

THE
DIVINE INFINITE
CALCULUS

PEGGY M. BROOK

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

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|-----------|---|
| S. & H. | Science and Health with Key to the Scriptures |
| Mis. | Miscellaneous Writings |
| Ret. | Retrospection and Introspection |
| Mess. '01 | Message to The Mother Church, 1901 |
| My. | The First Church of Christ Scientist and Miscellany |

THE DIVINE INFINITE CALCULUS

The naturalness of Science

One of the great facts that I always love to realize is the absolute naturalness of Science. It is not something far-fetched, or something which we are trying to *make* ourselves believe in, in spite of the evidence of the physical senses, or a theory way up in the clouds, but it is a power and a presence which is absolutely natural and which is the fundamental truth about each one of us. Mrs Eddy says in her textbook, "Christian Science presents unfoldment, not accretion" (S. & H. 68: 27), and that is always a lovely thing to know. Sometimes we feel that we are going to learn something which we know nothing about, or that we are going to struggle to try to understand a subject which we do not understand, but none of this is true at all, because every man is the son of God, and these spiritual realities are true and fundamental to each one of us, so all we are really doing when we are contemplating and thinking about reality is finding our true spiritual selfhood, that which is native to us. It is a matter of what the Bible calls the "seed within itself;" every one of us has that seed of spiritual reality within ourselves, and all that we are doing is just letting that seed spring up. It is already there, and so we do not have to add anything on to ourselves from outside, as it were. Jesus said, "the kingdom of God is within you." If we have that sense whenever we are studying, or considering the things of reality, it makes it so much easier, because we realize that we knew all these things "before Abraham was," and that all we are doing is just throwing light on them.

The days of creation

When we all began this spiritual study, we started by thinking about the days of creation. We pondered what these days of creation mean, because we saw that, spiritually interpreted, they constitute the fundamental "root-notions" of Science.

First of all, we began to understand the spiritual sense of "Let there be light;" we saw that the first day indicates that God is intelligence, that God is *wisdom*, the source of all activity, all light, all revelation. And then we began to see that the second day — "Let there be a firmament" — means that that light of intelligence and wisdom, that light of Mind, is absolute *purity*, that it is pure spiritual reality, that it cannot be contaminated by mortal mind or by erroneous thought of any kind, because the firmament is always separating the true from the false. And then we began to see that spiritual reality is a definite proposition; we began to see the meaning of "Let the dry land appear," and so we realized that the nature of spiritual reality is definite and tangible — it comes to us in a very certain way through *spiritual understanding*.

Then we began to see from the fourth day — "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years" — that this definite spiritual understanding is the outcome of a divine Principle governing all things, the only Principle, a Principle which we can understand and demonstrate and prove with power; in fact, we saw the *spiritual power* of divine Principle. Next, we saw that the fifth day — "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly . . . in the open firmament of heaven" — means that as we understand this Principle, it uses us, and it becomes everything to us; in other words, that fifth day means that we have that *love* for spiritual things which constantly lifts our thought above mortality, and as we lift our thought above mortality and live in obedience to divine Principle, the multiplication of happiness, joy, health, and everything that is worth while comes to us abundantly.

Then we went on to see that as we understand that fifth day of Life, of abundant life in every direction, we are led to the sixth day, where we really begin to see what man is — "And God said, Let us make man in our image, after our likeness: and let them have dominion." Of course, the truth about us is that we always have been man, and we always will be man, but in that sixth day we realize our estate of true manhood, and that consciousness is real *health*. And then finally comes that sense of completeness and *holiness* and fulfilment which is given by the seventh day of Love, when God rested.

So we began to see that those seven days of creation constitute the fundamental "root-notions" of reality. Their spiritual essence is

beautifully summarized in the seven qualities which Mrs Eddy gives as comprising the "Third Degree" of "Understanding" in her "Scientific Translation of Mortal Mind" out of itself. These qualities are "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." (See S. & H. 116: 1-3.) The highest sense Mrs Eddy gives of this spiritual order of Being is in her answer to the question "What is God?" — "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). And so we naturally went on to study those synonymous terms for God from Mrs Eddy's writings.

What the calculus means

What we are going to consider now is not so much the tones of the days of creation or the synonymous terms for God, as how the synonymous terms operate in a divine infinite calculus. We are going to consider the working of the spiritual idea, but the days of creation constitute our fundamental "root-notions," and so we shall be considering how those "root--notions" operate, and how we can prove and demonstrate them every minute of our lives.

Before we go any further, let us define the meaning of the word "calculus." A calculus is "a process of reasoning by the use of symbols" (Webster). When we understand the synonymous terms for God, and we start to use them, or rather we let them use us, we are reasoning divinely, we are reasoning with divine symbols; in fact we are already using a calculus, so it is nothing strange at all.

Newness of Life

The realization of the divine infinite calculus comes to us at the point of Life. Mrs Eddy says, referring to the days of creation, "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: 12-15). You notice that she implies that it is at the point of newness of Life that thought accepts this calculus. Remember that it is in the fifth day of Life that we begin to see that we have no life except as the expression of divine Principle — that our being, our existence, is undivided from that Principle; it is only as we begin to see that, that we can accept the divine infinite calculus, the divine process of reasoning.

If we want to work in our own way, or we want to work with the human *and* the divine, then we are not willing to work out from

God, and we do not really accept the divine infinite calculus. But if we are willing to accept God's way of working, instead of our own way of working, then it does bring that wonderful sense of newness of Life. Working out from God, working in the way that God works, brings a new sense of Life. It is interesting that in Revelation, just before John introduces the "city foursquare," which symbolizes the divine infinite calculus, he says that he saw "a new heaven and a new earth." He saw the newness of working out from God, instead of labouring up to find God. Also, directly we come to the Biblical record of Jesus' life, we arrive at the four Gospels of Matthew, Mark, Luke, and John, which illustrate the Word, the Christ, Christianity, and Science, and it immediately becomes the "New" Testament — a new sense of Life.

Mrs Eddy so often associates Life with this sense of newness. Speaking of the disciples, she says, "Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit. This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate" (S. & H. 35: 2-12). If you look up Mrs Eddy's use of the word "new," you will find that she associates it very much with Life, and when we accept the calculus we do have a wonderful sense of newness of Life — it makes all things new for us. Mrs Eddy 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'" (Ret. 27: 29-1).

It is good to entertain this idea of newness of Life constantly, because it stops us from getting stale, or discouraged in working out problems; to be conscious of newness of Life enables us to start out from God right here and now, fresh every moment. It is so freeing to realize that at this moment we exist as an idea of Life, and as Life means eternity and not time, it does away with all sense of a human past and a human future — a past that bothers us or a future that we are frightened of; at this moment we express all the freshness and newness and spontaneity of an idea of Life, with no material history and no material future. And it is at that point of Life that we accept the calculus.

The fourfold divine calculus

The divine calculus is a fourfold proposition; it involves the four divine orders of the Word, the Christ, Christianity, and Science. When we study the days of creation in any way at all, we are touching the hem of this calculus, because we cannot think about spiritual reality in the slightest degree without touching the calculus. Directly we entertain an idea of God and it is so real to us that it uses us (though it may seem to us as though we are using it), that is the divine infinite calculus in operation. So however little spiritual thinking we may think we have done, we have already experienced the calculus in operation. All we are going to do now is to identify what has been taking place with us perhaps unconsciously. In the same way, before we knew about the order of the days of creation and the order of the synonymous terms for God, their spiritual essence used us, and we touched the spiritual reality of them often, but we just did not identify what was operating till we began to see their order.

When we were studying the days of creation and the synonymous terms for God, we were studying the *relationship* between the days of creation and also the relationship between Mind, Spirit, Soul, Principle, Life, Truth, and Love, in that order, but we were not conscious at the time that we were studying what is known as *the Word*. The calculus always involves relationship. The Word involves man's relationship to God, because through the days of creation and the synonymous terms we begin to understand God — we find our relationship to the divine. *The Christ*, on the other hand, involves God's relationship to man, because the Christ is the "divine message from God to men" (S. & H. 332: 10). *Christianity* involves the relationship of men to one another as God's ideas. And *Science* is all those relationships operating in one divine whole.

You can see that fourfold relationship in Christian history: the Old Testament indicates the Word of God, because it tells of how men such as Abraham and Jacob sought their relationship to God; when Jesus came and revealed the Christ, he showed God's eternal relationship to man, and he himself always operated from the standpoint of the divine; then as Christianity accepted the message of the Christ and demonstrated it, it was seen that every man can understand and prove the Christ-idea for himself, and man's relationship to man came to light; now Science has interpreted all those relationships, and has shown how they operate in a truly scientific way, so that

they can be universally understood.

The Word

We will not spend very much time on the Word order, because we have studied the Word so much that most of us are familiar with it, but we will spend a little time on it, so that we can see the difference between the aspect of the Word and the aspect of the Christ.

The Word gives the sense of creation or revelation. John says, "In the beginning was the Word;" the writer of Hebrews says, "the worlds were framed by the word of God;" and Peter says, "by the word of God the heavens were of old." Luke, referring to Jesus' parable of the sower, says, "the seed is the word of God," and that gives a creative sense; that is especially interesting when we remember that the Companion Bible calls Genesis the "seed-plot" of the whole Bible.

The divine infinite calculus is essentially a matter of divine order. The revelation of the Word is ordered, the translation of the Christ is ordered, the demonstration of Christianity is ordered, and the interpretation of Science is ordered. The fact of order is vitally important. It comes from the Latin "ordo," meaning "line, row, order," and was originally a technical term in weaving; it is akin to the Latin "ordiri," which means "to warp, begin." Webster defines "warp" as "The threads which are extended lengthwise in the loom, and crossed by the woof, or filling threads. The warp is usually stouter and harder twisted than the woof." So "order" comes from a word connected with the warp in weaving, which is evidently the most fundamental thing in weaving, and the basis of the woven material. This is interesting when we consider this statement of Mrs Eddy's: "In the order of wisdom, the higher nature of man governs the lower. This lays the foundations of human affection in line with progress," — remember the line in weaving — "giving them strength" — remember that the warp is made up of strong threads — "and permanence" (Mis. 287: 18-21). The "order of wisdom" is contained in those days of creation revealing the higher nature of man, which governs the lower. When we begin to understand divine order, that inevitably gives "strength and permanence" to our human relationships in every way.

Order is so very important. If there was no order in the universe, there would just be chaos; suppose a farmer planted wheat, and carrots came up — he would not know where he was at all! If

there is no order, then nothing makes sense. Think of any orderly human event, such as a train travelling from one destination to another; if there was no inevitable order, what would happen? Just so in divine reality, order is fundamental; it is an absolutely vital factor.

In connection with the Word as a divinely ordered process, let us bear in mind what the Psalmist says: "Order my steps in thy word," and also, "The steps of a good man are ordered by the Lord." So when we consider this sense of creation or revelation, we immediately have a sense of ordered development, and we have all seen the value of that. If we had never learnt about the order of the days of creation or the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, none of us would ever have got anywhere with our study of Science. But what we are going to see now is how the Word order — Mind, Spirit, Soul, Principle, Life, Truth, and Love — brings out a different shade of meaning of each synonymous term for God from the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and from the Christianity order and the Science order.

