Word until that Christ translation begins; you have just a glimpse of it objectively, but when the Christ comes to you, then you begin to understand the Word subjectively. Isaiah goes on to say, "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2: 5).

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low:"—the darkness "upon the face of the deep" shall be dispelled:—"and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish" (Isa. 2: 17, 18). The idols are the darkness of materiality. And so Isaiah begins at the point of Mind with that wonderfully worked out illustration.

The Word Order: Spirit

Then we come to the tone of *Spirit*, which gives the sense of the firmament which separates. Isaiah at once indicates that separation: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"—separation begins to be absolutely practical the moment you touch Spirit. "Say ye to the righteous; that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him"—still the sense of separation. "The Lord standeth up to plead, and standeth to judge the people" (Isa. 2: 22; 3: 10, 11, 13).

"And in that day seven women"—perfect womanhood—"shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (Isa. 4: 1). Whenever you touch the tone of Spirit in the Old Testament, you find that it deals with the sex belief and with drunkenness, because those are the two things which were regarded as gross impurity. Mankind's salvation will come through womanhood, because motherhood is God's highest characteristic, but that doesn't mean that salvation will come through females. A male or a female is a human physical sex-belief, but manhood and womanhood are spiritual characteristics. Womanhood is that which

expresses and reflects the motherhood of God in a marked degree, and manhood is that which expresses and reflects the fatherhood of God in a marked degree. As I have said to you before, if God is not Father, Son, and Mother, then He can't be Father or Son or Mother. The unity of Life, Truth, and Love is indissoluble. The highest definition which Mrs. Eddy gives in her "Glossary" is that of "Mother." She defines "Mother" as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592: 16–17). You and I will have to put on our womanhood, but that womanhood isn't effeminate; true womanhood is the strongest thing in the world. It means vision, it means everything that is typified by holiness, it means strength of purpose, it means a perfect standard, it means consciousness, it means the form of the Son of God. So that is what Isaiah is symbolizing when he says, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach"—let us be called "man." In the sixth day of Truth we put on our manhood and our womanhood.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth"—the fruit of the Spirit—"shall be excellent and comely for them that are escaped of Israel. . . . .When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4: 2, 4). There you have the sense of Spirit: the separation, the purifying, the ordered sense, the development, and the fruit of Spirit. Now, who can doubt that the prophets wrote these things as symbols of spiritual fact? If these writings are not symbolic of spiritual reality, then they are not of much use to mankind, and mankind will not regard them seriously, as many people do not today.

The Word Order: Soul

And so we come to the tone of *Soul.* Soul makes everything definite, and shows that everything is identified with divine Principle, Life, Truth, and Love, and this involves destroying the tares.

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein:"—it was made definite:—"and he looked that it should bring forth grapes, and it brought forth wild grapes . . . .For the vineyard of the Lord of hosts is the house of

Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Identity means that we all have the divine nature, that it is common to everyone, but here the prophet exposes that state of thought which adopts the material and tries to make itself *alone* in the earth. "But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness"—the sanctity of Soul. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5: 1, 2, 7, 8, 16, 20). The balance of Soul deals with the belief of extremes.

Verse 24 is most interesting, because it illustrates how Soul, when it has made the spiritual idea definite in thought, burns the chaff: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. 5: 24).

One of the great things about Soul is that it is sinless; there is no sin in Soul, and therefore there is no law of penalty. Certain diseases have the belief of penalty attached to them. For instance, if someone has locomotorataxia, which is always the outcome of venereal disease, there is a conviction in that person's mentality that he has sinned and must therefore suffer, but that is only the carnal mind's argument. That person can be healed when he sees that he is an idea of Soul, and therefore by the grace of God he is sinless from everlasting to everlasting. When he sees that the understanding of the infinite Soul destroys sin and any belief of penalty, he can be healed. It was the understanding of the sinlessness of Soul which enabled Jesus to say to the woman taken in adultery, "go, and sin no more."

Soul also teaches us that man is incorporeal—he is not corporeal. An idea can't be made corporeal, because the nature of idea is infinite, and there is no such thing as an infinite corporeality. So Soul identifies man as incorporeal, as idea, and by identifying that idea with divine Principle, Life, Truth, and Love, by making it definite, it wipes out the claim of sin and the claim of corporeality. Our corporeality tells us how sick it is and how sinful it is and how we are burdened by it. We believe that we are tied up inside a little corporeality, which rules us with a rod of iron and tells us just what we shall do, and yet we think we are free. But we are never free until we find the freedom of infinite Soul. I know for myself every day that I don't live in a corporeality, but that I live outside the

body as an idea of Soul. Soul is never *in* anything, it is infinite. It couldn't be in anything.

So the prophet shows you how Soul identifies and defines everything. He illustrated that through the vineyard, which was a symbol of the house of Israel, the symbol of God's idea, and he showed that Soul burns up the chaff. In my next talk, which is the last talk of this season, I shall finish this summary of Isaiah.

THE LAYOUT OF THE BOOK OF ISAIAH

THE WORD Chapters 1-12	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	Chapter 1 : 1 — 2 : 21 „ 2 : 22 — 4 : 6 „ 5 : 1 - 30 „ 6 : 1 — 8 : 22 „ 9 : 1 — 10 : 34 „ 11 : 1 - 16 „ 12 : 1 - 6
THE CHRIST Chapters 13-23	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	Chapter 13 : 1 — 14 : 32 „ 15 : 1 — 16 : 14 „ 17 : 1 - 14 „ 18 : 1 - 7 „ 19 : 1 — 20 : 6 „ 21 : 1 — 22 : 25 „ 23 : 1 - 18
CHRISTIANITY Chapters 24-35	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	Chapter 24 : 1 — 25 : 12 „ 26 : 1 - 21 „ 27 : 1 - 13 „ 28 : 1 — 29 : 24 „ 30 : 1 — 31 : 9 „ 32 : 1 — 33 : 24 „ 34 : 1 — 35 : 10
PRACTICAL APPLICATION OF THE CHRIST TRANSLATION **Chapters 36-39**		
THE CHRIST REFLECTING THE WORD Chapters 40 & 41	PRINCIPLE LIFE TRUTH LOVE	Chapter 40 : 1 - 25 „ 40 : 26 - 31 „ 41 : 1 - 12 „ 41 : 13 - 29
THE CHRIST IN ITS OWN ASPECT Chapters 42-48	TRUTH LOVE SOUL SPIRIT	Chapter 42 : 1 - 25 „ 43 : 1 — 44 : 5 „ 44 : 6 — 46 : 13 „ 47 : 1 — 48 : 22
THE CHRIST REFLECTING CHRISTIANITY Chapters 49-59	LOVE SOUL SPIRIT MIND	Chapter 49 : 1 - 26 „ 50 : 1 — 53 : 12 „ 54 : 1 — 57 : 21 „ 58 : 1 — 59 : 21
THE CHRIST REFLECTING SCIENCE Chapters 60-66	MIND (See footnote on page 296)	Chap.60: 1—66:24 „ 63: 1—64:12 *(Analysis)* „ 65: 1-16 *(Uncovering)* „ 65:17—66:24 *(Annihilation)*

TALK No. 74

(June 29th, 1949)

ISAIAH—XIV

A Summary

This evening we are going to run through the whole Book of Isaiah, and see how it illustrates the orders of the Word, the Christ, and Christianity. Of course the whole picture is one of Science, just as the whole picture of the first chapter of Genesis, although it gives a very distinct sense of the Word, the Christ, and Christianity, is a picture of Science. It is the same with mathematics: whether you are using addition or subtraction or multiplication or division, it is always mathematics which you are using.

