

THE
PURE
SCIENCE
OF
CHRISTIAN
SCIENCE

JOHN W.
DOORLY

THE
PURE SCIENCE
OF
CHRISTIAN SCIENCE

JOHN W. DOORLY

F
B
C

OTHER WORKS

by

John W. Doorly

THE
PURE
SCIENCE
OF
CHRISTIAN
SCIENCE

CHRISTIAN SCIENCE PRACTICE. A well-loved work which has enlightened, inspired, and also healed thousands of readers. Based on the chapter "Christian Science Practice" in the Christian Science textbook, it treats intelligently and in detail the living operation of the spiritual Principle of being, giving many instances of healing from John Doorly's own great experience as a practitioner.

Demy 8vo, 362 pages

JOHN W.
DOORLY

GOD AND SCIENCE. A profoundly interesting approach to the Scriptures for this age. It presents the Bible as based on certain spiritual fundamentals which consistently reappear throughout its pages, unfolding an overall plan, practical in its living import. A book addressed to all unbiased thinkers.

Demy 8vo, 228 pages

TALKS ON THE SCIENCE OF THE BIBLE. These unique Talks on the Bible opened a new era of Bible study, transforming the Book of Life for countless readers. In showing that there is a consistent spiritual Science running throughout the entire Scriptures in an orderly way, they present the whole story of the Bible as that of every man's life experience now. These verbatim reports of 99 Talks are published in nine volumes comprising:-

Vol. 1 **The True and False Records of Creation**

Vol. 2 **Noah, Abraham, Isaac, Jacob, Joseph**

Vol. 3 **Moses**

Vol. 4 **Joshua, Judges, Ruth**

Vol. 5 **I and II Samuel**

Vol. 6 **I and II Kings**

Vol. 7 **Amos, Micah, Isaiah**

Vol. 8 **Ezekiel**

Vol. 9 **Daniel, Ezra, Nehemiah, Haggai, Zechariah, Malachi**

OXFORD SUMMER SCHOOLS. Verbatim reports of Talks given at two Summer Schools in Oxford, embodying some of John Doorly's most profound teaching, especially on the four Gospels:

1948, Vol. 1 **Hosea and Jeremiah**

Vol. 2 **Matthew and Revelation**

1949, Vol. 1 **Matthew and Mark**

Vol. 2 **Luke and John**

Published by

THE FOUNDATIONAL BOOK COMPANY LIMITED

LONDON, ENGLAND

FBC

This book gives a fundamental platform from which to make a study of the pure Science of Christian Science. Deep students have found it an invaluable aid in such research.

Founded on the teachings of the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy, Part I outlines the divine system of Christian Science, presenting its basic structure. Part II offers a guide to an ordered study of this vast subject, and Part III gives a brief précis of the spiritual and scientific factors which can be discerned in the Book of Revelation.

This treatise also contains many very useful appendices including page and line references in chronological order, and listed under chapter headings, to Mrs Eddy's use of the synonymous terms for God, i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love, and also of the terms: the Word, Christ, Christianity, and Science.

As the earliest of John Doorly's writings on this theme, the book sets forth only the bare outline of the structure of Christian Science as it first unfolded to him. His later books consist of verbatim reports of Talks on Christian Science practice and Talks and Summer Schools on the Bible, all of which elaborate in a living, dynamic, and loving way the infinitely diversified operation and range of this universal Science of being.

THE AUTHOR

JOHN W. DOORLY was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and in 1907 became a listed practitioner. In 1910 he went through the Normal Class taught by Bicknell Young, which was the last Normal Class to be approved by Mrs Eddy. Appointed to the Board of Lectureship in 1914, he lectured for fifteen years all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A. Altogether for over forty years John Doorly taught and practised Christian Science.

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

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

The
Works of
JOHN W.
DOOLEY

The
Pure
Science
of
Christian
Science

F
P
C

The
Works of
JOHN W.
DOORLY

The
Pure
Science
of
Christian
Science

FBC

THE AUTHOR

JOHN W. DOORLY was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and in 1907 became a listed practitioner. In 1910 he went through the Normal Class taught by Bicknell Young, which was the last Normal Class to be approved by Mrs Eddy. Appointed to the Board of Lectureship in 1914, he lectured for fifteen years all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A. Altogether for over forty years John Doorly taught and practised Christian Science.

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

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

THE PURE SCIENCE OF CHRISTIAN SCIENCE

by

JOHN W. DOORLY

Published by
THE FOUNDATIONAL BOOK COMPANY LIMITED,
LONDON, ENGLAND

First published November, 1946
Second Edition (Revised and Enlarged) February, 1949
Third Edition, February, 1971
First Impression, August, 1980

PRINTED IN GREAT BRITAIN BY Unwin Brothers Limited
THE GRESHAM PRESS OLD WOKING SURREY ENGLAND
Produced by offset lithography
A member of the Staples Printing Group

“*Feed My Sheep*” (John 21 : 16)

“ The education of the future will be instruction, in spiritual Science, . . . ” (Mis. 61 : 4-5)

“ Spiritual teaching must always be by symbols.” (S. & H. 575 : 13-14)

“ Christian Science is not copyrighted ; . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*. The Bible is not stolen, though it is cited, and quoted deferentially.” (Ret. 76 : 2, 4-8)

LIST OF ABBREVIATIONS

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

PREFACE

THIS book is written and compiled in the sincere and earnest effort to assist progressive thinkers to the intelligent and systematic study of the Science of Christianity, as revealed in the Bible and in the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. It may not appeal to those who believe that God is a mystical being, to be approached through vague religious emotion, nor to mere believers in Christian Science who desire to remain such. "The time for thinkers has come" (S. & H. vii : 13), and it is to them that this book is addressed.

Every sincere Christian Scientist will realize that, in the Manual of The Mother Church, Mary Baker Eddy has given to everyone the individual right to buy, sell, or circulate writings on Christian Science which are correct in their statement and which give credit where credit is due. (See Manual, Art. VIII, Sec. 11). Any attempt to prevent the fulfilment of this By-law would inevitably lead, as Mrs. Eddy points out, to "schisms in our Church and the possible loss, for a time, of Christian Science" (Ibid.).

The ideas presented in this book have been matters for earnest consideration and prayer on the author's part since the year 1916. His Association papers, as a Christian Science teacher, and his published lectures, as a Christian Science lecturer, prove this fact beyond a doubt.

In the development of these ideas he has been aided and inspired in no small measure by many loyal and consecrated students of Christian Science. His gratitude is sincerely expressed to them, for they have all brought much inspiration to this subject. Above all, the author's deep gratitude is due to Mary Baker Eddy, the Discoverer and Founder of Christian Science, for her unparalleled gift to mankind in this age, the Christian Science textbook.

The ordered way in which these ideas developed in the writer's own thought may be of interest to the reader, as that which is scientific must always develop to everyone in an ordered way, although with manifold individual interpretations.

About the year 1916, through the close study of the Christian Science textbook, the writer became aware of the fact that the Bible begins, in the book of Genesis, by recording a definite order of developing thought and revelation through what are known as the "days of creation." Later, he realized that the same order is embodied in the Commandments, although presented in different terminology. As this definite order of the revelation of God's nature became clearer to thought, he was forced to the conclusion that both the Lord's Prayer and the Beatitudes contain the same story, each in its own characteristic language.

Eventually, he realized that the purpose of this divine story which permeates the Bible is to reveal the nature of God in an ordered sevenfold presentation,—first, as cause and origin ; second, as good and real ; third, as definite and identified ; fourth, as demonstrable and provable ; fifth, as eternal and immortal ; sixth, as consciousness and ideal ; and seventh, as complete and perfect. Finally, the writer became aware, in the year 1922, that Mary Baker Eddy has climaxed this entire subject in her question and answer, “What is God? . . . God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465 : 8-10).