**The story of Abraham: an illustration of the Word order
"Mind, Spirit, Soul, Principle, Life, Truth, Love" (S & H. 465: 10)**

As an example of the order of the Word let us consider the story of Abraham, who was seeking spiritual reality. As we have often seen, we can think of these four processes of the Word, the Christ, Christianity, and Science as the processes of seeking, finding, using, and being, or we can think of the Word as revelation, the Christ as translation, Christianity as demonstration, and Science as interpretation. So when I was looking for an example of how the Word operates, I found it helpful to ask myself, Where is there a story in the Bible of a seeker, of someone who was seeking God? Because wherever there is a story in the Bible of a seeker, we are sure to find the Word order, the order of revelation. So I at once thought of the story of Abraham.

We will not take this story of Abraham in much detail, but sufficiently to see how whenever we seek, Mind is saying "Let there be light;" Spirit develops that light; Soul makes it definite; Principle proves it; Life multiplies and exalts it; Truth shows us that it is the only form of true manhood there is; and Love gives a sense of fulfilment and completeness and rest. We shall see how true this is in the story of Abraham.

The story really begins in Chapter 12 of Genesis: "Now the

Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." As the writer in Hebrews says of Abraham, "for he looked for a city which hath foundations, whose builder and maker is God." Abraham would never have left Ur of the Chaldees to look for "a city which hath foundations" unless God was always saying, "Let there be light," unless Mind was always revealing itself, and calling forth the wisdom and the intelligence which were native to him, to seek for that city. Mrs Eddy says: "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?" (S. & H. 264: 7-10). Like all of us, Abraham was tired of the mortal conceptions and superstitious beliefs in Ur of the Chaldees, and so he heard Mind saying, "Let there be light," and he had the wisdom to seek for the city "whose builder and maker is God."

But Abraham took Lot with him. Lot is a symbol of material sense, and every one of us is all too apt to have Lot with him. Abraham had to see that he would never get anywhere until he separated from Lot, and so the next thing he did was to make that separation. Wasn't that God saying, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"? Directly Abraham had separated himself from Lot, God said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." When we separate from Lot — when we lay aside material sense — we see the wonder of spiritual reality, the wonder of the calculus of reality. Mrs Eddy says, "To discern the rhythm of Spirit and to be holy, thought must be purely spiritual" (S. & H. 510: 4-5). As soon as he separated from Lot, Abraham discerned the rhythm of Spirit — he saw the fourfold calculus of Spirit.

In the next chapter the Bible records that there was warfare between four kings and five kings, and Lot got mixed up in this warfare. Abraham was not with Lot any more at that time, because he had cast him off, just as we cast off material sense and separate ourselves from materiality in that second day of Spirit; but this warfare symbolizes the warfare between the false so-called calculus, the calculus of materiality (typified by the four kings), and the five physical senses (typified by the five kings), and that is something which we cannot disregard. What is the false so-called calculus of

materiality? It is a false process of reasoning, a material process of reasoning. Is not material science, false theology, *materia medica*, and so forth, the false calculus of materiality? This so-called calculus is continually warring with our five physical senses, and in that warfare the material sense of ourselves gets all mixed up, just as Lot did. For instance, *materia medica* says that we cannot see, or we cannot hear, or we have a pain, or something of the kind, and so we suffer the consequences. What Abraham had to learn — and this is something which we all learn from Soul — was that he could not just pass the condition by and take no notice of it, but he had to face up to it, and he had to rescue Lot. This is a wonderful lesson for us. As you remember, in the third day of Soul, God said, “Let the dry land appear,” — that is, let spiritual thought be definite. Unless we are definite, and we start to deal with evil through the definiteness of Soul, we shall tend to say, “Oh yes. I’m all right,” when really we are still in bondage to the physical senses and the so-called calculus of materiality. This third stage is where Soul says, “You’ve got to face facts.” Mrs Eddy puts that in her own words most beautifully; she 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). So Abraham had to go and rescue Lot — he had to translate that situation. When we understand the definiteness of spiritual sense, or Soul, we have to let it use us in definite ways, and that means that we cannot afford to ignore material conditions in an apathetic or ignorant way, but must let Soul’s certainty resolve them “into harmony and immortality.”

After Abraham’s return from rescuing Lot, he met Melchizedek, who is a type of the Christ; the writer of Hebrews speaks of Melchizedek in this way, “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God.” When spiritual sense uses us definitely, to translate material conditions out of materiality into spirituality, then we begin to see our true Christ selfhood.

In the next chapter God promises Abraham, “he that shall come forth out of thine own bowels shall be thine heir;” when spiritual sense uses us definitely, and we begin to see our true Christ selfhood, then we realize that it will bring forth fruit and perpetuate itself. If we rely on spiritual sense alone, it will always do the job. Abraham, however, temporarily lost faith in his own spiritual identity, and so instead of trusting to the fact that Sarah would bring forth a son for him, he took Sarah’s bondmaid Hagar and had a son by her.

The most important thing recorded in Chapter 17 (which still has the tone of Soul) is that Abraham and Sarah were re-named. When we see that spiritual sense is definite, and that it uses us definitely, that very definiteness defines our true selfhood, our true identity, and we know that it will perpetuate itself. Then we become renamed — we identify ourselves with Principle and not as persons.

When we are re-named, we realize we are not isolated personalities but are ideas at one with divine Principle; we see that divine Principle, Life, Truth, and Love, is the only source of ideas. So directly after that experience of being re-named, Abraham saw three men at his tent door. This symbolizes that he discerned the creative Principle, Life, Truth, and Love. It was shortly after this that Sarah did bring forth a son for him; fatherhood was demonstrated. You remember that in the fifth day the waters bring forth abundantly and fowls fly in the open firmament of heaven. We find in our own experience that directly we see our true selfhood, and we see that of our own selves we can do nothing, but that Principle is the source of all creative activity, then we begin to bring forth our true individuality in Life, and we have a wonderful sense of the multiplication of all that is worthwhile. When our true individuality demonstrates itself, we feel we are standing on our own God-impelled foundation, as it were.

In the sixth stage of Abraham's journey from sense to Soul, his ideal forced him to cast out the bondwoman and her son; Truth always forces us to see that the right idea must be established at all costs. In the day of Truth, in the sixth day, God said, "Let us make man in our image, after our likeness: and let them have dominion," and in that sixth stage we have to put our ideal first and cast out everything that is unlike that ideal. Once we have demonstrated true fatherhood, we have to maintain our ideal under all circumstances.

Finally, Abraham was tempted to sacrifice his son, Isaac, and he was on the point of doing so when God told him not to sacrifice him, and he saw a ram caught in a thicket, which he sacrificed instead. A wonderful commentary on that is Mrs Eddy's statement that "spiritual Love will force you to accept what best promotes your growth" (S. & H. 266: 11-12). Another instance of Love leading Abraham forward to higher attainments was when his wife, Sarah, passed away, and he was then told by God to find a bride for Isaac; when his ideal had passed away, he was forced to wed the idea which he had brought forth to a higher ideal.

It is noticeable that the story of Abraham has the tones of the

Word order most clearly up to the point of Life, because Life is the focal point of the Word. Although it does embody the tones of Truth and Love, the story especially emphasizes fatherhood, or Life.

So we see how the Word order permeates that story of Abraham. All the way through, there is the activity of seeking, of revelation. Mind makes Abraham seek the light, seek "a city which hath foundations." He takes Lot with him, but Spirit forces him to purify his thought, to cast Lot out, as it does with all of us. Then Abraham is shown that he cannot just disregard Lot; as Soul becomes definite to him, spiritual sense becomes definite to him, and he sees that he must be prepared to translate a material sense of things into a spiritual sense, and that it is not possible just to pass by on the other side. As soon as he faces that, he begins to find his true identity — he sees Melchizedek. Then he becomes re-named, and whenever you are re-named, you are identified afresh or anew with something. Next, Abraham sees that the only creative factor is divine Principle, and that everything is identified with that Principle. As soon as that happens he brings forth a son; that is the fifth stage. Then he maintains that son under all circumstances as the rightful heir, the ideal. Finally, he realizes that Love will always force us "to accept what best promotes [our] growth," and there is a wonderful sense of there not being an end at Love, because the idea goes on. Eventually the symbol Abraham dies, but the idea goes on.

The Christ

Now we will go on to the Christ and see the difference between the Christ sense and the Word sense. When we are conscious of the Christ, we are thinking *from* God, from divine Principle. In the Word we were working *up* to find our true selfhood; when we studied the days of creation, we were seeking, like Abraham, but now we must consider the Christ activity, which is from God. Of course, if it were not for the Christ, we would never seek at all. The Word is a process, but the Christ is really a fact, and it is because of the eternal fact of the Christ — divine Principle, Life, Truth, and Love, translating itself through Soul, Spirit, and Mind — that we begin to seek at the point of Mind.

The Christ, as you know, is finding; you remember that the Word is seeking, the Christ is finding, Christianity is using, and Science is being. From a higher standpoint, the Christ is translation. When Mrs Eddy gives the "Scientific Translation of Immortal Mind"

on page 115 of "Science and Health," she defines "God" in the Christ order as "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind," so you can see that the Christ very definitely conveys a sense of translation.

Christ is the ideal. Here are a few statements which Mrs Eddy makes about Christ: "Christ is Truth" (S. & H. 18: 15-16); "Christ is the ideal Truth" (S. & H. 473: 10); "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere" (S. & H. 361: 4-5). Webster defines "ideal" as "A standard of perfection." Funk and Wagnall's Standard Dictionary defines it as "That which is taken as a standard of excellence or an ultimate object of attainment . . . an *ideal* is meant to be perfect, the best conceivable thing that could by possibility be attained." That is what Christ is. The definition continues: "The artist's *ideal* is his own mental image, of which his finished work is but an imperfect expression . . . The *idea* of virtue is the mental concept or image of virtue in general; the *ideal* of virtue is the mental concept or image of virtue in its highest conceivable perfection." So Christ is the highest conceivable idea of the perfection of God. When God looks out on His own universe, as it were, and sees His divine plan, what He sees is Christ, the ideal.

Mrs Eddy also speaks of Christ as "the spiritual or true idea of God" (S. & H. 347: 14-15). She says that "the spiritual idea, Christ, dwells forever in the bosom of the Father" (S. & H. 334: 4-5). "Christ expresses God's spiritual, eternal nature" (S. & H. 333: 9-10); "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (S. & H. 332: 32-2).

Not only does Mrs Eddy give the sense of Christ as the ideal, the divine idea, the spiritual idea, the divine image, but she also gives the sense of how that ideal is always translating itself. She defines "Christ" in her "Glossary" as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). If we have a perfect plan of anything, that perfect plan must of necessity come to every imperfect apprehension of that plan and destroy it. If we have a perfect ideal or a perfect plan in music, it does not allow of any imperfection in attaining that plan. It must always be wiping out all imperfections, because of the very perfection of the ideal.