The Word Order: Mind, Spirit, Soul

Now you remember that Isaiah starts with the Word—the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love—which is really the approach to God, the seeking of God. In that order Mind says, "Let there be light;" Spirit says, "Let there be a firmament;" Soul says, "Let there be identity and definiteness;" Principle says, "Let there be the power of demonstration, let there be divine system;" Life says, "Let there be exaltation and multiplication;" Truth says, "Let there be true manhood;" and Love says, "Let there be peace, rest, quietness, completeness, fulfilment."

Let us just quickly remind ourselves of the tones of Mind, Spirit, and Soul; you will find a summary of them in more detail at the end of the last report. You remember that in the tone of *Mind* one of the key verses is, "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2: 5). Then the tone of *Spirit* began in this way: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22); we must have a firmament to separate between the immortal and the mortal man. Then, in the tone of *Soul*, that which is definite and identified, the great symbol was the vineyard: "My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and

planted it with the choicest vine." And then the destruction of the tares was illustrated, as so often in the tone of Soul: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness" (Isa. 5: 1, 2, 24).

So far, then, we have seen how Isaiah symbolizes the light of the first day of creation, the firmament of the second day, and the dry land of the third day.

The Word Order: Principle

Now we come to the tone of *Principle*: "In the year that king Uzziah died I saw also the Lord sitting upon a throne,"—"throne" is always associated with Principle by the Scriptural writers,—"high and lifted up,"—Principle is above all else, because it includes all names for God (see My. 225: 27–30),—"and his train filled the temple"—the divine metaphysics of Principle always fills the temple of thought. "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory . . . .Also I heard the voice of the Lord,"—Principle always interprets itself, always demonstrates itself, always proves itself,—"saying, Whom shall I send, and who will go for us?"—Principle is always saying, "I must be expressed." "Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not . . . .Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6: 1, 3, 8, 9, 11)—until the mortal concept is entirely obliterated. As you remember, we have been seeing that Isaiah not only gives very definitely the tones of the orders of the Word, the Christ, and Christianity, but he also shows how the understanding of these orders operates to destroy mortal belief. The Word is always at the point of Life, and it is the coming of the light, before which the darkness disappears. The Christ is at the point of Truth, and it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10–11); the Christ comes to your thought and shows you that the fleshly sense of existence is unreal. Christianity is at the point of Love, and it obliterates the mortal concept (see Mess. '02, 6: 15–20).

Now remember what we said yesterday, that there is one infinite Science. It operates as infinite categories of divine metaphysics. If you are thinking from the standpoint of the one infinite, you are thinking in the realm of divine Science, but if that divine Science didn't enable you to calculate in positive spiritual values and also

come to the flesh, it wouldn't be of much use to you in your present state of existence. If you are calculating positive, spiritual values, you are thinking in the realm of absolute Christian Science, but there again it must come to the flesh, and moreover it must also lead you to divine Science. If you are thinking of the application of Truth to the human, you are thinking in the realm of Christian Science, but that must also lead you to absolute Christian Science and to divine Science, because they are all categories of one infinite Science. So don't get them in watertight compartments. Science is one, and the great thing is to be conscious of the fact that all these categories are categories of the one infinite Science.

"Therefore the Lord himself shall give you a sign;"—Principle must interpret itself, it must prove itself, it must demonstrate itself;—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). Whenever you and I conceive of any spiritual idea in its purity, that prophecy is fulfilled in us. It would be impossible for us to conceive of a spiritual idea in its purity unless our thought in that direction was virgin. Because of that virgin thought, some spiritual idea enters our thought, and it brings forth health and happiness.

And so he goes on: "Bind up the testimony, seal the law among my disciples . . . .Behold, I and the children whom the Lord hath given me are for signs"—you remember that the sun and the moon and the stars on the fourth day of creation were to be "for signs" (symbols)—"and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion" (Isa. 8: 16, 18). There you see a very definite picture of how Principle must prove itself, it must demonstrate its own spiritual power. But that demonstration will not take place until "the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;" it will not take place except in the proportion that thought has turned away from the mortal to the immortal.

The Word Order: Life

And so we come to the tone of *Life*, and at this point it is quite natural to find that Jesus' demonstration is clearly symbolized, because he came in the fifth thousand years of Bible history, illustrating the fifth day of creation.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"—the light of Life has nothing to do with death. "For unto us a child is born, unto us a son is given:"—this does not refer

only to the birth of Jesus, but symbolizes something which is constantly happening to you and me, because as Mrs. Eddy says, "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, ...and his name shall be called Wonderful'" (S. & H. 109: 24–27). "For unto us a child is born,"—what the Virgin saw was that God is the Father of man,—"unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end,"—it will be eternal,—"upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9: 2, 6, 7). Life is that which is forever going on.

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth . . . .And it shall come to pass in that day, that his burden"—the burden of mortality—"shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isa. 10: 20, 27). The quality of love is always associated with the fifth day of Life; Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends," and that love means willingness to give up the mortal in order to serve mankind, to demonstrate Principle.

So in that tone of Life we have the sense of deathless being, of the everlasting, the divine fatherhood, eternity, and the breaking of the yoke of mortality.

The Word Order: Truth

Now we come to *Truth*, and this is a really wonderful tone. It gives the sense of manhood, and of course the only real man is Christ, the ideal man.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots"—that "rod" is a measuring rod, a rod of iron, and that "Branch" is that which will bear fruit; you don't get any fruit without measuring, because Spirit is divine order and Spirit is also fruit, and where there is no order there isn't any fruit. If you have no order in your business or in your home, then you don't get any fruit at all. As you have true consciousness, you are God's man. What is that consciousness? It is the consciousness of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In proportion

as you have that consciousness, you are man, and then you have dominion over everything, but you don't get it without the "rod" and the "branch." The rod is reason, which measures everything, and the branch is revelation, which brings forth fruit. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:"—he will have true consciousness, which is manhood:—"but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth,"—the "rod of his mouth" is the measured language of Science, the ordered language of Science,—"and with the breath of his lips shall he slay the wicked" (Isa. 11: 1–4).