This sevenfold and perfect divine symbolization in the Bible, of which Mrs. Eddy writes (see Mess. '00, 14 : 7), had been revealed by John as capable of being intelligently understood and demonstrated in a four-dimensional calculus, or “process of reasoning by the use of symbols” (Webster). John climaxed his vision of this calculus of spiritual thought and reality, in its fuller and more subjective sense, as the city which “lieth foursquare.” (Rev. 21.) In our scientific age, the symbolization of God’s nature, operating in an ordered and scientific calculus of divine ideas, should hardly seem to be extraordinary.

The author of this book is convinced beyond a shadow of doubt that it is possible for any intelligent and sincere seeker to learn and to prove both scientifically and spiritually, through exact symbols, the true nature of the infinite good. As this consecrated study is honestly undertaken, the searcher for Truth will naturally find that the deific symbols of both the Scriptures and the Christian Science textbook, which at first guide thought to a point of definite understanding, must eventually give place to a cultured spiritual consciousness. Here symbols ultimately disappear and the rhythm of spiritual thought in divine Science flows spontaneously and inspirationally. This cultivated spiritual sense is the “new tongue” of Spirit.*

Surely it is true that to “know [God] aright is Life eternal” (S. & H. vii : 19-20). In the present era, however, it is evident that the thinker will consider intelligently the subject of God and man only when it is presented to him in such a way that he can both understand and prove it.

The author, therefore, remains convinced that the Christian Science textbook, in conjunction with the Bible, is destined to lead humanity, in days to come, out of the chaos of blind faith and belief into the exact and demonstrable understanding of both Science and Christianity.

J. W. D.

37, TREVOR SQUARE,
LONDON, S.W.7,
ENGLAND.

JULY, 1946

* To make this clear, Mary Baker Eddy has written : “Divinely defined, Science is the atmosphere of God ; humanly construed, and according to Webster, it is ‘knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.’ I employ this awe-filled word in both a divine and human sense ; . . .” (No. 9 : 25-2)

CONTENTS

| | PAGE |
|---|------|
| PREFACE | v |
| PART I | |
| A STATEMENT ON CHRISTIAN SCIENCE AND ITS SCIENTIFIC METAPHYSICS | i |
| PART II | |
| A SYLLABUS FOR STUDY | 35 |
| CHAPTER I | |
| The Days of Creation ; The Synonymous Terms for God ; The Numerals of Infinity | 41 |
| CHAPTER II | |
| The Divine Infinite Calculus | 49 |
| CHAPTER III | |
| The City Foursquare and The City of Our God | 65 |
| PART III | |
| A PRÉCIS OF THE SCIENTIFIC STORY OF THE REVELA- TION OF ST. JOHN | 69 |
| PART IV | |
| APPENDICES | 89 |
| APPENDIX I | |
| Dictionary Definitions of Certain Scientific Terms and Words | 91 |
| APPENDIX II | |
| Comparative Summary of the Days of Creation, the Com- mandments, the Beatitudes, and the Lord's Prayer | 94 |

CONTENTS—(continued)

| | PAGE |
|--|------|
| APPENDIX III | |
| References to the Synonymous Terms for God in "Science and Health" | 98 |
| APPENDIX IV | |
| Classified Selection of Ideas Characterizing the Synonymous Terms for God | 122 |
| APPENDIX V | |
| A Brief Analysis to Illustrate the Study of the Numerals of Infinity which Identify the Synonymous Terms for God ... | 124 |
| APPENDIX VI | |
| References to the Word, Christ, Christianity, and Science in "Science and Health" | 127 |
| APPENDIX VII | |
| References to the Combinations of the Synonymous Terms for God in "Science and Health" | 154 |
| APPENDIX VIII | |
| References in Mary Baker Eddy's Other Writings to :— | |
| (i) The Synonymous Terms for God | 158 |
| (ii) The Word, Christ, Christianity, and Science ... | 190 |
| (iii) The Combinations of the Synonymous Terms for God | 232 |

PART I

A STATEMENT ON CHRISTIAN SCIENCE
AND ITS
SCIENTIFIC METAPHYSICS

“ Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live.” (S. & H. 146 : 31-1)

“ . . . to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.” (S. & H. 3 : 14-16)

PART I

CHRISTIAN SCIENCE BASED ON DIVINE SYSTEM

Is Christian Science truly scientific according to the real meaning of the term "science," or is it merely loosely called "Science"? Does Christian Science comprise one complete system of divine metaphysics in which every part combines with every other part in perfect accord and harmony? Can it be definitely understood and demonstrated? Can it be systematically learned so that it may be taught and practised? Or is Christian Science merely another religious denomination founded on faith and religious sentiment? These are pertinent questions, on which the future of Christian Science largely depends.

Mrs. Eddy's discovery, which she based on the Bible and named Christian Science, is not only scientific in the purest sense, but it is also the only really scientific system in the universe, for the simple reason that nothing can be truly scientific unless it pertains to reality, to the wholly spiritual. Paul writes: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4 : 18); that great Christian thinker was writing to convince humanity of future ages that the one factor that matters and is truly scientific, is the spiritual, always tangible to inspired thought, though intangible to the physical senses.

THE DESCENT OF THE HOLY GHOST

Spiritually-minded men and women realize that the one important fact in religious and ethical matters is God Himself,—that is, divine Principle, Life, Truth, and Love. The summit of religious and scientific thinking is the spiritual awareness of ever-present Life, Truth, and Love. This spiritual awareness or advanced spiritual understanding the Scriptures illustrate by the descent of the Holy Ghost, and Christian Science interprets the Holy Ghost as "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8).

This understanding has always come throughout the ages to those who have been willing and able to discern the divine oneness and allness. It is evident that such thinkers must first, however, have turned away from the things of materiality and must have grasped definitely and subjectively the infinite reality of Spirit. This divine happening—the descent of the Holy Ghost—may also be described as the abiding consciousness of Immanuel, or “God with us.” It is clear that the few inspired thinkers who have reached this point of spiritual culture and awareness are the only ones who have caused mankind to pause and consider seriously the things of God. Millions of religionists, seeking to find God in a human way, have conferred much spiritual good on men, but only the few who have so lived and thought as to be in a measure God’s own messengers and reflections have become the great milestones to mankind on its way to salvation. Moses, Elijah, Christ Jesus, John, Paul, John Wesley, Mary Baker Eddy, and many others, have in varying degrees pierced the veil of materiality, and have taught and proved the immortality and supremacy of the real, the spiritual. Then is not this same attainment possible for all mankind? Were these achievements in the nature of and in accord with divine law, or were they accidental and phenomenal? Men have called such attainments supernatural, but they were really the natural operation, through inspired thought, of absolute divine law and power.

Intelligence, experience, reason, and revelation all declare and prove that men can express the nature of the infinite One whenever they are willing to consecrate thought and endeavour to this end.

PERFECT CAUSE AND PERFECT EFFECT

The majority of mankind accepts the fact that there is one great infinite all-inclusive First Cause. Consequently, the important thing is to understand and be in obedience to this First Cause. Since this Cause is infinite, it must forever express itself as an infinitude of divine ideas, and these ideas must reflect the very nature and essence of this Cause. Is not this what the Scriptures imply when they declare that “God created man in his own image” (Gen. 1 : 27), also when John states, “Beloved, now are we the sons of God” (I John 3 : 2), and when Jesus demanded, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5 : 48)? If there is a perfect and infinite First Cause, then there must be a perfect and infinite effect, and that effect, to be perfect and infinite, must be of the nature of spiritual thought or idea, since materiality is avowedly imperfect and finite.