Christ is always that which *comes*. It appears, it comes to us in demonstration, it casts out evil. Christ takes away the sins of the world (see S. & H. 334: 17-19). It "changes a belief of sin or of sick-

ness into a better belief," and it "gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (S. & H. 442: 20-21, 23-25). In the "trial" in "Christian Science Practice," Mrs Eddy says, "Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free" (S. & H. 433: 31-1). That is why Christ is the "only Saviour" (S. & H. 326: 14); it is "the way," as Mrs Eddy says several times. She also says that "the Christ is without beginning of years or end of days" (S. & H. 333: 17-18), and the writer to the Hebrews speaks of "Jesus Christ the same yesterday, and today, and for ever."

So Mrs Eddy gives this sense of Christ as the ideal, or the divine plan, coming to the flesh. The divine ideal is always being translated to men.

The Christ naturally gives a specific sense of divine order; the Word gave one sense of order, and now we shall see that the Christ gives quite a different sense. This passage indicates the sense of order which the Christ gives: "The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth" (S. & H. 118: 26-32); that is what happens in the Christ translation — "the natural order of heaven comes down to earth."

The tones of the synonymous terms for God in the Christ order
"Divine Principle, Life, Truth, Love, Soul, Spirit, Mind"
(S. & H. 115: 13-14)

Let us now take the synonymous terms for God in the Christ order and see the different shades of meaning of each term in the Christ as compared with the Word.

Principle in the Christ is the one infinite Person forever interpreting itself. All that is happening in the Christ translation is that Principle is interpreting itself; it is nothing to do with persons. There is only one divine Person, which is Principle. So whereas in the order of the Word Principle gives the sense of government and system and the creative aspect of Principle, in the Christ Principle is the one infinite Person, forever interpreting itself. Mrs Eddy says of this Principle and Person: "Life, Truth, and Love constitute the triune

Person called God" (S. & H. 331: 26-27). The word "person" comes from the Latin "per," which means "through," and "sonare," meaning "to sound through," and it gives a lovely sense of translation or interpretation to see that the only thing that is ever going on is God sounding through everything, as you might say; this is the Christ forever coming and interpreting the one Person, God. Mrs Eddy also says, "Whosoever saith there is no sermon without personal preaching, forgets what Christian Scientists do not, namely, that God is a Person, and that he should be willing to hear a sermon from his personal God!" (Mess. '01, 11: 22-25). That is a very dynamic reference to the true Person, the infinite Person, who is always preaching, always interpreting Himself. Another statement in which Mrs Eddy gives the tone of Principle in the Christ is this: "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28-29). Nothing else can interpret the universe.

Then we come to *Life*, and Life in the Christ is the eternal cause, forever going on. It expresses the office of Father, too. Principle in the Christ is the infinite Person, and Principle interprets itself as Life (the Father), Truth (the Son), and Love (the Mother). Mrs Eddy relates the Christ to Life when she says, "Life is, like Christ, 'the same yesterday, and today, and forever'" (S. & H. 249: 18-19). She says also that "the Christ is without beginning of years or end of days" (S. & H. 333: 17-18); the Christ translation is always going on, it is eternal, and it is forever spontaneous in Life. Life in the Christ brings the sense of the spontaneity of translation. Mrs Eddy writes, "Life is the spontaneity of Love, inseparable from Love . . . for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death" (My. 185: 16-17, 19-21). In the Word Life brings exaltation and multiplication, but in the Christ it is the eternal cause, the one Father, infinite spontaneity.

Then we come to *Truth*, and Truth in the Christ is the ideal, the Son of God. Of course, Truth is the focus of the Christ order, because, as we saw, Mrs Eddy says, "Christ is the ideal Truth," "Christ is Truth," "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere." The Christ is the whole plan, God's ideal plan of His infinite ideas, and Truth in the Christ gives you that sense of the ideal plan. In the Word, Truth brings the consciousness of manhood and dominion, but in the Christ it manifests itself as the ideal, the one and only Son of God.

Then in *Love* in the Christ we have the idea of perfection, of

Mother, and of comfort. Love in the Christ gives that wonderful assurance of comfort, because Christ as Love meets every human need and is satisfying and warm. I often think of the Christ in that way, and particularly recently when I have begun to glimpse a little more of what it means, because it is such a comfort to know that it does meet every human need. Mrs Eddy says in the tone of Love in the Christ: "The star that looked lovingly down on the manger of our Lord, lends its resplendent light to this hour: the light of Truth, to cheer, guide, and bless man as he reaches forth for the infant idea of divine perfection dawning upon human imperfection" — divine perfection is the sense which Love gives in the Christ — "that calms man's fears, bears his burdens, beckons him on to Truth and Love and the sweet immunity these bring from sin, sickness, and death" (Mis. 320: 9-16). And she says too, "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). Another reference which gives that lovely assurance of comfort which the Christ brings, is this: "[LOVE'S] rod and [LOVE'S] staff they comfort me" (S. & H. 578: 11-12). In the Word, Love gives rest and fulfilment, and here in the Christ it is the perfection of the Christ ideal bringing the comfort of God as the divine Mother.

I remember some time ago realizing the active presence of this Christ order in connection with some work in Science that I had to do. It was very important writing work, in which I was helping in an editing capacity, and whenever I came to it, I felt that I could not possibly do anything whatever in connection with it until I saw what was really taking place. So I used to sit down before I started on it, and think to myself, "There is nothing going on but divine Principle forever translating itself, forever interpreting itself. This work is not originating with me or any other person, but we are just part of the infinite Christ translation." And then, when I realized that Principle was the only power that was operating, I thought, "Yes, and that Principle has an ideal, which is Life, Truth, and Love. Because this work is an idea in Principle, and Principle's ideal is of the nature of Life, therefore this idea is timeless, it has nothing whatsoever to do with time, it's spontaneous, it's eternal, it's inspired and exalted." And then I saw that that ideal was also Truth, therefore it had perfect form, and being Truth it was dynamic and fundamental. And it was Love, and because it was Love it was universal, it would appeal to

everybody, it would comfort everybody, it would bring the sense of motherhood, and it could not be cold or unattractive. And then when I saw that that was the ideal, I went on to realize that Soul was always translating that ideal, and so it would define it perfectly; and because Soul was spiritual sense, it would define it in a way that would appeal to the spiritual selfhood or true identity of everybody, and it would always reduce it to a form that everyone who was spiritually seeking could understand. Because Spirit was operating, that ideal must reflect the language of Spirit and the order of Spirit. And finally, because it was Mind, the Christ translation always going on would present whatever ideas were necessary in connection with that work, and also the intelligence and the wisdom to be obedient to them; Mind is always manifesting itself at the point of idea. Until I was quite clear as to exactly what was in operation, I never started on the job. Directly I was spiritually clear, though, all sorts of ideas in connection with this work came to me, and many of the ideas were completely new to me, ideas of which I was not conscious before I tackled this work. I really felt the operation of the Christ in doing that job.

Another instance of the comfort of the Christ happened a long while ago, and it is only a small incident, but it may be helpful. A relative rang me up one day and asked me if I would help her husband, who is not a student of Christian Science, although he loves her to be interested in it and he knows it is true and good. He was in bed, and he sent a message to ask me if I would know the truth so that he got his medicine in time, because the chemist's shop was about to close. I was amused at this, but as I put the telephone down, it came to me, "There is a Christ and it is always operating and translating itself down to the lowest level, to any level; it meets every human need, whatever the need may be. I don't know what the need is humanly in this case, but the Christ is operating and it will bring the right thing into his experience, it will bring comfort." That was all I saw about the situation. The next morning this relative rang me up to tell me that her husband was much better, and she added, "The funny thing was, the medicine did arrive in time, but he didn't take any!" I thought this was lovely, and a wonderful illustration of the Christ meeting the human need perfectly.

Then *Soul* in the Christ order reduces and translates. Because Soul is definite, it defines the Christ plan in a definite way: it translates from the subjective to the objective and from the objective to the subjective, which means that it not only defines the Christ to our

thought, but it also exchanges a material sense for a spiritual sense of things. In the "Platform," in her chapter "Science of Being," Mrs Eddy says in the section which concerns Soul in the Christ order, "He [Jesus] was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive" (S. & H. 332: 23-26). Soul defines the ideas of the Christ plan to uplifted spiritual sense, so that spiritual sense understands the Christ ideal. Mrs Eddy also gives the sense of Soul in the Christ order when she 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). So Soul not only translates God's ideal to us through infinite spiritual ideas, but it also translates a material sense of things out of a material sense into a spiritual sense. Soul always has that twofold office, and it is interesting that in the days of creation it also has a twofold function. You remember that in the third day of creation it says, "Let the dry land appear," and later it says, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit;" first of all there is the definiteness of Soul and then the fruit of that definiteness. So, whereas in the Word Soul reveals the definiteness of spiritual sense, in the Christ translation Soul translates the divine ideal to the point of idea, and also exchanges "the objects of sense for the ideas of Soul" (S. & H. 269: 15-16).

Then you come to *Spirit*, and Spirit in the Christ order is that which diversifies, classifies, and individualizes all ideas. The ideal of God is reduced by Soul to a form in which we can understand it — that is, to the point of spiritual ideas — and then Spirit immediately orders those ideas, because if this Christ translation was just a matter of uplifted spiritual sense without any order, it would not be an understandable proposition. Spirit is always operating to diversify, classify, and individualize all ideas. Also in this Christ translation you have the language of Spirit. Soul defines the idea, and it expresses itself in the language of Spirit, which is common to all of us, because Spirit is the most natural presence in all the world. Mrs Eddy says, "God is Spirit; therefore the language of Spirit must be, and is, spiritual . . . God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through 'signs following.'" It is interesting that Mrs Eddy mentions Mark's Gospel there, because remember that Matthew, Mark, Luke, and John illustrate the Word, the Christ, Christianity, and Science, and Mark illustrates the Christ. The language of Spirit is

so much associated with the Christ because language has to do with translation. Mrs Eddy continues, "Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables" (S. & H. 117: 6-7, 10-16). Here is another statement which Mrs Eddy makes about language: "A spiritual understanding of the Scriptures restores their original tongue in the language of Spirit, that primordial standard of Truth" (My. 180: 8-11). That illustrates the operation of both Soul and Spirit in the Christ translation, because spiritual understanding emanates from Soul, and Soul restores. Language is really a matter of reflection. Someone once said a very helpful thing to me; he said that language is a reflection of your thinking. So when you are thinking about spiritual things your language cannot help but reflect spiritual reality. Mrs Eddy says, "Human language can repeat only an infinitesimal part of what exists" (S. & H. 520: 5-7), and the language of Spirit is above human words, but it is something which we can all understand, because it is natural to every one of us.

I remember an instance which proved language to be beyond human words. When Mr Doorly gave a series of talks in Switzerland three years ago, a translation of what he had said was given each evening in German. There was one woman who came every night to the English talk as well as the German translation although she did not understand any English at all. When she was asked why she came, she said, "Well, I don't understand the words, but I can sense what he is saying and I can feel it." She heard the language of Spirit.

Remember, in connection with Spirit, that in the Word it is the separating, the purifying process. In the Christ it is diversification, classification, and individualization, and the language of Spirit. So you see that it has a different tone about it.

Now we come to *Mind*, which in the Word is creation and wisdom and "Let there be light;" in the Christ it is the manifestation of the idea from God, and it is where the Christ comes to us as infinite ideas, as intelligent ideas. Mrs Eddy gives a wonderful example of Mind in the Christ when she says, "Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience — that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind" (S. & H. 275: 20-24).