"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" (Isa. 11: 6). As mortals, we have all these animal qualities in our make-up. We are just wolves when we tear each other to pieces by criticizing and condemning each other. Why don't we see that when we tear the other fellow to pieces, we are tearing ourselves to pieces? The only proof of manhood we have is when we behold in Science the perfect man, as Jesus did. As we understand something of the Christ-idea, we shall have the lamb state of consciousness, and the "little child" in our thought will be uppermost. The reason why Jesus set a little child in the midst was because he saw that the child state of thought has spontaneity and freedom from bias and freedom from gross materiality.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious"—when we have that consciousness of Truth which is the only true standard, then "the Gentiles" will seek to us. "And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11: 10, 16). There will be a highway—there will be the consciousness of Truth.

The Word Order: Love

Finally, in this Word order, we come to the tone of *Love*.

"Behold, God is my salvation; I will trust, and not be afraid:"—there is no fear in Love:—"for the Lord Jehovah is my strength and

my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation . . . .Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. 12: 2, 3, 6)—Love is the Holy One.

So we have had seven perfect tones in the first twelve chapters of Isaiah. We have seen a wonderfully clear illustration of the tones of the days of creation. We have seen how Mind says, "Let there be light;" how Spirit separates; how Soul identifies; how Principle gives you spiritual power and divine system; how Life exalts and fathers and eternalizes; how Truth shows you the dominion of true manhood; and how Love gives you the sense of the holiness of being.

The Christ Order

Now the whole tone changes, and Isaiah begins to illustrate the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error." He illustrates that by showing how the Christ translates the seven burdens, symbols of the flesh.

In the Christ order Principle interprets itself to itself as Life, or Father, as Truth, or Son, and as Love, or Mother. Life, Truth, and Love constitute the Christ as the divine ideal; they represent the infinite Person of God, the only family, the divine family of fatherhood, sonship, and motherhood. The one ideal family is Principle interpreting itself to itself, and saying, "I am Life, the infinite Father; I am Truth, the infinite Son; I am Love, the infinite Mother," and that's the only family there is. Then, because Principle is Love, it translates itself. Love always translates itself, and if we had a great enough sense of Love we should know today how to translate the Christ-idea in its Science to every state of thought. Principle translates itself through Soul, which translates from ideal down to the point of idea. Then Spirit comes into the picture, and Spirit takes every one of those ideas and puts them into the language of Spirit, the order of Spirit, which is diversification, classification, and individualization; it gives every idea identity, classifies it and individualizes it. Finally, Mind makes every one of those ideas manifest as power, as wisdom, as intelligence, as creative ability. This is the story of the Christ.

The Christ Order: Principle

So Isaiah begins by illustrating *Principle* in the Christ order, and he does this through the burden of Babylon. Babylon was regarded

by him as the epitome of error, just as it was by John in Revelation. Of course, when the Christ comes to the flesh to destroy incarnate error, it doesn't leave a vacuum; it leaves the Christ. The destruction of error by Truth never leaves a vacuum. What does leave a vacuum is the attempt to mingle Spirit and matter. The reason why the destruction of error never leaves a vacuum is that nothing can destroy error but the coming of the Christ, and as any particular error is destroyed, in its place is that measure of the Christ which has been demonstrated, and that is what fills the picture. The result of the coming of the Christ may be that which we call improvement or demonstration, but really all improvement is the disappearance of error.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . .And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah . . . .And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve . . . .The whole earth is at rest, and is quiet: they break forth into singing . . . .How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! . . . .For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" There is nothing in the world you could say that of but Principle. Principle is apodictical, it is established, it is inexorable, you can't change it one iota; you can't turn it back, you can't alter it, you can't turn it aside, you can't do anything to it. "What shall one then answer the messengers of the nation? That the Lord hath founded Zion,"—every idea in Principle has foundation,—"and the poor of his people shall trust in it" (Isa. 13: 6, 19; 14: 3, 7, 12, 27, 32)—the "poor" are the seekers for spiritual things.

So Isaiah shows that the complete and utter destruction of Babylon, the pinnacle of error, is inevitable, because Principle "hath purposed" it.

The Christ Order: Life

Then we come to the tone of *Life*, which brings out the sense of fatherhood, eternity, exaltation, and we have the burden of Moab. Isaiah makes it clear that Moab symbolizes the pride of life.

"The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence . . . .For it shall be, that, as a

wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon"—you remember that birds were an outstanding symbol of the fifth day of creation, but "a wandering bird cast out of the nest" has no exaltation. Now you see the translation that is to come: "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land . . . .We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so . . . .But now the Lord hath spoken, saying, Within three years,"—through a resurrected sense,—"as the years of an hireling,"—an exact period of time, symbolizing the definiteness of salvation,—"and the glory of Moab shall be contemned, with all that great multitude; and the remnant"—there is always a remnant—"shall be very small and feeble" (Isa. 15: 1; 16: 2, 4, 6, 14).

And so you see how Moab, the pride of life, is to be translated out of that pride of life, until Moab becomes a covert to the outcasts "from the face of the spoiler." The "glory of Moab shall be contemned," but there will be a remnant.

The Christ Order: Truth

Now we come to *Truth*, which gives the sense of sonship, of true manhood.

"The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap . . . .At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel"—he will really be man, he will be consciousness—consciousness of God, of Truth. "And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images . . . .Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength,"—Christ, Truth,—"therefore shalt thou plant pleasant plants, and shalt set it with strange slips: . . . .And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17: 1, 7, 8, 10, 14). And so Isaiah takes Damascus as a symbol of false manhood, but he also gives the right idea of manhood. He shows that trouble comes when we are not "mindful of the rock of [our] strength."

The Christ Order: Love

Next we come to the tone of *Love* in this Christ order.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: . . . .a nation meted out and trodden down, whose land the rivers have spoiled! . . . .For so the Lord said unto me, I will take my rest,"—God rested on the seventh day,—"and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest"—can you imagine anything more lovely in that land? "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches . . . .In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion" (Isa. 18: 1, 2, 4, 5, 7). So there we see how the loveliness of the motherhood of Love can transform even the darkness of Ethiopia into "a present . . . .unto the Lord."

The Christ Order: Soul

Then we come to *Soul* in the Christ order, and here we have the burden of Egypt. Soul is sinless, and to the Hebrews Egypt was a sinful nation, the epitome of necromancy and so forth.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it . . . .The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit . . . .In that day shall five cities in the land of Egypt speak the language of Canaan,"—you remember Mrs. Eddy's definition of "Canaan" as "A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body" (S. & H. 582: 24–27). "In that day shall five cities"—the five physical senses—"in the land of Egypt speak the language of Canaan,"—that's what they do; the five physical senses in the idolatry of Egypt speak the language of "Canaan"—i.e. "sensuous belief"—"and swear to the Lord of hosts; one shall be called, The city of destruction" (Isa. 19: 1, 14, 18).

The situation seemed as bad as it could be, but here we have the translation of it: "And the Lord shall be known to Egypt, and the

Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it . . . .In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 21, 24, 25). Just think what a wonderful sense of translation there is there—out of the sinfulness, the idolatry, of Egypt, out of the five physical senses that speak the language of "Canaan," into the blessing of salvation.