Then what is the way for the individual to learn and to put into practice the things of reality, the perfect and spiritual? Undoubtedly it is to know God aright. But how can we know God aright?

SCIENTIFIC BIBLICAL SYMBOLS AND THE "NEW TONGUE"

It is cause for satisfaction that the mystical theory of God as a humanly conceived Person has given place to an intelligent desire to know and to prove the great First Cause, the creator and sustaining power of all being. Men are now willing to accept the fact that the infinite Cause, or divine Principle, Life, Truth, and Love, cannot be known as a whole, for to include the infinite in thought is impossible. Consequently, God, divine Principle, Life, Truth, and Love, can be intelligently understood only through the infinite ideas which express God,—that is, through ideas of Life, of Truth, and of Love. Christian Science teaches that in order to grasp and use these ideas in human experience, there must be a definite, ordered system of metaphysical interpretation and symbolism. This system can be found in the Bible and in the Christian Science textbook, "Science and Health with Key to the Scriptures."

Mrs. Eddy states specifically that "Spiritual teaching must always be by symbols" (S. & H. 575 : 13-14). A symbol may be an object, a figure, a sentiment, a thought or idea, and it may be expressed in a word, a sentence, or a paragraph. At this point it would be well to consider the real meaning and purpose of the term "symbol" as given by the best dictionaries. (*See Appendix I.*)

Mrs. Eddy understood and appreciated the symbols employed by the Old and New Testament writers to interpret spiritual teaching. They used all manner of things,—the sky, the sun, the moon, the stars, the rain, wheat and tares, the birds, trees and leaves, tables, chariots, candlesticks,—in fact, practically everything by way of symbolization, in order to make clear the Bible teaching. Perhaps the least evident and least known aspect of this symbolism in the Scriptures is the exact and methodical use of mathematical symbols by the inspired writers. To illustrate, the Bible begins with seven so-called "days of creation," recording the ordered development of spiritual thought as it grasps reality. This ordered symbolism culminates in Revelation with the "city foursquare," typifying a four-dimensional calculus of thought and demonstration. In our period, Mrs. Eddy has used as symbols not only Biblical language and objects, but also many facts and functions of the natural sciences—of music,

mathematics, optics, astronomy—to explain the system of Christian Science. (See My. 345 : 25-30.)

Will it not be a marvellous thing as the future proves that the highest spiritual idealism of the Bible is based on pure Science, and that Mary Baker Eddy discovered and revealed this fact to our scientific age, so that all men can know, understand, and demonstrate the eternal perfection of God and of man? It has always been recognized that the great thinkers who compiled the Old and New Testaments revealed the ideas of God, in a religious and mystical way, through a multiplicity of familiar and much-loved Scriptural symbols, but is it not also true that hidden beneath this portrayal of deep religious sentiment there lies an absolutely scientific and metaphysical system of defining God? It is well known to students of the Bible that in the prophetic age many inspired writers were forced to hide the things of spiritual vision in symbolism that would not be understood until thought was prepared to accept it. Indeed, Jesus himself spoke of “. . . leaven, which a woman took, and hid in three measures of meal” (Matt. 13 : 33).

Mrs. Eddy's textbook, “Science and Health with Key to the Scriptures,” is the most metaphysically scientific book in the world. In it she not only employs a vast range of terminology in its highest and most exact sense, but she also uses the pure and infinite language of Spirit, the “new tongue,” to interpret divine Science. In order to understand the Bible and the Christian Science textbook, we must learn to appreciate the Biblical method of symbolizing spiritual ideas and also the “new tongue” of Spirit.

The consecrated and intelligent study of Science through definite and exact symbolism, in which the Bible and “Science and Health” abound, will lead us through the letter into the spirit, and indeed we need both. If we believe that we can do without the letter, we are mistaken.

SPIRITUAL SENTIMENT *versus* EMOTION

Mrs. Eddy once put this question to a class: “Which did Christendom retain,—the letter or the spirit?” They all replied, “The letter!” But she said, “Why no, if they had, they would have been able to heal. What they retained was the sentiment and emotion.” No Christian Scientist would condemn a pure sentiment, but let us demand sentiment which is the outcome of spiritual and scientific understanding. Most thinkers love good sentiment, but sentiment must be the outcome of understanding, or it is merely emotion, which

adores God, good, at one moment and blasphemes at the next. (See S. & H. 88 : 20-25.)

The letter at first leads to the spirit. Later, the letter becomes that through which we use the spirit. Indeed, the pure letter or word melts into the spirit. So the letter and spirit are both essential. (See S. & H. 495 : 25-28 ; 330 : 8-10.)

Some people seem to be rich in the gift of the spirit. Through the ages there have been many men and women who have felt the touch of both Science and Christianity. It remained, however, for Mary Baker Eddy to reveal divine Science, and to state its exact letter, also to reduce her revelation to a system by which all mankind could learn and use this Science.

SPIRITUAL RESEARCH TRULY INTELLECTUAL

It has been claimed that the study of the letter is merely intellectual. Mrs. Eddy writes of Christian Science that "its medicine is intellectual and spiritual" (S. & H. 460 : 9). Of course it is intellectual in the truest sense. Webster defines "intellectual" as follows :—

"INTELLECTUAL. . . . (1) Belonging or relating to, or performed by, the intellect or understanding ; . . . (2) Apprehensible by the intellect alone ; hence, of a spiritual nature ; perceptible only to inspired vision or by spiritual insight. (3a) Endowed with intellect ; having the power of understanding ; having the capacity for the higher forms of knowledge or thought ; as, an *intellectual* being. (4) Suitable for the exercise of intellect ; demanding study and thought. . ."

In one instance, Mrs. Eddy states that the student of Christian Science does not need "intellectual proficiency" (S. & H. x : 30). Webster defines the "proficient" as "an expert." Therefore, when Mrs. Eddy says, "No intellectual proficiency is requisite in the learner" (S. & H. x : 30-31), she indicates that the learner does not need to be an expert. When she speaks of "intellectual" in a merely human sense, she always qualifies her use of the word. The fact is that the word "intellectual" may be used to give a positive spiritual sense or a relative human sense. That the term "intellectual" should be used to refer to human thinking alone is a distortion of its meaning, as the dictionary proves.

Mrs. Eddy clearly indicates that one of the purposes of evil is to prevent "intellectual culture" (My. 211 : 31). Wise Christian Scientists would do well to ponder this warning at the present hour.

In her writings Mrs. Eddy uses a vocabulary of over 18,000 words. Shakespeare is the only English writer who has used a greater number. The ordinary man's English vocabulary consists of about 1,500 words. There is no need to remind anyone of the fact that Mrs. Eddy uses her terminology with the greatest possible accuracy. To her a word had its basic meaning, and "Science and Health" is a textbook, its every word being used to bring out its own real value.

"PRINCIPLE AND PRACTICE"

Mrs. Eddy's revelation lays great stress on two words—understanding and demonstration. (See S. & H. 279 : 19-21 ; 355 : 26-29; Manual, 19 : 1-6.) The title of her textbook, "Science and Health," proves this fact to be basic. Without "Science," there is no "Health."

One cannot be too emphatic in asserting that the successful way of demonstration is the way of spiritual understanding. It is not the way of belief. Along the upward way, belief changes to faith in God, but until faith becomes spiritual understanding, the goal of divine Science cannot be reached. (See S. & H. 297 : 28-31. *Until . . .*)

Many have attached great importance to Mrs. Eddy's last statement to her Cause, contained in the article, "Principle and Practice." (See *Christian Science Sentinel*, 1st September, 1917.) Mrs. Eddy gave this important statement to the Christian Science movement through her secretary, Mr. Adam Dickey, a few months before she left us. Mr. Dickey stated that in all the years spent in serving Mrs. Eddy, he had never known her so serious as when she dictated this message. Mrs. Eddy evidently foresaw what the future of the Christian Science movement might be without spiritual and scientific metaphysics. In this article she writes :—

"The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief ; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture ; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

"The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body ; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science."