So the Christ order begins with Principle as the infinite Person, forever interpreting itself; then it continues with Life as the

eternal cause, the Father, the spontaneity of the Christ; Truth as the Son, the ideal; Love as the Mother, as perfection and comfort; Soul as reducing and translating the divine ideal; Spirit as diversifying, classifying, individualizing the ideal, bringing it into the language of Spirit; and Mind as forever manifesting that ideal as infinite divine ideas.

**Moses at the burning bush:
an illustration of the Christ order (1)**

When I wanted to think of a good example of the Christ order in the Bible, I asked myself, "Where does the Christ first clearly appear and begin to translate itself in the Scriptural record?" and my thought went at once to Moses. Of course, the Christ operated in Abraham's experience too, because the Christ is forever operating, but Abraham stands out most clearly as a seeker. Jacob saw "the angels of God ascending and descending" — he had a sense of the Word and a glimpse of the Christ — but with Moses we seem to have the first definite indication of the Christ translation operating. So let us take the story of Moses at the burning bush and consider it as an instance of the Christ translation.

The story begins: "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt" (Ex. 3: 1-3). Moses saw that true identity could never be destroyed. The bush is a symbol of the third day of creation, because on the third day the earth brought forth grass, herb, and fruit tree. Moses saw that in spite of the flames of destruction which were so apparent to material sense, true identity could not be touched. So he must have seen that the Christ idea is always present and indestructible, no matter what appears to be the evidence of the physical senses. Then Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." In the same way, we begin to see the Christ when we "turn aside," and ask some such question as, "Why is there still spiritual sense in the world when people have thrown over religion and churches and so forth?" The answer is that the Christ is always interpreting itself, no matter whether we hear it or are deaf to it. Of

course, the fundamental fact about each one of us is that we all have spiritual sense innately, and so we must eventually hear it.

Now this is where the tone of Principle is introduced: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3: 4, 5). Here the one infinite Principle began interpreting itself to Moses. Remember that we saw that Principle in the Christ is the one infinite Person interpreting Himself. When we hear the Christ translation, we certainly are on "holy ground."

Next comes the tone of Life: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Ex. 3: 6) — a wonderful sense of the eternity of the Christ. It came to Moses that this was the God who had always been and always would be.

Then follow the tones of Truth and Love: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians" — the Christ comes right down to the flesh — "and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Ex. 3: 7, 8) — the Christ brings us to our true identity. Mrs Eddy says, "Love and Truth make free" (S. & H. 227: 19), and she speaks of "Truth, the strong deliverer" (S. & H. 226: 32), and she also says, "Love is the liberator" (S. & H. 225: 21-22). After the interpretation of Principle as eternal Life, the one Father, had come to Moses, he saw that the children of Israel were God's people (a sense of sonship), and he saw that God cared for these children (a sense of motherhood) and because He cared for them He would deliver them. We have already seen that Love in the Christ brings comfort.

Now comes the tone of Soul: "And he [God] said, Certainly I will be with thee; . . . And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3: 12-14). Isn't that a

wonderful illustration of Soul-sense defining God's nature? Soul made the nature of God definite to Moses. And not only did it do that, for it also showed him how to exchange "the objects of sense for the ideas of Soul;" you remember that we saw that Soul in the Christ has this twofold function. The story goes on that Moses asked God in effect, "If they don't believe what I am telling them, if they don't believe the definiteness of God's nature, what shall I do?" Then God gave Moses three signs — the sign of the serpent, which Moses had to take by the tail, the sign of the hand which became leprous when Moses put it into his bosom and was restored when he repeated the process, and the sign of the water becoming blood. Those three signs represent the overcoming of sin, disease, and death. So Moses was really seeing that if the people did not recognize that Soul defines and translates, then he could use Soul-sense to translate the objects of sense into the ideas of Soul.

Then in verse 10 of Chapter 4 comes the tone of Spirit: "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4: 10-12). Here we have the language of Spirit, which we saw as a characteristic of Spirit in the Christ translation. Actually, Moses did not quite trust the assurance which God gave him, and so he took Aaron with him, but nevertheless God said, "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people" (Ex. 4: 15, 16). God was going to take care of the situation anyway.

Finally, we have the tone of Mind: "And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand" (Ex. 4: 19, 20). So divine Mind was going to use Moses to manifest the divine idea to the children of Israel, who were in bondage. This story is a wonderfully accurate illustration because as the Christ translates itself to the point of Mind, the scientific translation of mortal mind inevitably takes place through the three degrees of analysis (analyzing mortal mind), uncovering (ex-

posing the error), and annihilation (the complete destruction of the error). You remember that Mrs Eddy defines the third degree of the scientific translation of mortal mind as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116: 2-3) — an epitome of the tones of the days of creation. So at the point of Mind in the Christ translation those days of creation operate to destroy the darkness of mortal mind. It always seems to me that the second account of creation in Genesis is the effect of the Christ-idea in its analysis, uncovering, and annihilation of mortality, and that the understanding of wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness enables us to see through that second erroneous account. There is a most interesting parallel here in this Exodus account, because directly Mind has translated itself to the point of idea in Moses' experience, he goes back into Egypt and brings the children of Israel out of bondage; then release comes through dealing with seven plagues, and this through the ordered spiritual facts symbolized in the days of creation. So you see how concurrently the orders of the Word and the Christ operate. The Christ comes to the flesh at the point of Mind, and so, through the days of creation, we begin to understand Mind, Spirit, Soul, Principle, Life, Truth, and Love. As we understand the Christ, we begin to see the reason for the Word order. Of course, it is natural to *start* with the Word order, rather than with the Christ, although afterwards we see that it is the Christ which impels the Word.

Jeremiah's preparation for his mission: an illustration of the Christ order (2)

There is one other illustration of the Christ order which I would like to consider with you. It comes at the beginning of Jeremiah. Whenever men like Moses and Jeremiah had a mission to perform, they were very conscious of the Christ translation. They saw that of themselves they could do nothing, but that the Christ is always operating and translating itself as their true selfhood.

This passage begins: "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1: 4, 5). There we have the tones of divine Principle, Life, Truth, and Love. The "I" is divine Principle, the only Person, which interpreted itself to Jeremiah as eternal Life and said, in effect, "I always have been and always will

be, and you always have been and always will be." Principle then interpreted itself as Truth, and said "The truth about you is that you always have been and always will be a prophet" — Mrs Eddy defines "prophet" as "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5); in other words, Jeremiah had a sense of the ideal Son, and we must all have that sense of true sonship. Then Principle interpreted itself as Love, and said, "The message you have to give is a universal message — you must give it 'unto the nations' — and it will be a message of comfort to every one."

Jeremiah now raised the same objection as Moses did, but here it is in the tone of Soul: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child" — he had a false sense of identity. "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Soul defines the Christ ideal, but as we saw before, not only does it do this, but it also translates out of material sense into spiritual sense. So the next verse reads: "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1: 6-8) — the objective sense of translation.

Then comes the tone of Spirit: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1: 9) — the language of Spirit.

Now we see how the Christ operates at the point of Mind: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1: 10). There we have the analyzing, uncovering, and annihilating of error, at the point of Mind, or manifestation.

It is lovely to think of that passage as a whole, as an illustration of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. It is a wonderful example of the Christ translation, and it is so interesting in the Bible that whenever there was a need for spiritual pioneers such as Moses, Jeremiah and Ezekiel to be prepared for a mission, they seemed to see that God expressing Himself through His Christ is the only operative power at work, and when they saw that, they could do the job.

A summary of the tones of the synonymous terms for God in the Word and the Christ

Now before we go on to Christianity, let us remind ourselves of

the ideas brought out by the synonymous terms for God in the Word and the Christ orders.

In the Word Mind is "Let there be light," the sense of creation, the sense of wisdom; Mind in the Christ is idea or manifestation. Spirit in the Word is "Let there be a firmament," purity, separation; Spirit in the Christ is the diversification, classification and individualization of the divine idea, and it is the language of Spirit. Soul in the Word is definiteness, spiritual sense becoming definite; Soul in the Christ is the reducing or translating of the divine ideal to the point of divine idea. Principle in the Word is "Let there be lights in the firmament of the heaven . . . to rule over the day and over the night," divine system and government; Principle in the Christ, the point where the Christ order begins, is the infinite Person's interpretation of itself. Life in the Word is "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven" — exaltation and multiplication; Life in the Christ is the one Father, the eternal cause. Truth in the Word is "Let us make man in our image, after our likeness: and let them have dominion," the sense of manhood and dominion; Truth in the Christ is the Son, the ideal. Love in the Word is "and he [God] rested," fulfilment; Love in the Christ is Mother, it is perfection and that which brings comfort. So we can see how the synonymous terms differ in their shades of meaning according to the order in which we are thinking of them.

The need for flexibility

One always has to remember, though, not to put these spiritual ideas into water-tight compartments. Mind in the Word, for instance, is not *only* wisdom and the creative sense, and Mind in the Christ is not just idea and manifestation; it has infinite shades of meaning. So do not let us think that we should be aware of Mind in the Word in just one way, because that would be limiting infinitude, and we cannot do this. We might say that with Mind in the Word the *accent* is on wisdom and the creative sense, but when we touch Mind we touch the whole of Mind, and so we touch manifestation, idea, allness, intelligence, wisdom, action, and so forth. There are no water-tight compartments in Science, although in order to learn and understand the ideas of Science we have to consider them separately, and we have to differentiate between them. But that is only in the beginning, and when our understanding of the synonymous terms for God develops

and we begin to understand them intelligently, infinite conceptions of them come to mind.

It is the same in music: there are many laws which we are afraid of breaking when we are beginners, but the musician who knows what he is doing has a perfect right to break them and often does. So although we may learn the difference between the feel of the Word order and the feel of the Christ order by taking two ideas of Mind and showing how they differ from two other ideas, that is only a beginning. As soon as we have an ordered understanding of spiritual reality, one might almost say that it does not matter how we think of the various tones as long as we are true to our highest spiritual sense. This takes away that rigid, limited feeling which makes people wonder, "Am I doing right if I think this? Am I doing right if I think that?" If we understand an idea, we do not need anyone to tell us if we are right or wrong. The idea *is*, and we feel it in every fibre of our being.

Christianity

Let us now consider Christianity. With the Word the accent is on Life, or fatherhood, because the Word gives a creative sense. With the Christ the accent is on Truth, or the sonship of God. With Christianity the accent is on the motherhood of God, and that is really quite obvious, even if one did not know very much about Christianity, because Christianity has an atmosphere of universal mothering about it. In Life the spiritual idea is being created to us, we are beginning to understand it; in Truth we begin to feel the form of it, to feel that it is something real and true, and that it is always being translated to us through the Christ; and then in Love, or motherhood, we give birth to that Christ ideal, we prove it, demonstrate it in numberless individual instances, because Christianity involves *using*, demonstrating, or proving.