The Christ Order: Spirit

And so we come to *Spirit*, and remember that Spirit puts all ideas into the language of Spirit, it gives them order. Interestingly enough, in this tone we have four burdens, and of course the "city foursquare" is the city of the Spirit—divine order.

"A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth . . . .Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth:"—the false sense of birth, the opposite of Spirit:—"I was bowed down at the hearing of it; I was dismayed at the seeing of it . . . .For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth." A watchman is one who is constantly on the look-out, and we are watchmen in so far as we maintain the firmament in our thought. "And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights" (Isa. 21: 2, 3, 6, 8)—Mrs. Eddy says, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously" (S. & H. 392: 24–27). True watching is using the firmament of Spirit.

"And it shall come to pass in that day,"—here is the sense of translation,—"that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe,"—the language of Spirit,—"and strengthen him with thy girdle, and I will commit thy government"—order—"into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder;"—of course, David is a symbol of that state of thought which is able to unite Judah and Israel, types of the male and the female. With all his lapses, David seems to have been a great enough character to understand in his day something of true manhood and true womanhood, and so he was able to bring

Judah and Israel together for the first time, and nobody after him could keep them together. Remember, too, that in her textbook, Mrs. Eddy refers to the "key of David" before giving her "Key to the Scriptures", and that "Key to the Scriptures" elucidates Genesis and Revelation;—"so he shall open, and none shall shut; and he shall shut, and none shall open"—a marvellous sense of divine order. "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house" (Isa. 22: 20–23).

The Christ Order: Mind

And so we arrive at the point of *Mind* in the Christ translation, and we have the burden of Tyre.

"The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them . . . .The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth . . . .He stretched out his hand over the sea, he shook the kingdoms:"—a sense of power:—"the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof . . . .And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:"—that "king" is the mortal:—"after the end of seventy years shall Tyre sing as an harlot"—"seventy" is a symbol of the seven days of creation applied to the flesh. The "seven" is the "seven" of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2–3), and the "ten" always symbolizes the application to the flesh. So there at the point of Mind we have the days of creation coming to the flesh, and the result is this: "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23: 1, 9, 11, 15, 17, 18)—her merchandise will be idea.

And so the light of Mind, the manifestation of Mind, is going to come to the flesh, through the days of creation, which are always epitomized by Mind; it is going to expose the harlotry of mortality, and translate it out of itself and make it "holiness to the Lord." Mind comes to every human belief, no matter what the belief is, and says, "There is just one thing true, and that one thing is idea. There's

nothing in all the world going on but the operation of divine ideas, and those ideas are ideas of power, wisdom, intelligence, light, law, creative ability, and they come to the flesh to destroy incarnate error through the days of creation."

And so you see how Isaiah illustrates through the seven burdens the fact that the Christ comes to the worst human conditions you can imagine, and destroys everything in them that is unlike the divine, because it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

Now, the prophetic writers have symbolized the Christ translation in an ordered, cultured, intelligent way, but let's remember that this translation is infinite. The translation of the Christ is forever going on. It is that translation which has turned many millions of years of materiality into the civilization we know today, and that translation will go on until materiality goes out of the picture altogether, until "the cities be wasted without inhabitant," until all wrong thought is entirely effaced. We have been considering just one symbol of it. What you and I want to learn from these illustrations is how the Word operates, how the Christ operates, how Christianity operates.

The Christianity Order

At chapter 24 we come to the illustration of Christianity, which is reflection, or demonstration. You remember that the order of the synonymous terms in Christianity is the order which Mrs. Eddy includes in her definition of "God" in her "Glossary:" "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587: 6–7). Principle says, "I forever demonstrate myself, I forever reflect myself from everlasting to everlasting. As Mind, I demonstrate myself as all; as Soul, I identify every idea with myself; and as Spirit I reflect, give order to, and gather every one of those ideas into one reflection; and that one reflection is my own ideal of Life, Truth, and Love."

The Christ order, starting with Principle, takes the ideal of Life, Truth, and Love, and breaks it up or resolves it into infinite, individual, spiritual ideas. On the other hand, the Christianity order shows you how to take each one of those ideas, or any one of those ideas, and bring it back into the reflection of the one ideal of Life, Truth, and Love. God's thoughts come from God and return to God, and so if you want to demonstrate some idea of God which comes to you, you must take that idea back into the realm of Life, Truth, and Love, the infinite Person of God, the one ideal, because you can't demonstrate anything but a measure of Life, Truth, and Love. Mind, Spirit, and Soul are synonymous terms for God which show

you the way to divine Principle, Life, Truth, and Love; Soul, Spirit, and Mind show you how to translate divine Principle, Life, Truth, and Love; and Mind, Soul, and Spirit show you how to demonstrate it; but what you actually demonstrate is divine Principle, Life, Truth, and Love. And so in Christianity, as an idea of Principle comes to you, and you begin to identify that idea with God in your own thought, you have used Principle, Mind, and Soul, and then if you are wise you put it right back into the calculus of Spirit, and thus you take it back to Life, Truth, and Love. There is nothing ever going on but Life, Truth, and Love. Mrs. Eddy writes, "The Master said, 'No man cometh unto the Father [the divine Principle of being] but by me,' Christ, Life, Truth, Love" (S. & H. 286: 9–11).

The Christianity Order: Principle

So now we come to the illustration of the Christianity order, which begins with *Principle.* Christianity is Principle operating, Principle demonstrating itself, Principle reflecting itself.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people,—so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him . . . ." a universal sense always indicates Christianity. "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires"—Christianity obliterates the mortal concept, as we have seen, and it shows you how, through the obliteration of that mortal concept, to demonstrate the ideas of God, to utilize the ideas of God. So even in the "fires," "glorify ye the Lord." "The earth"—here a symbol of the mortal concept—"is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" (Isa. 24: 1, 2, 14, 15, 19).

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth . . . .For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat,"—could you think of anything lovelier?—"when the blast of the terrible ones is as a storm against the wall . . . .And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25: 1, 4,

9). And so you get the sense of the operation of Principle in Christianity, which demonstrates its own perfection and destroys all imperfection.

In the Word thought works up through Mind, Spirit, and Soul to a sense of Principle as divine system, as spiritual power. The Christ order begins with Principle as that which interprets itself—a subjective sense of Principle. In Christianity you begin to understand Principle as that which demonstrates itself, that which reflects itself. So you see how all the synonymous terms for God have different implications according to the divine order in which they appear.

The Christianity Order: Mind

Now we come to the tone of *Mind* in this Christianity order. When you have begun to understand Principle in Christianity, and you see that Principle is all that is ever operating, you then say to yourself, "Well, Principle is forever operating as infinite idea, as Mind, as infinite power." You see that ideas are power.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee:"—on the one Mind:—"because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength: . . . .With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness . . . .Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us"—there is never anything operating but the Mind that is Principle. "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name"—the one divine Mind. "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified:"—the sense of Mind demonstrating itself as Life—"thou hadst removed it far unto all the ends of the earth . . . .Come, my people, enter thou into thy chambers, and shut thy doors about thee:"—you remember that in the section of the Sermon on the Mount which has the tone of Mind in Christianity, it says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret:"—"hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26: 3, 4, 9, 12, 13, 15, 20).