Belief in Christian Science, Mrs. Eddy says, "weakens the intellect."

To understand God,—divine Principle,—so that one can demonstrate health, holiness, and happiness, and overcome sin, disease, and death, can hardly be a matter of vague emotion and mysticism, but must necessarily be the consecrated, intelligent, spiritual, and scientific understanding of the one infinite divine Mind. Mrs. Eddy particularly warns against what she calls a "trifling sense" of Christian Science. (See *Mis.* 43 : 9-12 ; *Hea.* 14 : 15-24.) When are we Christian Scientists going to realize that "The education of the future will be instruction, in spiritual Science, . . ." (*Mis.* 61 : 4-5) ? With this instruction will come intelligent consecration and consequent demonstration.

Mrs. Eddy further states in "Principle and Practice" :—

"In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfill the Scriptural command, 'Go ye into all the world, and preach the gospel.' 'Heal the sick.' It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

"Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice. . . ."

"Christian Science is not a faith-cure." Millions of men and women have had wonderful faith during the last nineteen hundred years, but they could not demonstrate divine Principle, because they did not understand its Science. (See *Ret.* 54 : 1—55 : 8.) To-day divine Science is revealed, and everyone can understand and demonstrate both its divinity and its consistency. Science is not dependent on any temperamental religious flair. We demonstrate Science through "absolute consecration of thought, energy, and desire" (*S. & H.* 3 : 16).

Would that every Christian Scientist possessed a copy of this article, "Principle and Practice," and that he considered it earnestly at least once a week !

THE UNIVERSALITY OF SCIENCE

Divine Love offers ever-available salvation to all men through Science. The more the Bible and Mrs. Eddy's writings are studied, the clearer it becomes that no word in the English language so truly expresses the nature and purpose of divine Love as the term "Science." Science is always universal, it is always ameliorative, always intelligent, demonstrable, and ever available. No one can fully understand divine Love and its holy purpose until he grasps the real meaning of the term "Science." The requisites for this holy gift of divine Science are an open mind, absolute consecration, and constant willingness to progress. Can we not see what it will mean when one can go to the man-in-the-street and say, "Here is the Science of Christianity. It will explain God to you. You can study it, understand it, and prove it logically, intelligently, individually, and universally"?

The demand of to-day is that men and women of all ages and classes be trained to think scientifically and accurately concerning the Science of being, for human interest in this supreme subject will not survive upon vague theories and contradictory philosophies. Progressive thinkers and searchers for truth are not interested in anything which does not enlarge understanding and result in demonstration. The pursuit of an intelligent and exact method of studying Christian Science is essential, and should comprise careful analysis of its terminology—and a high regard for its spiritual significance—in order to conduct its practice in the highest way. (See S. & H. 202 : 6-14 ; 382 : 5-8.)

THE DIVINE AND SCIENTIFIC ORDER OF CHRISTIAN SCIENCE

The basis and foundation of Mrs. Eddy's teaching on Christian Science is contained in the answer to the question, "What is God?" (S. & H. 465 : 8),—namely, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 9-10). These synonymous terms, which Mrs. Eddy uses to reveal the infinite nature and essence of God, climax the essential purpose, revelation, and teaching of the days of creation—as stated in Genesis 1 : 1—2 : 3,—the Commandments, the Beatitudes, and the Lord's Prayer. (See Mess. '02, 5 : 14-24.) These all, in fact, tell one progressive story of the ordered revelation of God's true nature. (See *Appendix II.*) It must be evident to any earnest student of Mrs. Eddy's writings that one cannot go very far in the understanding of

Christian Science until one understands the categories of her metaphysical statement of the nature and essence of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. It is being increasingly realized that the understanding of the whole of Mrs. Eddy's revelation and of the divine teaching of the Bible depends on the intelligent comprehension of the real meaning and order of these terms for God, separately and in conjunction with each other.

The most important question in the Christian Science textbook is "What is God?" Surely, this question must be answered according to absolute Christian Science (see S. & H. 465 : 4-6), which demands a scientifically metaphysical order. The Discoverer and Founder of Christian Science amended her answer to this question "What is God?" a good many times. Why did she alter it? Her own explanation is, "I have revised SCIENCE AND HEALTH only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. . . . That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the Scriptures, and the requisite revisions of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" (S. & H. 361 : 21-23, 28-32).

MRS. EDDY'S ADHERENCE TO EXACT TERMINOLOGY AND ORDER

In the book "We Knew Mrs. Eddy," Mrs. McKenzie writes :—

"In her revisions of 'Science and Health' Mrs. Eddy studied with the utmost care every word of the text, and in a subsequent conversation she remarked that she often studied for months the origin and meaning of one word and its synonyms, before giving it a permanent place in the textbook, and in one notable instance she prayed and waited on God concerning a single word for three years. In thinking of this we may remind ourselves of the need for quoting her writings with correctness . . ."

To emphasize the exactness of her terminology, Mrs. Eddy writes : "A misplaced word changes the sense and misstates the Science of the Scriptures" (S. & H. 319 : 27-29).

What would be thought of anyone who dared to alter the significant spiritual order of the Commandments or of the Lord's Prayer or of

the Beatitudes? And no one would ever dream of altering the sequence of the seven days of creation, which, Mrs. Eddy specifically says, are "stated in mathematical order" (Mis. 57 : 27-28).

Every student of Christian Science must be aware of the fact that Mary Baker Eddy is God's messenger to this age. Is her message to be altered in any way, or is her message to be accepted as scientific, divine, and in perfect accord with the order and system of which she writes? This is the fundamental question. Mrs. Eddy's use of different sequences of the synonymous terms only confirms the deep significance of the fundamental order as stated on page 465 of "Science and Health." An erroneous concept of fundamental spiritual order would push Science, in belief, completely out of its own harmonious rhythm. If there were no basic divine order to depend upon, how could we expect to bring order out of chaos on the human plane?

Mrs. Eddy writes: "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding" (S. & H. 508 : 28-1). Again, in connection with the definite order of statement in her textbook and other writings, it is interesting to note that she states: "After my discovery of Christian Science, most of the knowledge I had gleaned from school-books vanished like a dream. . . . Syntax was spiritual order and unity" (Ret. 10 : 11-13, 16-17). Syntax (which may be defined as "connected order or system") became, to Mrs. Eddy, divine "order and unity;" obviously, without order there can be no unity. There are many references to "order" in "Science and Health" which state the infallibility of divine order. In the formation of its sentences there is perfect order and unity, both spiritually and literally. Without order operating according to fixed Principle, there could be nothing but retrogression and chaos. Naturally, divine order must be infinite in range and development, although based on a fundamental order of values. (See Ret. 93 : 10-13.)

ORDER AND NATURAL SCIENCE

Some time ago, a man who is a physical scientist enquired about Christian Science. He said, "I am not interested in ordinary religions, but I love Christianity, and I try to be a Christian. As a scientific man," he said, "the term 'science' means to me everything that is basically exact, that which can always be understood, always be proved, and which is available to everybody." He continued: "Some while ago I heard of Christian Science for the first time, and I thought that the coupling of the words 'Christian' and 'Science' was very

wonderful." An interesting point about that statement is that ever since Mrs. Eddy established Christian Science there has been scholastic antagonism to the coupling of these two words, but to this thinker it seemed natural and beautiful.