To demonstrate something is "to give visible evidence" of it, as Webster says, and when we give birth to anything we render it visible. When a mother gives birth to her son, you might say that she is proving the son, she is showing that the son *is*. And that is what happens in Christianity: we prove that the Christ-idea *is*, we show forth the Christ-idea as it uses us, and one finds that Christianity emphasizes womanhood and motherhood. Take a subject like mathematics: we begin to learn mathematics, and that corresponds to the Word; then we begin to grasp the plan or idea of mathematics, we

begin to understand it, and that corresponds to the Christ; then what do we do when we *use* mathematics? We are really giving birth to different ideas of mathematics which we know and understand, which are within us. If we have a problem presented to us in mathematics, in solving it we really give birth to a mathematical idea which we understand. So demonstrating or proving is giving birth to ideas which we understand and with which we are identified. In Christianity we are used by what we know.

When you come to study Christianity and to consider all the references to Christianity in Mrs Eddy's writings, you may think that it seems to be exactly the same as the Christ; it is very much associated with healing and redemption, just as the Christ is. I found it difficult at first to see the difference between the Christ and Christianity. Then I saw that Christianity is really *Christ-ianity*; it is that which expresses the universal operation of the Christ. In Christianity we identify ourselves with the operation of the Christ, we let it use us and prove itself in our experience. Mrs Eddy defines Christianity as "the outcome of the divine Principle of the Christ-idea in Christian history" (S. & H. 577: 16-17). Christianity is obviously the outcome of the Christ, and therefore we are bound to find much in common between the Christ and Christianity. If you study Mrs Eddy's references to Christianity, you will find that it gives a sense of the Christ-idea using all men, and that healing is one of its essential elements.

I would like to read you one or two passages in which Mrs Eddy speaks of Christianity. She says, "Christ's Christianity is the chain of scientific being reappearing in all ages" (S. & H. 271: 1-3) — Christianity shows that the Christ is forever operating, that it never began and it will never end; it reappears in all ages. Mrs Eddy also says: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick" (S. & H. 135: 26-29); "In our age Christianity is again demonstrating the power of divine Principle" (S. & H. 232: 16-17); "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (S. & H. 97: 29-30); "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: 28-31). Mrs Eddy speaks of "the reappearance of the Christianity which heals the sick and destroys error" (S. & H. 98: 5-6). She says that Jesus "proved what he taught. This is the Science of Christianity"

S. & H. 473: 28-29), and that the "curative mission . . . cannot be left out of Christianity" (S. & H. 55: 11-13). Again, she writes, "Christianity is the basis of true healing" (S. & H. 192: 29-30). She calls "apostolic, divine healing" "an essential element of Christianity" (S. & H. 347: 18-19), and says that the "understanding of man's power, when he is equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity" (S. & H. 328: 14-17). She also says, "Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century" (S. & H. 134: 17-20), and "As time moves on, the healing elements of pure Christianity will be fairly dealt with" (S. & H. 329: 1-3). So you see how much Christianity has to do with healing. It also has a great deal to do with demonstration. As you remember, we saw that the Word is revelation, the Christ is translation, and Christianity is demonstration; or we can describe the Word, the Christ, and Christianity as seeking, finding, and using. If you study Mrs Eddy's references to Christianity you will find that they indicate that the reason why mankind's practice of Christianity has lost the element of healing and does not prove its dominion over sin, sickness, and death as it should do, is because people have wrongly reckoned the Christ as a human person, and have not seen that Jesus was demonstrating a divine Principle. If we think that Jesus' works were merely the works of a human personality, there is not much chance of following his example, but if we see that he was using that Christ-Principle which we have just been talking about, that Christ-Principle which is available to every one of us, then we can go and do likewise. The Christianity order starts with Principle, because unless we understand the Principle which Jesus taught and demonstrated, we cannot use or prove Christianity.

Just as with the Word and the Christ, there is a specific aspect of divine order which Mrs Eddy gives with Christianity. Christianity involves adhering to the divine standard of the Christ, and Mrs Eddy says: "Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof" (Ret. 87: 10-14); "orderly demonstration" is the sense of order which Christianity gives. Mrs Eddy also says that the revelation of Christian Science "consists of two parts: 1. The discovery of this divine Science of Mind-healing, through a spiritual

sense of the Scriptures and through the teachings of the Comforter, as promised by the Master. 2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being" (S. & H. 123: 19-29); divine order in Christianity is "the chain of scientific being reappearing in all ages," and that is the order which you and I identify ourselves with and prove.

**The tones of the synonymous terms for God in the Christianity order
"Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587: 6-7)**

The Christianity sequence of the synonymous terms for God appears in Mrs Eddy's "Glossary," where "God" is defined, in part, as "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587: 6-7). Mrs Eddy says that the "Glossary" "contains the metaphysical interpretation of Bible terms" (S. & H. 579: 4-5), so in her definition of God in the "Glossary" she must be defining God as revealed in the Bible. Let us think out why she uses this order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. I am sure there must be several reasons, but one which I see very clearly is that it is really the definition of God as seen from the point of view of "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures" (S. & H. 271: 2-4). It starts with Principle, because the whole Bible is the record of one infinite Principle. Then comes Mind, because the Old Testament opens with the creative sense, with the Word. Next comes Soul, because with the New Testament we find the Christ translating the Word to all men, and the accent of translation is Soul. Then follows Spirit, because the New Testament also records the beginnings of Christianity; it illustrates how the apostles understood and reflected the Christ. Christianity has to do with reflection. Finally, we have Life, Truth, and Love, because the Bible reveals the fatherhood and the sonship of God, and hints at the motherhood of God towards the latter part of Jesus' demonstration and in the Apocalypse (especially in the chapter about the woman clothed with the sun).

So this is one way in which the definition of God in the "Glossary" illustrates the Christianity order; it indicates the eternality of Principle through Mind (the creative sense in the early part of the Old Testament), Soul (the Christ in the New Testament coming to

translate that Word), Spirit (the reflection of the Christ-idea in Christianity), and Life, Truth, and Love (the fatherhood, sonship and motherhood of God).

Now let us consider the individual tones of the synonymous terms for God in the Christianity order. It starts, just as the Christ order does, with Principle, and it is interesting that once we have turned from the Word order to see the orders of the Christ, Christianity, and Science, we find that they all start from and depend on Principle. The Christ begins with Principle interpreting itself, Christianity begins with Principle demonstrating itself, and Science is based on Principle as the foundation of everything.

Principle in the Christianity order is the infinite Person's demonstration of itself. Once we realize that the Christ is not a person, and that none of us is a personal demonstrator of the Christ, but that there is a Christ-Principle and we can prove it, then we can use this Christ-idea in demonstration or, rather, it really uses us. To demonstrate is "to show outwardly or by sign; to give visible evidence of . . . To show or prove to the mind or understanding" (Webster), and we have already quoted Mrs Eddy's statement, "In our age Christianity is again demonstrating the power of divine Principle" — that is, Christianity is again showing or proving to the mind or understanding the power of divine Principle. Mrs Eddy also says, of Jesus. "His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle" (S. & H. 51: 19-23). And so whereas in the Christ we have Principle's forever interpretation of itself, in Christianity we have Principle's forever demonstration of itself — its proving of itself, its showing forth of itself, its making itself visible.

Here is a lovely reference which not only shows the demonstrable nature of Principle but also how the Christ leads to Christianity. "Christian Science reveals incontrovertibly that Mind is All-in-all. that the only realities are the divine Mind and idea." Isn't that what the Christ shows us? It translates itself right down to the point where we see that the only realities are the divine Mind and idea. The passage goes on: "This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached" (S. & H. 109: 4-10). So once it has been revealed to us in the Christ order that the only

realities are the divine Mind and idea, we can see this fact supported by sensible evidence in the demonstration of its divine Principle in true Christianity.

Now we come to *Mind* in the Christianity sequence, and here we see Mind as the parent Mind. Christianity has so much to do with spiritual birth, as we have seen, and in the demonstration of Christianity we really give birth to ideas which are already in the parent Mind. We first of all see that as we understand Principle it must demonstrate itself, and then we see that the parent Mind has all the ideas needed for any demonstration. Because Mind is All and we reflect that Mind, every single idea we need to demonstrate is ever-available. Mrs Eddy gives a wonderful sense of this in this paragraph: "God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent — the divine Mind — include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, 'Our Father-Mother God'? And does not this heavenly Parent" — the divine Mind — "know and supply the differing needs of the individual mind even as the Scriptures declare He will?" (Mess. '01, 7: 8-17). So every single idea which we need in working out a problem is in the parent Mind, and we reflect that parent Mind, and therefore that parent Mind knows and supplies every need that we have. Mrs Eddy also gives the sense of Mind in Christianity when she says, "God has countless ideas, and they all have one Principle and parentage" (S. & H. 517: 18-19), and "God is the parent Mind, and man is God's spiritual offspring" (S. & H. 336: 30-31). So often, when we are trying to prove the Christ-idea in Christianity, we think around the problem, and we may feel that what we are thinking is so powerless, but if we begin to see that we cannot think anything true except that which is already in the parent Mind, and that we are not using our own mind to think, because there is only one Mind and that is God's Mind, and any idea that comes to us comes from that parent Mind, then every right idea that we have has all the power of that parent Mind, the one Mind, behind it. Remember, in the Word Mind is the creative Mind, in the Christ it is manifestation or idea, and in Christianity it is the all-embracing parent Mind.

Then we come to *Soul*, and Soul in the Christianity order is fundamental identity. We saw that Soul in the Word reveals the

definiteness of spiritual sense, and that Soul in the Christ reduces and translates the divine ideal to the point of idea, but in Christianity Soul is the fundamental identity of all ideas in the parent Mind, emphasizing their changelessness and permanence. Soul in Christianity shows that all ideas have definite identity, and therefore they are safe throughout eternity; nothing can touch them. You and I have identity in the parent Mind, and though the storms may come and the storms may go, nothing can change that identity, because it is a fixed fact in Soul. Here is a lovely reference which gives this sense: "Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the moulds of Christian Science" — a wonderful sense of identity. Later in the same paragraph she speaks of them as "stars of the first magnitude — fixed stars in the heavens of Soul" (Mis. 360: 6-14), and every one of us is really a fixed star in the heavens of Soul — that is our true identity, and nothing can change it. Another passage where Mrs Eddy illustrates Soul in Christianity is this: "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love . . . Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake 'the smile of the Great Spirit' " (S. & H. 477: 20-22, 26-29); what the Indians really saw was that every expression of God is identified with God, it has identity in the one great Mind. I have found this fact of fixed and fundamental identity so helpful in practice, because mortal mind is always saying that conditions go back to what they were, that people revert to type, and that they may make a little bit of improvement, but back they go again. There is only one thing any of us can really go back to: we can only go back to our true identity in Soul — that is the only thing we can go back to. In reality, we do not change or develop into better and healthier individuals — people think we do and we think other people do — but all that happens is that what looks like happier and healthier human beings is the finding of our true identity in Soul, which always was and always will be, and that is the only going back — finding our true identity, which is "before Abraham was." In the Christianity order, we often speak of taking every idea back to Principle, and I love to think of that in connection with Soul, which shows that we cannot ever go back in any sense except to our true fundamental identity, which we always had, as a fixed star "in the heavens of Soul."