The Christianity Order: Soul

And so we come to the tone of *Soul*, which in Christianity gives a sense of identification with Principle.

"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea"—Soul destroys sin, and it burns the tares before it gathers the wheat into the barn. "In that day sing ye unto her, A vineyard of red wine." You remember that in the illustration of the Word order in Isaiah the vineyard symbolized Soul, or identity. To the Hebrews, nothing identified a man so much as the fact that he had a vineyard. Frequently they identified a man by saying, "That fellow's got a vineyard," just as today we might say, "He's got a million pounds." "I the Lord do keep it;"—it is safe in His keeping, the safety of Soul;—"I will water it every moment: lest any hurt it, I will keep it night and day . . . .Or let him take hold of my strength, that he may make peace with me;"—identify himself with me;—"and he shall make peace with me . . . .And it shall come to pass in that day, that the Lord shall beat off from the channel of the river"—the river Euphrates—"unto the stream of Egypt,"—that was the Nile, and the land between Euphrates and the Nile represented to them the whole world,—"and ye shall be gathered one by one, O ye children of Israel"—everything will be identified through Soul with Principle. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27: 1–3, 5, 12, 13). Look at that sense of the salvation of Soul.

So far, then, in this illustration of Christianity, we have seen that Principle is all that is ever operating, reflecting itself, demonstrating itself; that Mind shows that it operates as all ideas ("Thou wilt keep him in perfect peace, whose mind is stayed on thee"); and that Soul gives safety, because it identifies all ideas with Principle.

INTERVAL

The Christianity Order: Spirit

Now, in the tone of *Spirit* in Christianity, we see how all ideas are gathered into one reflection, the reflection of Life, Truth, and Love.

"The crown of pride, the drunkards of Ephraim, shall be trodden under feet:"—the opposite of Spirit was often symbolized by drunkenness and immorality:—"and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit

before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up"—there's no substance to it. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate"—there is always strength in Spirit. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little . . . ."—a wonderful sense of the order of Spirit. "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line;"—you can't deviate from the straight line of Spirit;—"here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28: 3–6, 10, 13)—order destroys disorder.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:"—the divine infinite calculus:—"he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet:"—look at the accuracy of that:—"and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place . . . .Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him . . . .This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isa. 28: 16, 17, 24–26, 29). The writer uses the ordered work of the ploughman as a symbol of the order of Spirit.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel . . . .They also that erred in spirit shall come to understanding,"—understanding is always a quality of Spirit,—"and they that murmured shall learn doctrine" (Isa. 29: 17–19, 24). The understanding of mathematics means obedience to the categories of mathematics, the understanding of music means obedience to the categories of music, and the understanding of reality means absolute obedience to the categories of reality. In Spirit every idea is diversified, classified, and individualized, and so there is nothing disordered.

This demonstration of Principle as Mind, identifying all ideas with itself and bringing them into the order of Spirit, into the one reflection, now leads you into Life and Truth and Love, which is that which demonstrates itself. We think that we demonstrate it, but the truth of the matter is that it demonstrates us.

Here we come to the tone of *Life*: "Woe to the rebellious children, saith the Lord,"—you get the sense of fatherhood right away,—"that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:"—the false sense of multiplication:—" . . . .therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant . . . .For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not . . . .And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted,"—there's the sense of the fifth day,—"that he may have mercy upon you:"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy:"—"for the Lord is a God of judgment: blessed are all they that wait for him . . . .And thine ears shall hear a word behind thee, saying, This is the way,"—the way of Life,—"walk ye in it, when ye turn to the right hand, and when ye turn to the left . . . .Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle"—thy thoughts—"feed in large pastures" (Isa. 30: 1, 13, 15, 18, 21, 23).

"Moreover the light of the moon"—reflection—"shall be as the light of the sun,"—Principle,—"and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30: 26). If you look at the seven days from the point of view of Life, you see them as infinite numerals of consciousness. The days of creation at the point of Truth become the synonymous terms for God, and the days of creation at the point of Love become Truth and Love, the idea embosomed in infinite Love. You remember that important statement of Mrs. Eddy's: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time." We have lifted thousand-year periods out of historical periods, as we were meant to do, and we have seen them as ever-present numerals of consciousness. They have become to you and to me like notes of music. Mrs. Eddy continues: "These days will appear as mortality disappears, and they will reveal eternity, newness of

Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520: 10–15).

Another lovely verse in this tone of Life immediately recalls the fifth day of creation: "As birds flying,"—exaltation,—"so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31: 5). So, in this tone of Life, Isaiah shows how Life demonstrates itself as individuality, as eternality, as preservation, as exaltation. I can only give you a dim sense of these tones, but when you take your Bibles and study them for yourselves, you will see that every one of them is rich with spiritual sentiment.

The Christianity Order: Truth

Next we come to the tone of *Truth*, and of course Truth always gives a sense of the sonship of God.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest;"—the tempest of mortal thought, which blows you all over the place;—"as rivers of water in a dry place, as the shadow of a great rock in a weary land"—that's what we shall become to our fellow-men, as we understand Truth; we shall prove man's dominion. "The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly . . . .And the work of righteousness"—right consciousness—"shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters,"—the universality of true manhood,—"that send forth thither the feet of the ox and the ass" (Isa. 32: 1, 2, 4, 17–20)—blessed are those who understand those qualities of thought, those ideas of God symbolized by the ox and the ass—patience and humility.

"And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure . . . .Thine eyes shall see the king in his beauty:"—man is always conscious of God, man *is* the consciousness of God:—"they shall behold the land that is very far off"—that consciousness will behold the spiritual. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there

the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars,"—no bondage; as you remember, working in the galleys was always considered the worst kind of slavery,—"neither shall gallant ship pass thereby . . . .And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33: 6, 17, 20, 21, 24)—they will attain to true manhood. The inhabitant will not say, "I am sick," because he will know something about the manhood of Truth. As you know, health epitomizes the sixth day of creation.

The Christianity Order: Love

Finally, we come to the wonderful tone of *Love*.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter"—that gives a sense of the annihilating effect of Love on error. "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion . . . .Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert . . . .And an highway shall be there, and a way, and it shall be called The way of holiness;"—holiness is a symbol of Love;—"the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein"—those who think that the spiritual is the real and the only are always fools to the average man; but thank God to find ourselves thought fools for Christ's sake. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 34: 1, 2, 8; 35: 3–6, 8, 10). That is the climax of this Christianity sequence which we have been following—the holiness, fulfilment, or acceptance of Love, the divine motherhood.