In subsequent discussion, he was reminded that no one could grasp the principle of mathematics, music, engineering, or architecture as a whole, and therefore how much more true must this be of the infinite! Mrs. Eddy writes: "God, good, is self-existent and self-expressed, though indefinable as a whole" (S. & H. 213 : 9-10). It is evident that one understands the principle of any scientific subject through the ideas which express it; furthermore, that one cannot in any science dislodge pure ideas from the absolute realm of that science in order to use them in human experience. Before they can be applied, they must be symbolized in orderly arrangements; they can then be utilized intelligently. The scientist expressed his agreement with this, and it was pointed out that this analogy illustrated the fact that ideas in the realm of divine Principle could not be detached therefrom, but they could be translated and symbolized. This was the method of the inspired Scriptural writers. Consequently, divine ideas can be demonstrated only when their symbols are accurately appreciated.

THE INTERPRETATION OF METAPHYSICAL SYMBOLS

To return to the exact symbolism of the Scriptures: one example of such symbolism is the use of what are termed "holy numbers" to portray essential spiritual facts. Moreover, most authorities on the Bible agree as to the origin and signification of these sacred numbers. Mrs. Eddy quotes De Quincey as saying, "mathematics has not a foot to stand upon which is not purely metaphysical" (S. & H. 113 : 14-15). Should it then be considered far-fetched or impious to use definite mathematical facts or indeed any definite factors to symbolize the ideas of God scientifically, when the Scriptures teem with symbols of this and every kind to indicate a religious and mystical sense of the divine nature?

Many authorities on the Bible agree that the numbers "one," "three," "four," and "seven" are used to convey an exact spiritual sense; also that "ten" and "twelve" are employed in a more relative way to illustrate the application of spiritual truth to human affairs. What Mary Baker Eddy has revealed is the astounding fact that these symbols not only interpret spiritual ideas individually, but that

collectively they form an absolute system of metaphysical thought and interpretation. "One," "three," "four," "seven," "ten," and "twelve" had been used in all ages by mankind to portray what they considered to be the essentials of thought and experience. Undoubtedly, the inspired Hebrew writers and thinkers were wise enough to adopt these time-honoured symbols and lift them out of astrology and pagan worship into the realm of monotheism. Later in the Bible these same fundamental symbols were lifted into the realm of Christianity, and to-day they are used scientifically to interpret an absolute system of divine metaphysics.

Most authorities agree that the number "one," the most fundamental symbol, has always represented the idea of one great First Cause. In his book, "The Bible Comes Alive," Sir Charles Marston, the well-known archæologist, has intimated that recent discoveries go to prove that mankind has nearly always been monotheistic, although lapsing badly into polytheism at various times.

The number "three" was originally a symbol of the sun, the moon, and the stars, and indicated a trinity of thought. "Four" was adopted from the four points of the compass,—north, east, south, and west,—illustrating a definite process of divine calculation.

"Seven" became a well-known symbol because of the seven great planets known at that time. It indicated completeness and perfection. "Ten" was derived from the ten fingers, which touch and handle things, and thus became a symbol of the application of divine thought to the human. "Twelve" originated from the twelve signs of the Zodiac, which in those days governed all activity, and thus "twelve" became a symbol of attainment and government.

"HOLY NUMBERS" IN THE SCRIPTURES

The important question therefore is : What definite indications have we that these specific symbols were used through the Bible, not only individually but also collectively, as a system to interpret exact spiritual facts ?

Let us begin by considering the use in the Bible of the number "one" as a symbol. The supreme tone of the Scriptures is "Hear, O Israel : The Lord our God is one Lord" (Deut. 6 : 4). This teaching pervades the Bible from cover to cover. Jesus climaxed it with the arresting statement, "I and my Father are one" (John 10 : 30), and at his last supper he prayed "That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17 : 21). Here, undoubtedly, was the teaching that the whole

system or calculus of ideas existed in and was founded on the infinite One. No student of the Bible can fail to recognize the importance of the all-inclusive One in its teachings and design.

The number "three" as a symbol is also used frequently. The allegorical figure, Adam, had three sons. The ark, a symbol of salvation, had three storeys. Noah had three sons. Three men appeared at the door of Abraham's tent, revealing to him the true nature of God as Father, Son, and Mother. Jesus spoke of the "three measures of meal." At the transfiguration three appeared to the disciples—Moses, Elias, and Christ Jesus. Jesus commanded his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28 : 19). In Revelation, "three angels" are spoken of in Chapter 8, and there are three gates to each side of the city. "Three" indicated resurrected thought and the essential nature of being. With a good Bible concordance, it is easy to trace the frequent use of the symbol "three."

The number "four" is used to indicate the operation and development of spiritual vision. Almost at the beginning of the Bible, in the second chapter of Genesis, we read of four rivers, indicating the flow of thought. The four cardinal points of the compass,—north, east, south and west,—are very often used as significant symbols in the records of great Biblical characters, and are used in the prophetic writings to illustrate the infinite scope of inspired thought and action. Jesus raised Lazarus after four days. The "four winds" illustrate spiritual action and government, and John frequently uses the figure "four" in conjunction with other definite symbols in Revelation. Finally, he climaxes his revelation as the "city foursquare," typifying the perfect reflection and operation of the infinite One.

"Seven" is regarded as the supremely important symbol of the Bible, and as formerly stated, typifies perfection and completeness. The Bible begins with the scientific record of what are termed the "seven days of creation" or revelation. This symbol of seven days is used to interpret the perfect and ordered development of inspired thought in its journey Godward, either individually or collectively. The number "seven" is also used as a symbol to interpret the divine oneness and completeness as well as the ordered unfolding of the divine nature. The use of "seven" in both its aspects of development and of completeness begins in the first chapter of Genesis and pervades the teaching of the Bible in its every detail, climaxing with Revelation, where John speaks of the seven messages to the seven churches, the seven seals, the seven trumpets, the seven vials, the seven Spirits, and so on.

The question then is : How do the teachings of Christian Science interpret the system of exact symbolism which underlies the Scriptural record, as well as the manifold individual symbols of thought, object, and sentiment which the Bible contains ? It is hoped that this book will in some measure answer this all-important question.

SCRIPTURAL REVELATION BASED ON DIVINE ORDER

The Hebrews believed that it would take a period of seven thousand years for the divine nature to appear in its completeness, and therefore that it would take a thousand years for every individual aspect of the spiritual revelation of God's nature to unfold to human perception. The Bible declares that "one day [one period of ascending thought] is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3 : 8).

The record of the first thousand-year period contains the analysis, uncovering, and annihilation of the false sense of creation—the Adam-dream. In the first chapter of Genesis, this period is epitomized by the writer in the symbolic statement, "And God said, Let there be light : and there was light" (Genesis 1 : 3). The record of that first period stresses the nature of the infinite as origin, cause, creator, beginning. These ideas are all climaxed in Mrs. Eddy's revelation of God as Mind.

In the record of the second thousand years of Bible history, in which the outstanding feature is the story of Noah and the ark, the divine cause or creator of the universe is revealed as good, and it is a realization of this which always makes it possible to separate between that which is infinitely good and the floods of so-called evil. The writer of the first chapter of Genesis symbolized this development by the "firmament," which separated the waters above from the waters beneath ; he thus portrayed the purity and understanding which separate the real from the unreal, and which characterize God as Spirit.

In the third thousand-year period it was seen that the supreme and infinite cause, which was wholly good, could be identified or named ; consequently, in that period Moses named God I AM THAT I AM, and those who understood the I AM were called the children of Israel. The first chapter of Genesis describes this period as the "day" when the "dry land" appeared. Ideas of being were seen to be definite, thus revealing the true nature of God as Soul.