Then we come to *Spirit*, and Spirit in Christianity is the sense

of reflection and reality. Reflection is a matter of giving birth. You remember that we saw that the Christianity order has to do with giving birth to spiritual ideas. We first of all see that we are one with every idea we need because we have the parent Mind. Then we see that every idea has fundamental identity, that it is definite. Then we see that it is the only reality, and we reflect it, and that is giving birth. Mrs Eddy says that spiritual understanding "is the reality of all things brought to light" (S. & H. 505: 27-28), and the reality of all things being brought to light is the true sense of birth; that is what takes place at the point of Spirit in the Christianity order. Mrs Eddy also says, "Multiplication of God's children" — remember that she defines "Children" as "The spiritual thoughts and representatives of Life, Truth, and Love" (S. & H. 582: 28-29), so "children" here means ideas — "comes from no power of propagation in matter, it is the reflection of Spirit" (S. & H. 303: 5-7). Christianity involves multiplication also; it might be called the multiplying of the Christ-idea in infinite individual instances, and in that statement which we have just read Mrs Eddy shows that propagation or multiplication of God's ideas is the reflection of Spirit. If we demonstrate the Christ-idea, it is not of ourselves, but it is because Spirit is operating and we reflect it. She also says that "all being is the reflection of the eternal Mind" (S. & H. 528: 1-2), and "The substance of all devotion is the reflection and demonstration of divine Love" — Christianity is essentially divine Love — "healing sickness and destroying sin" (S. & H. 241: 19-21).

This word "reflect" is very interesting in connection with Christianity, because it means "To bend back; throw or cast back; cause to return or send back after striking," and "reflection" is "Act of bending, turning or folding back." Mrs Eddy says that "all true thoughts . . . come from God and return to Him" (Mis. 22: 16-18). Webster explains "reflection" clearly in his definition of it as "contemplation of the contents of one's own mind," and applying this to the one Mind, God, it gives the sense that the idea never leaves Principle; when we reflect an idea of Principle, it does not go out and that is the end of it, because it is still in its Principle. It is the same if we are using mathematics: we make a calculation in mathematics, but that does not mean that the mathematical idea we have used no longer belongs to mathematics — it goes back to mathematics, because it has never left mathematics. If that idea had ever left mathematics, we could not use it. So reflecting is a matter of reflecting what is already

there and what will always be there.

Soul in Christianity is fundamental identity, and Spirit is fundamental reflection. Spirit in the Christianity order emphasizes spiritual reality, too: Mrs Eddy says, "The spiritual reality is the scientific fact in all things" (S. & H. 207: 27). So again we have the sense that the reality of any idea we are considering is the fundamental fact, the scientific fact. She says too: "The verity that God's image is not a creator, though he reflects the creation of Mind, God, constitutes the underlying reality of reflection" (S. & H. 305: 13-15). We do not create anything when we demonstrate an idea, we just reflect the underlying reality.

Remember that in the Word it is the understanding of Spirit which separates — "Let there be a firmament;" in the Christ Spirit diversifies, classifies, and individualizes, and puts everything into the language of Spirit; in Christianity Spirit is reflection and reality. When we demonstrate the Christ-idea in Christianity, we are really just reflecting it.

Now we come to *Life* in Christianity, and it is the "chain of scientific being," the eternalizing of the Christ-idea, fatherhood. In the Christ we saw Life, Truth, and Love as Father, Son, and Mother, but in Christianity we see Life, Truth, and Love as *fatherhood*, *sonship*, and *motherhood*. I looked up what the suffixes "hood" and "ship" mean, and it is rather interesting, because "hood" and "ship" added on to a word mean "a state, condition, or quality." In Christianity we reflect the divine Father, Son, and Mother of the Christ, and so each one of us expresses fatherhood, sonship, and motherhood. Whatever idea we bring forth or demonstrate in Christianity, we have to see that it has nothing to do with us as persons, but that we reflect the divine fatherhood and sonship and motherhood, and it is because of this that we can bring forth that idea, prove it, demonstrate it. Life shows us that that idea is undivided from Principle, that it is divine fatherhood which has created it. Truth shows us that that idea has existed always as an idea of Truth, that it is just the expression of the form of Truth. Love shows us that it has always been fulfilled and mothered. That is the true sense of fatherhood, sonship, and motherhood in connection with any idea which comes to us in demonstration.

Sometimes when we have seen an idea very clearly and brought it forth — demonstrated it — we are apt to feel rather pleased with ourselves about it, but if we associate it with ourselves, instead of with God, the demonstration can lapse. If we give it back to

God, as it were, and see that we have brought forth that idea only because of the fatherhood of God, the eternal sonship of God, and the motherhood of God (which has fulfilled and mothered that idea throughout eternity), then the demonstration stands forever, and we have no false sense that it is our responsibility to look after it and see that it is made permanent. Whenever I have seen that about a demonstration, it has been wonderful, but so often personal sense comes along and we let it pat us on the back, and then things go wrong.

I have taken Life, Truth, and Love together, because they seem to be very closely associated in this Christianity order. But Life in Christianity specifically gives the sense of the "chain of scientific being," whereby we see that there is one fatherhood, and that is why ideas come forth forever. We saw that Life in the Word is exaltation and multiplication, in the Christ it is the eternal cause, the divine Father, but from the point of view of the Godhead itself.

Truth in this Christianity order is the focus of true relationship, sonship, because it is at the point of Truth in Christianity that the Son is proved, that the idea is proved to be of God. Remember, Truth in the Word is manhood and dominion, and Truth in the Christ is the Son, the ideal. Mrs Eddy writes of the sense of Truth in Christianity: "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" (S. & H. 322: 3-9).

When we come to *Love* in Christianity, it speaks of all-embracing motherhood, and it is at the point of Love that we see that the idea we are demonstrating has always been in and of the divine plan and has never left it, and therefore it is always mothered, always fulfilled, and we are not personally responsible for caring for it. Mrs Eddy writes, "Christianity, with the crown of Love upon her brow, must be their [Christian Scientists'] queen of life" (S. & H. 451: 6-7). She also says, "Christianity as Jesus taught it . . . was the demonstration of divine Love" (S. & H. 135: 26, 28-29). In the Word Love is fulfilment — God resting on the seventh day; in the Christ it is the sense of Mother, of comfort; and here in Christianity it is the demonstration of true motherhood.

When we say that Christianity is the using and proving of

spiritual ideas, do not let us think that every time we are used to prove an idea we must necessarily go through this whole Christianity order, because it is not so. If we suddenly see a spiritual fact about some situation, and we see it absolutely clearly, then we prove it instantaneously. But if we considered the whole process in slow motion, as it were, and analyzed it, we would probably find the Christianity order in operation. So we do not consciously have to go through the Christianity order every time we demonstrate the Christ-idea, although sometimes it is very helpful to do so if we want to answer the question for ourselves, What is proving or demonstrating? how does the Christ-idea work? how is it that I can prove it? In the same way, of course, the Word and the Christ are timeless orders, and the more we culture our sense of them, the more spontaneously we shall see them operating. When we know mathematics, and we want to calculate 8×8 , we do not have to go all through the eight times multiplication table, but we know the answer spontaneously. I feel that at present we are such children in Christian Science that we are just at the beginning of understanding these divine processes, and that is why we take them slowly like this.

**The woman gives birth to a man child (Revelation 12):
an illustration of the Christianity order (1)**

The clearest illustration of the Christianity order which I know at the moment is in the twelfth chapter of Revelation, where the woman clothed with the sun appears and gives birth to a man child. I am only just beginning to find and recognize other instances of the Christianity order in the Bible, but the one which has always been a criterion to me of the Christianity order is this one in the twelfth chapter of Revelation. As many of you know, the Book of Revelation contains seven visions, and those visions are in the Christ order; this story of the woman is at the beginning of the fourth vision, characterized by Love. So it is very natural that this story of the woman who gave birth to a child should follow the Christianity sequence, because Christianity, as we have seen, is essentially Love and motherhood. Mrs Eddy also says of this twelfth chapter that it "typifies the divine method of warfare in Science" (S. & H. 568: 6). When we are proving the Christ-idea, we might be said to be engaged in a warfare, but it is "the divine method of warfare," and so the issue is already decided, and we know who is going to win. In mathematics we might say that we are engaged in a warfare every time we have a problem to solve,

and yet all we are doing in solving that problem is giving birth to the right idea, and therefore the warfare is of necessity one-sided.

This twelfth chapter of Revelation begins with the tone of Principle: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12: 1) — even if we knew only a very little of Science, we would recognize at once the tone of Principle, because in the fourth day of creation the sun, the moon and the stars are the main symbols. Mrs Eddy says, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God" (S. & H. 561: 22-23), and we are generic man, the spiritual idea of God, so this story concerns you and me; we are that woman, clothed with the sun. Mrs Eddy speaks of Jesus as "clad with divine might" (Mis. 162: 14), which means that he understood divine might. If we think of the sun as a symbol of Principle, we can see that we, as the spiritual idea, are clothed with an understanding of Principle. If we have accepted the Christ-idea and we understand it, we are clothed with the understanding of Principle, and the moon is under our feet — as Mrs Eddy says, "matter is put under [our] feet" (S. & H. 561: 27). This woman had a crown of twelve stars on her head; these stars "show the workings of the spiritual idea" (S. & H. 562: 18). So we might say that in Christianity we are clothed with an understanding of Principle, which subordinates matter, and we have the authority to demonstrate the workings of the spiritual idea, because we understand it.

The story goes on: "And she being with child cried, travailing in birth, and pained to be delivered" (Rev. 12: 2). There we have the sense of the parent Mind; you might say that we are all that woman with child, because we all reflect the parent Mind, and so we can all be conscious of whatever idea we need to demonstrate. Sometimes we seem to travail in the birth of that idea, but Mrs Eddy says of the woman that she remembers "no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous" (S. & H. 562: 26-28). So often we seem to have a struggle to see that it is not with our mind, not with our thinking, that we demonstrate the idea of the parent Mind, but the truth is that we reflect the parent Mind alone.

Now comes the tone of Soul: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth:

and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12: 3, 4). You remember that we saw that Soul in Christianity is the fact that every idea has fundamental identity in the parent Mind, that it is always safe and nothing can touch it, because all ideas are "fixed stars in the heavens of Soul." It does not matter if hell itself tries to destroy the identity of an idea — it just cannot do it. Mrs Eddy says that the dragon "stands for the sum total of human error" (S. & H. 563: 10), which is hell itself. The dragon has seven heads — he claims to have intelligence; he has ten horns — he claims to have power; and he has seven crowns upon his heads — he claims to have authority. So this sum total of human error says that it has intelligence and power and authority, and that it can cast to the earth the third part of the stars of heaven — that it can destroy fundamental identity — but it cannot do it. In her commentary on this verse, Mrs Eddy speaks of the accusations made against Jesus, accusations which tried to destroy his true identity, and she says that Jesus, "the immaculate, met and conquered sin in every form" (S. & H. 564: 15-16). Once we have seen the fundamental identity of the idea, it does not matter if the great red dragon comes and tries to destroy it, it cannot destroy it, because the idea is identified before it comes to the birth in Spirit. It is bound to come to the birth, because it is already identified in the parent Mind. I love this fact of identity, because it is so safe, so certain, so absolutely sure.