A Practical Application of the Christ Translation

So far, then, we have seen perfect illustrations of the Word and the Christ and of Christianity. Next the writers introduce—quite inexplicably, on the face of it—four chapters which are lifted bodily from II Kings. These chapters contain the tones from the Christ order of Soul as Life, as Truth, and as Love, and then of Spirit as Mind and as Spirit, as we saw when we considered II Kings. So the purpose of the writers was this: after illustrating the three orders, they wanted to give practical examples of their operation. First, to illustrate the Christ, they show how Soul will translate Life and Truth and Love, and they do this through the story of how the pride of Sennacherib was humbled.

In the tone of *Soul as Life* the pride of life in Sennacherib is shown up for what it is. Sennacherib sends a message to the king of Judah: "Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" (Isa. 36: 20). Soul destroys the pride of life.

Then, in the tone of *Soul as Truth*, the writers show how Soul identifies the man of God as the way of deliverance. "So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land . . . .And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God . . . .Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only" (Isa. 37: 5–7, 15–17, 20). That illustrates the power of Truth to destroy false manhood.

The story climaxes with the tone of *Soul as Love*, which illustrates that sin is its own destroyer, and that this is the rule of Love. "Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee . . . .Therefore thus saith the Lord

concerning the king of Assyria, He shall not come into the city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." Mrs. Eddy would have said of that experience, "Divine Love always has met and always will meet every human need" (S. & H. 494: 10–11). "For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (Isa. 37: 21, 22, 33–36). So we see first how the pride of life is rebuked in the Assyrian, then how the power of Truth operates to save, and finally how Love brings about the destruction of error and fulfils the safety of Soul.

Then the writers illustrate the tones of Spirit as Mind and Spirit as Spirit. The story is of Hezekiah's sickness and recovery and then of his showing the royal treasures to the king of Babylon's messengers.

Spirit as Mind illustrates that healing comes by recognizing that the divine order and righteousness demands the past as well as the future. Here's an interesting thing: we have always seen that "Spirit diversifies, classifies, and individualizes" (S. & H. 513: 17). Identity appears in the third day of creation, the day of Soul, and individuality in the fifth day, the day of Life; and those of us who have been right through the Bible know that time and time again that appearing of identity and individuality is indicated by the number 15 (3 × 5). We saw this, for example, in the story of Noah. Well, here in this story of Hezekiah the prophet says: "Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years" (Isa. 38: 5)—that is, Spirit will give true identity and true individuality, and Mind will heal. Look at that symbolism. The order of Spirit was to give him true identity (the "three") and true individuality (the "five"), and Mind was to heal him.

Then in the tone of *Spirit as Spirit* the writers show that a false sense of substance will inevitably perish. You remember that Hezekiah, in a boasting way, showed the Babylonian messengers all his substance, and Isaiah said to him, in effect, "They'll come back and take away all that substance, because it isn't true substance." The tone ends with Hezekiah's reply: "Good"—good is always to do with Spirit—"is the word of the Lord which thou hast spoken" (Isa. 39: 8). Spirit as Spirit had showed him the true substance of Spirit.

The Christ in its Four Aspects

Next the prophet takes the Christ order once more, and now he elucidates it in its four aspects of the Word, the Christ, Christianity, and Science. He gives the Word sense as Principle, Life, Truth, Love (manifestation); the Christ sense as Truth, Love, Soul, Spirit (translation); the Christianity sense as Love, Soul, Spirit, Mind (translation to every plane of thought); and finally the Science sense as Mind (omniscience).* He ends his story by showing you how to use that sense of Mind to analyze, uncover, and annihilate error.

The Christ Reflecting the Word: Principle, Life, Truth, Love

First he illustrates the Christ reflecting the Word—Principle, Life, Truth, and Love—and he begins wonderfully with a sense of *Principle*. Remember that we are now thinking wholly in terms of the Christ translation, in which divine Principle, Life, Truth, and Love, forever translates itself. Because it is Principle, it must interpret itself, and because it is Love, it must translate itself.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight,"—think of that sense of Principle's operation—"and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." That clearly gives the sense of Principle interpreting itself. "To whom then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40: 1–5, 18). You can't liken Principle to anything, because there is only Principle and nothing else. The only likeness of Principle is Principle's own idea. Mrs. Eddy writes, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28–29), and nothing else can.

And so the writer begins his illustration of the Christ reflecting the Word with a sense of Principle declaring itself. Mrs. Eddy defines "Holy Ghost," which is the Comforter, as "Divine Science; the development of eternal Life, Truth, and Love" (S. & H. 588: 7–8), and here Principle is going to develop, interpret, or translate itself as Life, Truth, and Love.

*See footnote on page 296

Next in this tone of Christ reflecting the Word, we come to the sense of *Life*, or fatherhood. "Lift up your eyes on high, and behold who hath created these things,"—everything is going to be interpreted by the Comforter, by the "development of eternal Life, Truth, and Love,"—"that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth . . . .Hast thou not known? hast thou not heard, that the everlasting God,"—Life,—"the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding . . . .Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength;"—time has nothing to do with Life:—"they shall mount up with wings as eagles;"—the "soaring aspirations" of the fifth day of Life;—"they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 26, 28, 30, 31). There we see the fatherhood of God, which forever eternalizes and sustains its own idea; it can never be tired or weary.

Then we come to the sense of *Truth*, still in this tone of the Christ reflecting the Word. "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east,"—the Christ. Who raised up the Christ? Principle, Life. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? . . . .But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant;"—the Christ is always the servant;—"I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 1, 2, 8–10). Mrs. Eddy speaks of Abraham, Jacob, Moses, and the prophets as having "caught glorious glimpses of the Messiah, or Christ" (S. & H. 333: 24). You couldn't use Truth at all without using the Word, the Christ, Christianity, and Science in some measure. If you only have a sense of the Word, you must still use the Word in its own aspect, and reflecting the Christ, Christianity, and Science. And so the Christ appeared to all these people and was known in a degree to them. There is only one thing you ever know, in whatever degree you know it, and that one thing is Science. In mathematics, suppose you only know that 2 + 2 = 4; well, you are still knowing mathematics, although you just know it through that idea.

Next, having given the sense of Truth, or sonship, in this tone of

the Christ reflecting the Word, the writer gives the sense of motherhood, of *Love* or fulfilment. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Look at that lovely sense of motherhood. The mother holds her child by the right hand, and says, "Come along; there's nothing to be afraid of," and that's just the sense the prophet gives here. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel . . . .When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water . . . .For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion" (Isa. 41: 13, 14, 17, 18, 28, 29). And so, as this sense in the Christ of the translation of the Word, of the manifestation of God—divine Principle translating or interpreting itself as Life, Truth, and Love—comes to you, everything else passes away; it is all vanity.

The Christ in Its Own Aspect: Truth, Love, Soul, Spirit

Next we come to the Christ in its own aspect, which appears through the sequence of Truth, Love, Soul, Spirit. This is the Christ in its very essence.