In the fourth thousand years of the Bible, or fourth period, men began to realize that the supreme and infinite cause, which was wholly good and could be identified, could also be demonstrated and proved as divine Principle. So in that period, through reason and understanding, the divine idea was grasped, and the prophet Isaiah said : "His name shall be called Wonderful, Counsellor, . . . The Prince of Peace." Those who were spiritually inspired then began to awaken to the deep significance of the Christ-idea. Humanity had previously learnt and understood something of the nature of God as creator, as good, and as identified or named, and now it began to discern and to appreciate the divine idea of God as demonstrable. This period was known as the "Kingdom period," because thought was then seeking the right idea of government, which the Christ alone could give.

Eventually, this idea was individually and fully represented by Christ Jesus, who introduced the fifth period, or the Christian era. The Master declared, in effect, that he came not to destroy the Biblical system of presenting God to man through an ordered revelation, or through seven days of creation, but that he had come to fulfil these days. (See Matt. 5 : 17.) He reminded them that there need not be three more periods of one thousand years each before their full harvest came (see John 4 : 35), but that he would prove for them here and now the fulfilment of these days, demonstrating God's essential nature as ever-present Life, Truth, and Love.

We all gratefully recognize that Christ Jesus' vision and great love for mankind inspired him with wisdom and eloquence which have never been equalled. In that age he taught men truths of such scientific importance to the world that only now are his immortal statements being apprehended logically and understood spiritually through Christian Science. Mrs. Eddy writes of Jesus' teaching to his disciples that he was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91 : 19-20).

With the light of Mind through the lens of Science, we can clearly detect in the master Metaphysician's teaching the true import of the manifold symbols he used to convey a real sense of divine revelation. Students of Christian Science can easily trace in Jesus' Beatitudes and in the Lord's Prayer parallels to the seven days of creation. This theme runs throughout his teachings like the dominant theme through a great sonata. However far extended in sentiment and simile, the underlying characteristics of these days of creation, which Mrs. Eddy also terms "numerals of infinity" (S. & H. 520 : 10), are evenly balanced and correlated in perfect rhythm and harmony.

"DAYS OF CREATION" AND "NUMERALS OF INFINITY"

Mrs. Eddy's progressive spiritual vision of the divine story of the Bible, as recorded in the seven days of creation, the Commandments, the Beatitudes, and the Lord's Prayer, led her to grasp the full meaning of God's true nature, and at length enabled her to define God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (Ibid.). The spiritual understanding of the true order and significance of the Scriptural story revealed to her the diversified, classified, and individualized ideas of God.

In her textbook it is as though Mrs. Eddy says, "I am going to tell you in thousands of ways what Mind is and what Mind does, so that you can lay hold of the ideas of God as Mind and demonstrate them. I shall show you the way that Mind reveals and presents the infinite to you. Then I shall tell you what the ideas of Spirit are, and how Spirit unfolds its own divine order; what the ideas of Soul are, and how Soul gives infinite identity; what the ideas of Principle are, and how the consistency of this one and only Principle proves its own infallible system; how the immortal ideas of Life, of Truth, and of Love demonstrate the nature and essence of divine Principle—God—as Father, Son, and Mother."

As inspired thought grasps the full significance of this ordered story of the Scriptures, one begins to understand to some extent what Mrs. Eddy has described as the "numerals of infinity," with which and through which one can define and demonstrate Christian Science. In other words, we find that the orderly unfolding of the days of creation is that process of thought which guides us, through the revelation of God's nature as Mind, Spirit, and Soul, to the understanding of divine Principle, Life, Truth, and Love. The "numerals of infinity" forever symbolize the specific ideas which enable us to understand and to demonstrate God's nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Mrs. Eddy illustrates this perfect and eternal system in her statement, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520 : 10-15). The days of creation unfold the ordered revelation of God to man, whereas the numerals of infinity are the symbols through which we forever demonstrate our spiritual understanding of divine Principle. The one, in fact, is ordered revelation, leading to God, whilst the other is subjective, interpreting Principle.

If a boy were learning arithmetic, he would first be taught the ordered sequence of the numbers 1-10, and then how they operate through addition, subtraction, multiplication, and division ; but when he fully understood these four processes, he would have some grasp of what might be termed the principle of arithmetic, and he would use the numerals spontaneously and effortlessly in order to prove any proposition of arithmetic or to solve any arithmetical problem which confronted him. So Mrs. Eddy has shown us that the days of creation in their "mathematical order" (Mis. 57 : 27-28) lead us to some understanding of God, and so become the numerals of divine consciousness, —the "numerals of infinity." The cultured study of the "new tongue" is the spadework essential to the building up of individual understanding of the Science of the Bible.

SYNONYMOUS TERMS FOR GOD

Years of exhaustive and consecrated study have revealed the fact that Mary Baker Eddy, in her writings, mainly associates certain specific ideas with each individual synonymous term for God. This definite characterization in connection with the synonymous terms enables Mrs. Eddy, in her system of metaphysics, to use and combine what she terms "numerals of infinity" and what the Bible terms "days of creation." Since each synonym for God reflects and expresses the others, no particular characteristic could be confined wholly to one synonymous term ; but Mrs. Eddy does associate certain properties and qualities with each individual synonym. For instance, a close study of Mrs. Eddy's writings, through the Concordance, will show that she characterizes the nature of God as MIND by : parent Mind, intelligence, all, law, wisdom, cause, action, origin, power, healing ; SPIRIT she characterizes by : substance, good, order, reflection, reality, purity, baptism ; SOUL by : identity, sinlessness, freedom, immortality, changelessness, spiritual sense, joy ; PRINCIPLE by : absolute, harmony, system, foundation, interprets, practice, operation, proof ; LIFE by : Father, being, eternal, individuality, indestructible ; TRUTH by : Son, Christ, consciousness, standard, ideal, man, health, example ; LOVE by : Mother, Comforter, fulfilment, universal, holiness, glory, peace. (See also *Appendix IV*.)

Naturally, these few examples are in no way meant to indicate fully the vastness and infinitude of meaning revealed by the individual synonymous terms in Mrs. Eddy's writings.

At this point it would be well to consider the exact meaning of the words "synonymous," "term," "system," "science," "order," and

“calculus,” remembering that no one ever used language more exactly than the discoverer of Christian Science. (See *Appendix I.*)

John H. Finlay, LL.D., Commissioner of Education for the State of New York, writing in the Introduction to “Crabb’s English Synonymes,” states :—

“If synonyms were words which had always exactly the same meaning, there would be no need for such a book. It is the differences, unseen by the undiscerning, the ignorant, or the careless, between words that are of similar import, that gave Crabb his meticulous labor and a life beyond his years. If synonyms were ‘equinym’s’ (that is, words of equal meaning) the English vocabulary might be shortened by hundreds or thousands of words. . . . A condition of exactitude in speech is a discernment of the differences between words nearly equal but so similar as to be called ‘synonyms.’ A book or catalogue of such discernment of differences might well be called the ‘Troy measure’ of words, the measure which in weighing substances is employed in measuring those whose slightest differences are precious in value or potent in consequence . . .”

It is evident that Mrs. Eddy used the term “synonymous” to indicate words that are similar but have different shades of meaning, and this is made particularly clear in her statements. (See S. & H. 127 : 9-16 ; Mis. 372 : 29-32.) Without divine diversification in metaphysics there could be no sense of infinity. (See Mis. 194 : 13-16.)

“THE DIVINE INFINITE CALCULUS”

Christ Jesus revealed to John the perfect and complete nature of God, which John symbolized by the “seven Spirits of God” (Rev. 5 : 6). Jesus also interpreted to John the fact that this complete sevenfold symbolization of God’s nature could be demonstrated through a four-dimensional calculus of spiritual thinking or understanding, exemplified by the “city” which “lieth foursquare.” (Rev. 21.) This method of computing the realities of being in pure spiritual thought is more intelligently operational than the ten digits computed through addition, subtraction, multiplication, and division, or the seven fundamental notes in music developed through tone, rhythm, melody, and harmony. (See S. & H. 111 : 6-11.) The spiritual teaching and inspired stories in the Bible illustrate this perfect system of symbolizing the ideas of God just as surely as the

compositions of music illustrate the science of music. (See S. & H. 298 : 20-24.) The wealth and variety of Bible revelation exemplify and fulfil the perfection of its own metaphysical system.