Then we come to Spirit: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev. 12: 5). At this point of Spirit we bring forth an idea which rules over all beliefs with the order of Spirit (the "rod of iron"), and we see that the idea never leaves its Principle, that it is always in its Principle. Mrs Eddy in commenting on that verse says, "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). Finding an idea in its divine Principle is really true reflection, because, as we saw, to "reflect" is to "cause to return or send back after striking." It is at this point that we must give back our demonstration to God, instead of thinking of ourselves as personal demonstrators of Principle.

Now follows the tone of Life: "And the woman fled into the wilderness where she hath a place prepared of God" (Rev. 12: 6). Mrs Eddy defines "wilderness," in part, as "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597: 17-19). So what the woman did there, and what we have to do, is to discard our material sense of things in order to take up the spiritual sense, and it is a lovely experience, because in that "wilderness" there is a "place prepared of God" for us. Although we lay down a mortal sense of ourselves as ever having created anything, nevertheless as individual ideas of Principle we are each important, and so a place is always prepared for us as divine ideas in God's plan. There is a very great difference between laying down the sense of ourselves as personal creators of anything, and seeing ourselves aright as very important individual manifestations of the Christ-idea, each vital to God's plan.

Next comes the tone of Truth: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12: 7-9). The one-sided warfare again! What always impresses me is that the woman did not have to fight the dragon, because Michael and his angels did all the fighting. Mrs Eddy says, "Michael's characteristic is spiritual strength" (S. & H. 566: 30-31), and she says that angels are "God's divine messages" (S. & H. 566: 29-30). If we really see the idea, and we see its form, and the ideal fact about it as an idea of Truth, then that idea will establish itself — we do not have to establish it. So what we have to do is to go off into the "wilderness," where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence," and let the idea establish itself, which it will do by fighting against the dragon and casting it out.

Finally, we come to Love: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12: 10, 11). Here we have salvation, true motherhood demonstrated.

Mrs Eddy says, "the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568: 29-30). That gives a lovely sense of motherhood. If we really express motherhood towards anyone, there is never any accuser. As a matter of fact, Life, Truth, and Love in this illustration of the Christianity order give a wonderful idea of true relationship, which of course involves not accusing. When we go off into the "wilderness" with regard to our relationship to our fellow-man, that means that we are laying down a material sense of him and maintaining the true concept of him, and that is fathering him aright. When we maintain that true concept under all conditions, even when the dragon and his angels fight, we are really being a true brother to him, and eventually all the whisperings and erroneous suggestions are cast out — they just disappear when we really stand firm on what we know to be true about him. Whenever we see that "the accuser is not there," we are mothering him aright, we are being a mother to him. So in those last three tones of the story — Life, Truth, and Love — there is a beautiful illustration of relationship.

To recapitulate: first of all there is the woman clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head (the authority to demonstrate Principle). The woman is with child; every idea that is needed is in the parent Mind. Then the dragon appears on the scene; it often seems that when we begin to see the fundamental identity of an idea, when we become definite about it, then the dragon comes to the surface, and the error is well and truly exposed. I know that I have sometimes been vague about a problem for a long while, wondering if some aspect of it is right or not right, but suddenly I have become definite, and then the error has stood out clearly. But in this Christianity order the idea has fundamental identity and so it is safe. It is given birth to in Spirit, and immediately it is "caught up unto God," and that is the true sense of reflection. Then comes the flight into the wilderness, where we lay down the sense of ourselves as ever being creators, because we see true fatherhood. As we do that, the ideal maintains itself under all circumstances, and casts out the dragon. Finally, the climax is: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" — the fulfilment of Love. That twelfth chapter "typifies the divine method of warfare in Science." The woman did not fight at all! The only time she went through a difficult time was when she was travelling in birth — struggling to see that there is only

the divine Mind, the one parent Mind, and that we cannot think with our own minds. The whole story is really an instance of how we give birth to ideas individually, collectively, and universally.

The day of Pentecost: an illustration of the Christianity order (2)

There is one other illustration of the Christianity order which I would like to take. When I turned to it in Acts a few days ago, I thought it was lovely. Of course, all these instances we are considering are just clarifying our sense of the divine processes; we must remember that the Word and the Christ and Christianity are far bigger propositions than these individual illustrations.

Here we have an example of the Christianity order in just four verses. It begins like this: "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2: 1) — they were all at one; the one infinite Principle was demonstrating itself.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2: 2) — Mrs Eddy defines "wind," in part, as "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things" (S. & H. 597: 27-29), so this verse indicates the power of Mind, the governing power of Mind encompassing all things. It "filled all the house where they were sitting" — the power of Mind, the allness of the parent Mind, filled the consciousness of every one of them.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2: 3). Those cloven tongues which sat upon each of them symbolize that every individual has an equal share of the divine Spirit. In the Century Bible's edition of Acts, the editor says that "the fire-like appearance, originally one, broke up into tongues of flame, as it were," — remember that Soul in Christianity is fundamental identity — "and distributed itself among those assembled . . . 'The gift was at once collective and individual; it was for the whole body, and for each member.'" This is a very lovely illustration of every one of us being a fixed star "in the heavens of Soul;" every one of them had an equal portion of this gift.

Now we come to the tones of Spirit, Life, Truth, and Love, all in this one verse: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4). Mrs Eddy defines "Holy Ghost" as "the development of eternal Life, Truth, and Love" (S. & H. 588: 7-8), and it is through

reflecting Spirit — “the Spirit gave them utterance” — that we are “filled with the Holy Ghost,” filled with “the development of eternal Life, Truth, and Love,” which is the most important thing that anyone can be filled with. When we begin to understand and demonstrate Life, Truth, and Love, we really feel the operation of the calculus.

Here is another helpful excerpt from the Century Bible: “It was not as though the use of many tongues were needful, in order to reach the minds of all the nationalities named in the list which follows, seeing that Greek was almost universally understood. The notion in the text is rather that of a heavenly mode of speech of universal applicability — cancelling, by pressing into its service, the Babel tongues of earth — a speech answering to the universality of the message which it expressed. Many are earth’s tongues, but heaven’s is one.” Later this same editor quotes an ancient commentary on a verse in the Psalms: “When the Word went forth from Sinai it became seven voices, and from the seven voices was divided into seventy tongues,” which gives a lovely feeling of the multiplication of the Christ-idea in Christianity.

Let us just re-read those four verses as a whole, and see how wonderfully they illustrate this Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” In the Bible, with Acts the emphasis changes to Christianity.

If you read the story of Peter’s healing of the lame man at the beginning of Chapter 3 of Acts you will find that it is another very clear instance of the operation of the Christianity order.

Science

Now we come to the fourth aspect — Science — and we shall find that it is a very big proposition. None of us has yet begun to see half the implications of Science, because it involves so much. Science is indeed vast; Mrs Eddy gives some idea of that when she says, “The terms Divine Science, Spiritual Science, Christ Science or Christian Science or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for

everything relating to God, the infinite, supreme, eternal Mind." If these terms "stand for everything relating to God," Science is certainly a big proposition. "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity" (S. & H. 127: 9-16). The term Science alone Mrs Eddy uses 444 times in her textbook, and she uses the term Christian Science 377 times; and there are many fewer references to Science in any other aspect.

It is important to realize, though, that all that we have been discussing has been Science. We would not have understood anything of the Word, we would not have understood anything of the Christ, and we would not have understood anything of Christianity, if it had not been for Science. We have never been out of the realm of Science all the time we have been considering the divine infinite calculus. Mrs Eddy speaks of the Science of creation or the Science of Genesis, which is really the Science of the Word, and she speaks of the Science of Christ and of the Science of Christianity, so we can see that the Word is an aspect of Science, the Christ is an aspect of Science, and Christianity is an aspect of Science. Indeed, Mrs Eddy speaks of the fourth side of the "city foursquare" as "Christian Science, which to-day and forever interprets this great example and the great Exemplar" (S. & H. 577: 18-19). So Christian Science interprets all the divine processes to us.

Science has been defined as "knowledge classified and made available in work, life, or the search for truth," and that is just what we have been considering. We have been understanding divine facts, and we have been seeing their classifications, and we have been realizing that through these four divine orders of the infinite calculus they are made available to us in our work, in our life, and in our search for truth.

As we grasp the full meaning of the term Science, it immediately takes us back to the Word, the Christ, and Christianity, because we begin to see that there is not only Science, but also divine Science, absolute Christian Science, and Christian Science, and so we begin to think to ourselves, "When I was pondering the divine order of the Word, was I thinking of the Word in Christian Science, or in absolute Christian Science, or in divine Science?" The same is true of the Christ and Christianity; their office changes according to whether we are thinking of them in Christian Science, which is always concerned with the application to the human, or in absolute Christian

Science, or in divine Science. So immediately we have touched Science, it involves the other three orders.

Whereas illustrations of the Word and the Christ and Christianity in the Bible often have a sevenfold tone, examples of Science seem to have a fourfold tone, because directly we arrive at Science, it interprets the divine infinite calculus itself. Mrs Eddy also uses the term Science with the synonymous terms for God; she speaks of the Science of Mind, the Science of Spirit, and the Science of Soul. She does not mention specifically the Science of Principle, but whenever she is indicating Principle she seems to use the term Science alone. She writes of the Science of Life, but she does not speak of the Science of Truth, but I think that the term Christian Science is indicative of the Science of Truth. Only once in the textbook does Mrs Eddy speak of the Science of Love; mostly, that particular aspect of Science is indicated by the term divine Science. So we can see how comprehensive this term Science is.

When we considered the Word, the Christ, and Christianity, we took references which brought out the ordered nature of these processes. We are so conscious that spiritual Science must involve divine order that it is hardly necessary to emphasize the fact. Nevertheless, the following references bring out the certainty and definiteness of order in Science. Mrs Eddy writes, "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (S. & H. 240: 10-11). The "order of Science" is always *from* divine Principle. In Science everything is based on and revolves around divine Principle. Again, she says, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S. & H. 470: 32-5). It is a wonderful thing to know that Science "holds the divine order or spiritual law" unchanged. When our thoughts are based on Science, we realize that we are always held in the divine order and can never fall out of it, and that it is unchangeable.

Divine Science, absolute Christian Science, and Christian Science

Now let us consider briefly the true meaning of the standpoints of divine Science, absolute Christian Science, and Christian Science.

When I came to study the references to divine Science, I

expected to find them very absolute and exalted and quite unconcerned with error, but they are not, and I began to see that divine Science, although it is the highest aspect of Science, is the natural Science of God, and it must solve the human problem, or Science would not be one and all. Divine Science, absolute Christian Science, and Christian Science all refer to the whole of Science. They are not separate classifications, but just three standpoints or levels from which to regard Science itself. Divine Science is Science regarded from the point of view of the divine One, from the point of view of divinity. I would like to read you two of the statements which Mrs Eddy makes about divine Science; she says, "Divine Science is absolute" (S. & H. 274: 23) and "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292: 4-6).

In a study of absolute Christian Science, one finds that Mrs Eddy refers only five times to it, and that every reference indicates that it concerns the calculation of absolute spiritual facts. In divine Science one has a sense that there are not any calculations, because it presents the divine fact of being from God's point of view, but absolute Christian Science involves metaphysical calculations; it seems to concern the demonstration of Science from an absolute standpoint.