The writer begins with the sense of *Truth*. As I showed you, the first verse has a fourfold tone: "Behold my servant, whom I uphold;"—it is the Word which upholds, it enlightens;—"mine elect, in whom my soul delighteth;"—the Christ;—"I have put my spirit upon him:"—Christianity, reflection:—"he shall bring forth judgment to the Gentiles"—the universality of Science. "I the Lord have called thee in righteousness,"—right consciousness,—"and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house . . . .Behold, the former things are come to pass, and new things do I declare:"—that gives the same sense as Paul's statement, "if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new;" it is a clear illustration of the very essence of the Christ, this translation through Truth, Love, Soul, and Spirit:—"before they spring forth I tell you of them . . . .And I will bring the blind by a way that they knew not; I will

lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. 42: 1, 6, 7, 9, 16). That is all a sense of the Christ translation.

Then in the tone of *Love* Isaiah continues: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not:"—divine Love always says, "Fear not":—"for I have redeemed thee, I have called thee by thy name; thou art mine"—a lovely description of true motherhood. "Since thou wast precious in my sight,"—nothing but motherhood could say that,—"thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east,"—the Christ,—"and gather thee from the west;"—from Science;—"I will say to the north,"—the Word,—"Give up; and to the south,"—Christianity,—"Keep not back: bring my sons from far, and my daughters from the ends of the earth;"—the whole divine calculus is there symbolized, and the writer is indicating the all-embracing activity of Science;—"even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him . . . .I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God . . . .Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert . . . .I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins . . . .For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 43: 1, 4–7, 12, 19, 25; 44: 3). So there you see an overwhelming sense of the fulfilment of the Christ-idea.

Then Isaiah indicates *Soul* in this tone of the Christ in its own aspect, and here of course the sense of translation is especially marked. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." At once you see the identity of God. "Who hath formed a god, or molten a graven image that is profitable for nothing?" the third statement of the Commandments reads, in part, "Thou shalt not make unto thee any graven image," and that graven image is corporeality, the opposite of Soul. "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand . . . .I have blotted out, as a thick cloud, thy transgressions,"—that wonderfully describes translation,—"and, as a cloud, thy sins: return unto me; for I have redeemed thee . . . .I am the Lord, and there is none else, there is no

God beside me: I girded thee, though thou hast not known me:"—the safety of Soul:—"that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else . . . .Look unto me, and be ye saved,"—the salvation of Soul,—"all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear"—the rule of Soul. "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory" (Isa. 44: 6, 10, 18, 22; 45: 5, 6, 22, 23; 46: 13). And so you see how the Christ as Truth is fulfilled in Love, and then how in Soul it begins to translate all things, thereby destroying sin.

Finally, Isaiah gives the tone of *Spirit*. In chapter 47 he writes: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms." You see now the destruction of the sex belief. "Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children . . . .Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47: 5, 8, 13). All those spiritualistic beliefs are the opposite of Spirit.

"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city,"—of the city of the Spirit,—"and stay themselves upon the God of Israel; The Lord of hosts is his name . . . .For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another . . . .Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea . . . .There is no peace, saith the Lord, unto the wicked" (Isa. 48: 1, 2, 11, 16–18, 22). And so there the sense of Spirit shows you plainly that evil is disordered, that it is of no value whatever, but it also shows you that the Christ comes as divine order to bring the blessings of infinite good.

The Christ Reflecting Christianity: Love

And so we come to the Christ reflecting Christianity, and we have the tones of Love, Soul, Spirit, and Mind.

First we have the tone of *Love*: "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name . . . ."—the motherhood sense. "And said unto me, Thou art my servant, O Israel, in whom I will be glorified . . . .Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places . . . .Behold, these shall come from far: and, lo, these from the north and from the west . . . .Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee"—Love in Christianity is the universal motherhood of the Christ-idea; Love is the universal motherhood, which has one child, and that one child is the Christ-idea. "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth"—the Christ comes to us today as a calculus of divine ideas, and as we understand the motherhood of God in the Christ order, we can bind every one of those ideas on us, "as a bride doeth." We can make enemies friends, we can make the sick man healthy, we can make the sinner a righteous man, we can turn poverty into supply, and so forth. "The children which thou shalt have, after thou hast lost the other,"—when you have given up belief in mortality,—"shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." Your thought comes to the point where it can't stay in its old confines, and so the ideas which you have mothered say to you, "You can't go back to the ruts, you must go forward." "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. 49: 1, 3, 8, 9, 12, 15, 18, 20, 22, 23)—those kings and queens are royal ideas.

The Christ Reflecting Christianity: Soul

And so we come to the sense of *Soul* in the Christ reflecting Christianity. We have seen how Love mothers the Christ-idea, and now we see how Soul identifies and translates it, making it absolutely definite.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." That translation of the Christ which comes to you as inspiration is the most blessed thing in the world. It may come to you as healing, it may come to you as happiness, it may come to you as comfort, but the one thing that really matters is this: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed . . . .Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock"—the Christ—"whence ye are hewn, and to the hole of the pit whence ye are digged . . . .For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody . . . .Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished . . . .Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" That refers to the demonstration of Soul at the crossing of the Red Sea in the third thousand-year period of Bible history. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away"—there is a great sense of the joy of Soul throughout these verses. "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 50: 4, 7; 51: 1, 3, 6, 10, 11, 16)—a sense of true identity.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion"—Soul is incorporeal and it is sinless, and it makes man incorporeal and sinless.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—the rule of Soul. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem" (Isa. 52: 1, 2, 7, 9).

Still in the tone of Soul the prophet writes: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted"—that was our misapprehension. "But he was wounded for our transgressions, he was bruised for our iniquities:"—the overcoming of sin:—"the chastisement of our peace was upon him; and with his stripes"—the "rejection of error" (S. & H. 20: 15)—"we are healed"—I don't believe that anybody can ever attain to an understanding of the Christ translation at the point of Soul until he sees the necessity for handling the claim of evil. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isa. 53: 4, 5, 11).

The Christ Reflecting Christianity: Spirit

And so we come to the Christ reflecting Christianity in *Spirit*.

"Sing, O barren, thou that didst not bear;"—no birth;—"break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." Spirit gives infinite birth; "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). As we touch the hem of Spirit in this Christ translation, it makes a mother out of us in that we bring forth ideas, and we bring forth ideas abundantly. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Now he brings in the second thousand-year period, illustrating the second day of creation: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee,"—Spirit blesses,—"neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee . . . .And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54: 1, 5, 9, 10, 13)—as you understand divine order, the calculus of Spirit,

which is made manifest as Truth, as a calculus of divine ideas, you will know certainty and you will have peace, because the confidence that comes to you is beyond words.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . .Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon . . . .For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 1, 7, 10, 11). That which returns void is any belief of spiritualism, the opposite of Spirit; the belief of spiritualism is that things go back to what they were before, but the order of Spirit is always forward, it is always development. If it isn't forward, it isn't order. That which goes back to old positions isn't order. There is no going back in infinity, but always infinite development.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones . . . .I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners"—Spirit blesses. Listen to this lovely sense of Spirit: "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Then he ends, "There is no peace, saith my God, to the wicked" (Isa. 57: 15, 18, 19, 21)—Isaiah always sees the inevitable end of error.