It can thus be seen why John the Revelator used as symbols the number "seven" and the city foursquare, and also such illustrations as the seven churches, the seven Spirits of God, the seven angels, the four beasts, the four horsemen, the four sides of the city, and many other symbols.

These specific symbols,—the "numerals of infinity, called *seven days*" (S. & H. 520 : 10) and the "city foursquare" (S. & H. 575),—were to help mankind to lay hold of the ideas of the infinite in pure, spiritual, intelligent, scientific consciousness, and to demonstrate them. By means of this divine system of intelligent and specific symbolization there runs through the Bible a wonderful design by which one can understand the inexhaustible nature of boundless good, just as clearly as notes in endless and perfect harmonization tell the timeless story of the ever-developing expression of music, or the digits of mathematics in their manifold calculations tell the unlimited story of mathematics.

The vital thinker in Christian Science, perceiving these things, begins to grasp the importance of the chapters in our textbook entitled "Genesis" and "The Apocalypse." He recognizes the essential position of the seven days of creation at the beginning of the Bible and the climax of the Bible with the city foursquare. This perfect revelation of the nature and essence of the infinite One, understood and demonstrated in a calculus of spiritual thought as the Word, the Christ, Christianity, and Science, is the scientific and divine system which God revealed progressively to the writers in the Bible and finally to Mary Baker Eddy. Hence her answer to the question "What is God?" (S. & H. 465 : 8) : "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 9-10). This answer presents the perfect statement of Deity, and also illustrates the operation of this revelation in a four-dimensional calculus,—"incorporeal, divine, supreme, infinite," corresponding to the Word, the Christ, Christianity, and Science. This perfect system of spiritual and metaphysical symbolization, understood in its vastness and Science, is what may well be described as the "new tongue." The exact and spiritually cultured understanding of this new tongue is essential to the demonstration of Christian Science. Naturally, the attainment of this understanding is a quest, vast beyond words.

THE WORD, THE CHRIST, CHRISTIANITY, AND CHRISTIAN SCIENCE

To the seeker in Christian Science, the Word of God is the ordered and scientific process by which any sincere thinker can begin to gain an understanding of divine Principle, God. "In the beginning was the Word . . ." (John 1 : 1). In mathematics, the counting order, 1, 2, 3, 4 . . . , would correspond to the Word. This is how we begin to learn mathematics. Every thinker can approach the principle of mathematics through that "Word ;" indeed, if the numbers fundamentally had no order they would have no values, no offices. One could not use or combine them intelligently, if 3 came haphazardly before or after 4. But the fact that there is order enables everybody to use them intelligently and to combine them accurately. Fundamentally considered, the Word, in Christian Science, is the divinely ordered way, where Mind says : "Let there be light—Let there be intelligence," Spirit develops that light, Soul makes it definite and identifies it, and Principle demonstrates divine order as Life, as Truth, and as Love. This basic order can never be altered, but it can be demonstrated in infinite variety. Humanly speaking, the Word portrays the spiritual process of *seeking*.

The Word leads to an understanding of divine Principle. Understanding reveals the Christ or true idea of Principle. So the Word, which is a spiritual process, leads to the understanding of Principle and its idea, and one then says, "Principle has an idea, it has a Christ." So thought begins to grasp the idea as the Christ. The Word is the way which leads to Principle and its idea, whilst the Christ is the divine fact or idea. This idea or Christ is "the divine message from God to men" (S. & H. 332 : 10), just as the idea or plan of mathematics constitutes the mathematical message. The divine Principle, God, is forever translating its ideal of itself to the point of individual spiritual ideas, and these ideas constitute the realities of all being. Spiritual and scientific translation of the divine ideal as infinite individual ideas is the forever Christ, available to inspired thought and eternally manifested to men. The understanding of the Christ portrays the true process of *finding*.

Christianity is that process of spiritual thought which grasps the power and availability of the divine idea or Christ, understood and demonstrated as man, "the compound idea of God, including all right ideas" (S. & H. 475 : 14-15). Christianity proves that every individual idea is forever at one with its Principle and demonstrates divine Principle. Thus Christianity teaches us to utilize and to

demonstrate the Christ-idea in its infinite details. Hence Mrs. Eddy writes, "Science will declare God aright, and Christianity will demonstrate this declaration . . ." (S. & H. 466 : 28-29). Christianity, therefore, is the process of utilizing the Christ-idea in infinite system and detail, and may thus be described as the divine process of *using*.

Christianity leads to Christian Science, where it is revealed that from everlasting to everlasting God is One and All. In Science, thought learns to acquaint itself intelligently with the infinite calculus of reality, in which there is neither sin, disease, nor death. Exalted thought here realizes and demonstrates that in Science being is perfect, eternal, harmonious, and forever operative, for "Science knows no lapse from nor return to harmony" (S. & H. 471 : 1-2). This may be described as the state of *being*.

Thus we have a perfect sequence :— the Word—*seeking*, the Christ—*finding*, Christianity—*using*, Science—*being*.

Consequently, the spiritual process called the Word leads to the Christ, the divine fact or idea ; and the spiritual process of Christianity leads to Christian Science, which reveals God as the infinite One and All. The two fundamental facts, therefore, are the Christ and Science, and this is undoubtedly why Mrs. Eddy named her Church "The Church of Christ, Scientist." What one demonstrates is Christ Science.

In her answer to the question "What is God ?" (S. & H. 465 : 8), Mrs. Eddy has given an order to the synonymous terms which is both the beginning and the end of scientific metaphysics, for it states the nature and essence of God as not only the Word of God, but also as absolute Science. In the sequence of "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 10), there is the revelation of God's nature and essence as it eternally unfolds itself in the divine order. This revelation is the Word.

In the same statement, in its very centre, we discern God as Principle (see S. & H. 121 : 24-32), with its "threefold, essential nature" (S. & H. 331 : 32-1) as Life, Truth, and Love on the one hand and its divine method of identification, reflection, and manifestation as Soul, Spirit, and Mind on the other. This order reveals Principle as the foundation of all being, and so illustrates absolute Science. (See My. 225 : 29-30.) In Exodus 25 : 31-40, the writer symbolizes perfectly this wonderful story of divine Principle, God, as the centre and foundation of all, with that well-known Biblical symbol, the candlestick. He illustrates God's "threefold, essential nature" as Life, Truth, and Love on one side ("three branches of the candlestick out of the one side," Ex. 25 : 32) and the divine process

of identification, reflection, and manifestation as Soul, Spirit, and Mind on the other ("three branches of the candlestick out of the other side"). Also, the candlestick symbolizes the Word, the Christ, Christianity, and Science by its "four bowls." (Ex. 25 : 34.) No close student of the Bible can doubt that this writer is symbolizing the complete and fundamental nature of God as forever operative in a four-dimensional calculus. Mrs. Eddy climaxed this divine system fully in her inspired statement given on page 465 of her textbook. This all-important statement interprets in itself two distinct orders—the Word and Science.

On page 115 of "Science and Health," Mrs. Eddy, in the "Scientific Translation of Immortal Mind," gives the following sequence of the synonymous terms for God : "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (S. & H. 115 : 13-14). In this statement God, divine Principle, is revealed as translating its ideal as Life, Truth, and Love, through Soul, Spirit, and Mind, to the point of Mind or manifestation, thus fulfilling the definition of Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11).