Christian Science, as we have seen, involves the application of Science to the human. But let us remember that any spiritual fact that comes to us straight from God, as it were, that just seems to flood our consciousness, and is of such a nature that we cannot express it in words, a fact born in divine Science, is also a calculation in absolute Christian Science, and applies itself to the human in Christian Science. Science is one, and can never be considered in any other way. If we realize this, then we are in no danger of going off at a tangent about any of its categories or having an unbalanced sense of Science.

Divine Science

In considering divine Science we shall find that it has much to do with Life, Truth, and Love; in fact, Mrs Eddy says, "Life, Truth, and Love are the realities of divine Science" (S. & H. 298: 2-3), and she says of those three terms that they "express in divine Science the threefold, essential nature of the infinite" (S. & H. 331: 32-1). So divine Science, which is Science regarded solely from God's point of view, is concerned with divine Principle, Life, Truth, and Love.

In divine Science, the Word is just *Life*; the Christ is just *Truth*; Christianity is just *Love*; and divine Science itself is *divine Principle, Love*. We have seen that the Word in Christian Science has a creative sense, but in divine Science there is no creative sense as such, for there is only the "everlasting I AM," the infinite Father. Mrs Eddy writes of this, "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 290: 1-2). That is the sense of the Word of Life in divine Science. Christ in divine Science is Truth, the infinite Son, the highest ideal of God. Mrs Eddy says, "Christ is Truth, which reaches no higher than itself" (S. & H. 18: 15-16). Christianity in divine Science is the fact of Love, and Mrs Eddy gives that sense when she writes, "Christianity, with the crown of Love upon her brow, must be their [Christian Scientists'] queen of life" (S. & H. 451: 6-7). Notice that she uses the words "her" and "queen;" womanhood and motherhood at once enter in with Christianity. Christianity in divine Science must imply the very highest sense of demonstration — demonstration from God's point of view — which is His eternal plan fulfilled in every direction with every idea in its right place. It expresses God as the infinite Mother. And finally, divine Science itself embraces Life, Truth, and Love in the compound term divine Principle, Love. This is wonderfully brought out in the "Platform" where we read, "Life, Truth, and Love constitute the triune Person called God,— that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,— the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe" (S. & H. 331: 26-3).

Absolute Christian Science

In absolute Christian Science we find that we begin to make absolute spiritual calculations, and so we calculate the relationships between Life, Truth, and Love. We find that the Word is expressed by the combination *Life, Truth, and Love*, because it gives the highest sense of creation, which is divine Father, divine Son, and divine Mother; the Christ is seen as *Truth, Life, and Love*, because the perfect plan of the Christ, Truth the ideal, is individualized in Life and fulfilled in Love; Christianity in absolute Christian Science

operates as *Life and Love*, and this is where every individual's place is demonstrated in the divine plan of Love; absolute Christian Science itself is expressed by *Truth and Love*, because it is the ideal, Truth, forever found in the divine motherhood, Love.

Remember that the first cardinal point in the "city of our God" (and with cardinal points you can calculate your position) is "the Word of Life, Truth, and Love" (S. & H. 577: 13-14). In connection with the Christ in absolute Christian Science, Mrs Eddy writes of "Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise" (S. & H. 98: 19-21). What a lovely sense that gives of the ideal individualized and fulfilled! She writes of Jesus' demonstration of Christianity: "His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (S. & H. 26: 30-32). Jesus was always "working out" or calculating the individual's place in the divine plan of Love. A wonderful example of absolute Christian Science itself is given where Mrs Eddy describes the angel "clothed with a cloud" which appears in Chapter 10 of Revelation; she says that this angel "prefigures divine Science" and that "Its feet are pillars of fire, foundations of Truth and Love" (S. & H. 558: 10, 16-17). As we begin to understand and use the calculations of absolute Christian Science, they certainly lead us more and more to think from divine Science; in fact, divine Science is prefigured to us.

Christian Science

Of course, it is Christian Science which we have really been considering all the way through, and Christian Science concerns all seven synonymous terms for God. Mrs Eddy says, "The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing" (S. & H. 123: 16-18). Remember, "the term Christian Science relates especially to Science as applied to humanity." When we took the Word order, we saw that Mind, Spirit, and Soul lead us to an understanding of divine Principle, Life, Truth, and Love; that was the Word in Christian Science. When we took the Christ order, we saw that divine Principle, Life, Truth, and Love, is forever translating itself through Soul, Spirit, and Mind; that was the Christ in Christian Science. When we took the Christianity order, we saw that Principle, through Mind, Soul, and Spirit, is forever demonstrating itself as Life, Truth, and Love; that

was Christianity in Christian Science. We have been thinking of these orders very much in their application to the human, which is the aspect of Science which we see most clearly at the moment. When I considered the references to Christian Science in "Science and Health," and there are 377, I found that in picking out the best ones to give a sense of Christian Science, I had almost unconsciously picked out references which presented Christian Science from the point of view of Mind, from the point of view of Spirit, and from the points of view of Soul, Principle, Life, Truth, and Love.

Speaking of Christian Science in relation to *Mind*, Mrs Eddy says: "Christian Science goes to the bottom of mental action" (S. & H. 104: 13); "Christian Science explains all cause and effect as mental" (S. & H. 114: 23-24); "Christian Science deals wholly with the mental cause in judging and destroying disease" (S. & H. 157: 1-3); "Christian Science . . . rests on Mind alone as the curative Principle" (S. & H. 157: 8-9). So the point about Christian Science in relation to Mind seems to be that it reveals all causation as mental.

In the tone of *Spirit*, Mrs Eddy says: "Christian Science teaches only that which is spiritual" (S. & H. 99: 14); "Christian Science presents unfoldment, not accretion" (S. & H. 68: 27); "Christian Science demonstrates that none but the pure in heart can see God" (S. & H. 337: 14-15); "Christian Science, by the alchemy of Spirit, destroys sin and death" (S. & H. 422: 20-21); "Christian Science reveals Spirit, not matter, as the illuminator of all" (S. & H. 596: 14-15).

In connection with *Soul*, Mrs Eddy speaks of Christian Science in this way: "Christian Science reverses the seeming relation of Soul and body" (S. & H. 119: 29-30); "Christian Science strongly emphasizes the thought that God is not *corporeal*, but *incorporeal*" (S. & H. 116: 20-21); "Christian Science lights the torch of spiritual understanding" (S. & H. 202: 13-14).

In the tone of *Principle*, we find statements such as these: "Christian Science is demonstrable" (S. & H. 112: 4); it "introduces the harmony of being" (S. & H. 79: 15-16); "Christian Science . . . alone reveals the natural, divine Principle of Science" (S. & H. 272: 30-32); "The superiority of spiritual power [Principle] over sensuous is the central point of Christian Science" (S. & H. 454: 29-31).

In relation to *Life*, Mrs Eddy writes of Christian Science: "Christian Science rises above the evidence of the corporeal senses" (S. & H. 448: 12-13) — that gives a sense of the exaltation of the fifth

day; "Life is the Principle of Christian Science and of its results" (Mess. '01, 21: 19-20); "This Science teaches man that God is the only Life" (S. & H. 471: 31-1).

In the tone of *Truth*, Mrs Eddy says, "Christian Science is the law of Truth" (S. & H. 482: 27-28); "the revelations of Christian Science unlock the treasures of Truth" (S. & H. 70: 4-5); "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding" (S. & H. 99: 9-11); "Christian Science separates error from truth" (S. & H. 548: 2-3).

Finally, here are some references which present Christian Science from the point of view of *Love*: "The Christian Science God is universal, eternal, divine Love" (S. & H. 140: 25-26); "Christian Science is the sovereign panacea" (S. & H. 407: 11-12); "Christian Science meets a yearning of the human race for spirituality" (S. & H. 111: 24-25); "Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory" (S. & H. 262: 5-7); Christian Science "maketh the valley to bud and blossom as the rose" (S. & H. 596: 26-27).

One has to get away from the sense of Christian Science as the name of an organization, or as the religious faith in which one has been brought up, or something that is a creed, and see that it is Science, but that being wholly good and spiritual it is qualified by the term "Christian." Eventually, when men recognize that nothing is truly scientific but the spiritual, the term Science alone will be sufficient to designate this one scientific system of reality.

The order of Science itself

We have seen that Science involves all four orders, but when we are thinking of the calculus from the aspect of Science itself, we naturally think of it essentially from the point of view of Principle. The clearest picture of this outlook is given in Exodus 25 in the description of the candlestick which Moses was told to make; the main shaft of the candlestick symbolizes Principle, the three branches on the left side symbolize Soul, Spirit, and Mind, and the three branches on the right side symbolize Life, Truth, and Love. The branches may be said to proceed from divine Principle, and the whole structure rests on Principle. Of course, from one point of view, the Science order is the same as the Word order, but seen from the point of view of Principle in the centre.

Moreover, the candlestick has four levels, so it is an excellent symbol of Science, which involves the fourfold and the sevenfold symbolism — in fact, Science is all.

Science, the true church

A very interesting fact came to light when I was looking for references to bring out the sense of divine Science, absolute Christian Science, and Christian Science, each in its own office. In looking for references to divine Science, the fourth side itself, I was naturally looking for references to divine Principle, Love; in looking for references to absolute Christian Science, I was looking for references to Truth and Love; and in looking for references to Christian Science itself, I was looking for what is indicated by the symbolism of the candlestick we have just mentioned. The interesting thing was that so many of these references were to be found in connection with church. Mrs Eddy writes, "Our church is built on the divine Principle, Love" (S. & H. 35: 19-20), and there we have the standpoint of divine Science. Then she defines "Church" in the "Glossary" first as "The structure of Truth and Love" (S. & H. 583: 12), which gives the standpoint of absolute Christian Science; in a structure, everything is rightly related to everything else. Secondly, Mrs Eddy defines "Church" as "whatever rests upon and proceeds from divine Principle" (S. & H. 583: 12-13), and does not that give the standpoint of Christian Science, in which everything is based on Principle? In the symbolism of the candlestick, the base and the main shaft symbolize Principle, and all the branches rest upon and proceed from divine Principle. When we see that Science constitutes the true church, we shall have unity that can never be broken, because there can be no divided thought about Science, and we shall have a sense of universality, stability, progress, and all that we long for as the manifestation of church, because our sense of church will be governed and controlled by Science and divine system alone.

Today we have done no more than just touch on this aspect of Science, but we can see how vast it is.

The calculus removes all limits

When we really understand more of the divine infinite calculus — we have had only a faint glimpse of it so far — and we start to work from God's point of view, there will be no limits.

Remember that all we have done here has been merely to

touch upon the four orders of the Word, the Christ, Christianity, and Science. We have not attempted to see how these four orders reflect one another and so lead to finer and more detailed categories, but in our understanding of Science the way is always "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." We begin to accept the calculus at the point of Life, of eternity, and when we really let it in, accept it and understand it, it will prove itself in an overwhelming way in the experience of each one of us. We shall demonstrate not only a sense of Life — eternity, multiplication, and boundlessness — in everything we do, but we shall be enabled under all circumstances to act "as one having authority," because of our conscious unity with divine Principle, Life, Truth, and Love.

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