The Christ Reflecting Christianity: Mind

Now we come to the Christ reflecting Christianity in *Mind.*

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The Christ at the point of Mind always "comes to the flesh to destroy incarnate error." "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him;"—Mind clothes;—"and that thou hide not thyself from thine

own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward"—when Mind heals, it heals not only that which would destroy you in the future, but that in the past which made you ill. The ever-present light of Mind takes care of all that caused a wrong condition, it takes care of the wrong condition itself, and it takes care of that which would create a wrong condition in the future. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger,"—pouring scorn on the other fellow, which is a hideous sin,—"and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday" (Isa. 58: 6–10). "Behold, the Lord's hand is not shortened, that it cannot save;"—the power of Mind;—"neither his ear heavy, that it cannot hear"—the all-hearing Mind. "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness . . . .And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter . . . .And he saw that there was no man, and wondered that there was no intercessor:"—Mind is the Messiah:—"therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke . . . .So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"—the sense of the power and light of Mind. "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth,"—the light of Mind,—"shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59: 1, 9, 14, 16, 17, 19, 21).

The Christ Reflecting Science: Mind

Now we come to the Christ reflecting Science—omniscience—and we have the tone of *Mind*, reflecting all seven days of creation.*

First of all comes this wonderful verse, giving the sense of Mind

*See footnote on page 296

as Mind: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then in the tone of Mind as Spirit we have this: "Therefore thy gates shall be open continually;"—never closed in the everpresent Mind and the divine order of Spirit;—"they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought . . . .The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel"—the city of the Spirit. Now comes the tone of Mind as Soul: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations"—the joy of Soul. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise"—the salvation of Soul. Then we have Mind as Principle: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory"—the system of Science. "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands,"—the operation of Principle,—"that I may be glorified. A little one shall become a thousand,"—"one day is with the Lord as a thousand years,"—"and a small one a strong nation: I the Lord will hasten it in his time" (Isa. 60: 1–3, 11, 14, 15, 18–22).

Now we have very clearly the tone of Mind as Life. Jesus' mission is wonderfully symbolized in this way: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . .to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Now, in the tone of Mind as Truth, there is a great sense of manhood: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves . . . .I will

direct their work in truth, and I will make an everlasting covenant with them . . . .For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61: 1, 3, 6, 8, 11).

Finally comes the tone of Mind as Love, the glory of the light: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest,"—God rested on the seventh day,—"Until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name . . . .I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence . . . .Go through, go through the gates; prepare ye the way of the people;"—the Word;—"cast up, cast up the highway;"—the Christ;—"gather out the stones;"—Christianity;—"lift up a standard for the people"—Science. "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him"—His work is done. "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62: 1, 2, 6, 10–12).

So there we have seen Mind reflecting all seven days of creation, and those seven days always appear in the scientific translation of mortal mind (See S. & H. 116: 1–2).

The Christ Reflecting Science: Analysis

Now comes an inspired illustration of analysis, uncovering, and annihilation.

This is the sense Isaiah gives of analysis: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment . . . .And I looked, and there was none to help;"—the physical has "none to help;"—"and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Then he brings in this: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For

he said, Surely they are my people, children that will not lie:"—that will not accept animal magnetism, which is "a liar, and the father of it:"—"so he was their Saviour . . . .But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them . . . .We are thine: thou never barest rule over them; they were not called by thy name" (Isa. 63: 3, 5, 7, 8, 10, 19)—the physical never was identified with God.

In chapter 64 Isaiah gives a sense of the destruction of the physical: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! . . . .For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him . . . .But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away . . . .Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste" (Isa. 64: 1, 2, 4, 6, 11)—"that which is born of the flesh is flesh."

The Christ Reflecting Science: Uncovering

Now we come to the symbolization of uncovering. Isaiah doesn't devote nearly as many verses to uncovering as he does to analysis, and that is an interesting point, because we shouldn't linger over the uncovering of error. When you have exposed the error of a situation, pass right on. Why do we love the uncovering of error in somebody else? I remember that a very well-known man in the Christian Science movement used to tell a story of a Mr. Jones who put on his hat every morning and said, "I think I'll go out this morning and uncover a little error;" he said, "It never struck Mr. Jones that he could stay at home and uncover a little error." You can expose the error of evil as a whole impersonally, and it is your business to do so, although even then you should not dwell on it too much, but the constant desire to expose the errors of the other fellow is mental murder, and the person who does it, whether he knows it or not, is a mental murderer.

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts . . . .Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth

all the day . . . .Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all" (Isa. 65: 2, 5, 7, 8)—we don't want to destroy the moral.

"But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed." Mere human morality leaves you stranded and with a sense of a vacuum, but when you really become a Scientist, you have true morality, which is obedience to divine order. Ordinary morality is very often just obedience to custom. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:"—a sense of mere human morality alone will yield to a higher sense, because it is a transitional stage:—"that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isa. 65: 11–13, 15, 16).

The Christ Reflecting Science: Annihilation

Finally, we come to annihilation, which is always the passing away of the material before the spiritual.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy . . . .There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"—there is no value in mere age, particularly if it isn't coupled with holiness. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear"—think of the loveliness of that. The

spiritual is that which really does "crown the power of Mind as the Messiah" (S. & H. 116: 14–15). "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat"—that's all the serpent shall have. "They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65: 17, 18, 20, 24, 25).

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? . . . .Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth"—the spiritual idea—"be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." A spiritual idea comes to you spontaneously, without any time sense at all, but then you have to establish it little by little, and that is holy labour. Spiritual travail is the loveliest thing. The travail of true motherhood in bringing forth an idea is so essential, so worth-while. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." There have been times when if we hadn't realized that that was true, that divine Love would never bring to the birth and not cause to bring forth, we might have been tempted to be discouraged, because the idea of the Christ as Science seemed so new, so original. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66: 1, 7–9, 13).

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire . . . .For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66: 15, 22–24).

Mrs. Eddy indicates exactly the same thing when she says, "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive. 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, 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).

And so there is Isaiah's story, and it is the most wonderful story. It tells of the awakening of the Christ-idea in human history. Isaiah gives the story in some measure of the operation of the Word, the Christ, and Christianity, and then as he has portrayed in its fulness the Christ-idea, he brings thought back to the Christ, and shows how it operates as the scientific translation of immortal Mind, and as the scientific translation of mortal mind.

Mrs. Eddy says of the prophets, "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).

Now, we have only just touched the hem of this story of Isaiah which is a story vital beyond words. As a matter of fact, our present understanding of Science is only a beginning, but if we have that spiritual sense which is willing to travail, then we shall always go forward and bring forth abundant fruit.