In the Glossary in "Science and Health," which "contains the metaphysical interpretation of Bible terms" (S. & H. 579 : 4-5), Mrs. Eddy defines God as "Principle ; Mind ; Soul ; Spirit ; Life ; Truth ; Love . . ." (S. & H. 587 : 6-7), thus depicting in perfect order the allness, identity, and reflection of divine Principle, God, forever demonstrated and fulfilled as Life, Truth, and Love. This is pure Christianity, "the chain of scientific being" (S. & H. 271 : 2), eternally fulfilled.

Thus, in the three sequences of the synonymous terms in our textbook, we have four distinct orders, illustrating and revealing the Word, the Christ, Christianity, and Christian Science. But the *fundamental* order, the beginning and the end, which bases and supports all other orders of the synonymous terms, is undoubtedly given in the answer to the question "What is God ?" (S. & H. 465 : 8).

THE INFINITE ONE AND "THE CITY FOURSQUARE"

The developing understanding of the days of creation, the synonymous terms, and the numerals of infinity which identify these terms, also the true significance of the Word, the Christ, Christianity, and Christian Science, combine to guide thought to a pure consciousness of God, in divine Science, as the infinite One. Consequently, we must learn to consider Mrs. Eddy's revelation of divine Science from

the absolute standpoint, from the subjective, from the basis of the infinite One. The Bible consistently reveals the fact that there is one infinite Being : "Hear, O Israel : The Lord our God is one Lord" (Deut. 6 : 4).

Mrs. Eddy writes : "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S. & H. 517 : 22-24). In order that the one infinite Being or Principle may be discerned and demonstrated, it must necessarily be interpreted and understood through its own infinite ideal, and this must be intelligently symbolized. It is significant that Mrs. Eddy makes this vastly important statement, "Spiritual teaching must always be by symbols" (S. & H. 575 : 13-14), in connection with the "city four-square," the pinnacle of Bible revelation. The "city foursquare," in its uniform completeness, is a perfect symbol and "represents the light and glory of divine Science" (S. & H. 575 : 9-10). In describing this city the Apostle John, like other writers in the Scriptures, used as symbols the four points of the compass. Mary Baker Eddy uses these same symbols, and interprets the four equal sides as the Word on the north, Christ on the east, Christianity on the south, and divine Science on the west. She writes : "The four sides of our city are the Word, Christ, Christianity, and divine Science" (S. & H. 575 : 17-19).

The Psalmist, looking at this city from the "sides of the north," or the Word, had described it in this way : "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." In the twenty-first chapter of the Apocalypse, John, who had received the revelation of Truth from Jesus, beheld this same "city" from Christ, Truth,—*i.e.*, from the east. (See Rev. 21 : 13.) Christ Jesus had pictured to John the tender purpose and method of divine revelation from the standpoint of Christ. The Christ interpreted and fulfilled the Word or divine authority, and thus established the new dispensation,—Christ's Christianity,—revealing the firm foundation of divine Science as the New Jerusalem. Discerning Christianity to be the pure emanation of Christ as the ideal of God, divine Principle, Mrs. Eddy identified Christianity as Science (see S. & H. 135 : 21-25), but the "holy city" symbolizes Science itself. It therefore includes in itself the Word as Science, Christ as Science, and Christianity as Science.

In divine Science thought is always from the standpoint of divine Principle. Divine Science is understood only as spiritual sense realizes that there is one infinite Being, one Principle, eternally conscious of itself as Life, as Truth, and as Love. Mrs. Eddy writes: "Life,

Truth, and Love are the realities of divine Science" (S. & H. 298 . 2-3). Looking out from the infinite One, therefore, in divine Science,—from divine Principle, Life, Truth, and Love,—we behold the "city foursquare," a perfect symbol, as the Word of Life ; as Christ, Truth ; as Christianity, divine Love ; and as divine Science, divine Principle, Love.

"THE CITY OF OUR GOD" AND THE FOUR CARDINAL POINTS

In order that divine Science might be made practical to all human-kind, Mrs. Eddy reduced it to a form comprehensible to this age by using the symbols of so-called natural sciences. (See S. & H. 146 : 31-1.) This reduction to a complete and perfect system she named Christian Science. It seems as though Mrs. Eddy made available, through divine revelation, the possibility of understanding and demonstrating a complete compass of spiritual being, when she established her Church upon Science.

As one grasps the foundational meaning of each of the four sides of the "city," one then discerns how each side reflects the other three sides. At this point, one understands the meaning of what are termed the twelve "gates." This number "twelve," used by St. John, was a symbol of authority. One now begins to understand the power of demonstration, or in other words, thought passes through the "royally divine gates" (S. & H. 575), and enters that state of consciousness depicted by the "city of our God" (S. & H. 577). Here absolute Christian Science elucidates scientific metaphysics.

In the "city of our God," the four equal sides or foundations of the "city foursquare" have now become the four cardinal points. The first cardinal point, at the north, is "the Word of Life, Truth, and Love" (S. & H. 577 : 13-14). The second cardinal point, at the east, is "the Christ, the spiritual idea of God" (S. & H. 577 : 15). (Note: "*the* Christ"—the second *side* of the city is "Christ," and omits the article "*the*.") Mrs. Eddy describes the Christ as Truth, Life, and Love. (See S. & H. 137 : 16-21.) The third cardinal point, at the south, is "Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history" (S. & H. 577 : 16-17). A close study of Mrs. Eddy's writings will show that she illustrates true Christianity by the synonymous terms Life and Love, because in Christianity the Christ, Truth, is translated and defined as generic man. (See Mis. 15 : 26-23.) The fourth cardinal point, at the west, is "Christian Science, which to-day and forever interprets this great

example and the great Exemplar" (S. & H. 577 : 18-19). The healing and redeeming work of Christian Science, interpreting the great example and the great Exemplar, is frequently illustrated through the synonymous terms Truth and Love. In absolute Christian Science, Life,—which is Father or cause,—yields its accentuation to Truth and Love,—the idea forever embosomed in its divine Principle, Love. (See S. & H. 471 : 31-4.)

The four cardinal points described on page 577 of "Science and Health," when understood, enable one to compute the infinite relationship of Principle and its idea, just as the cardinal points in the nautical compass enable the mariner to ascertain his true position. Many seafaring men have said that Mrs. Eddy's scientific use of the nautical compass as a symbol to illustrate her four cardinal points and their operation is amazing in its exactness of statement and purpose. Therefore it is essential that every student of Christian Science should understand Mrs. Eddy's use of the synonymous terms Life, Truth, and Love in the four very pronounced ways in which she combines these terms—viz., Life, Truth, and Love ; Truth, Life, and Love; Life and Love; Truth and Love.

DIVINE SCIENCE, ABSOLUTE CHRISTIAN SCIENCE, AND CHRISTIAN SCIENCE

How tenderly and yet how scientifically Mary Baker Eddy, in the chapter entitled "The Apocalypse," guides thought from the "city foursquare," illustrating divine Science, through the "royally divine gates" to the "city of our God," absolute Christian Science, where we learn spiritually and scientifically to compute the infinite relationship of Principle and its idea in holy thought and understanding.

In the chapter "Recapitulation," Mrs. Eddy shows us how to use absolute Christian Science "to elucidate scientific metaphysics" (S. & H. 465 : 5-6). The application of scientific metaphysics to the human problem is Christian Science.

As we understand the nature, essence, and wholeness of God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and apply this understanding to the human problem, we are then using what the Bible describes as the "seven days of creation." These days of creation, when understood scientifically in their divine order, enable thought to analyze, uncover, and annihilate the errors of mortality. As Mrs. Eddy writes, "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). This utilization of the symbolic "seven," indicating the completeness and perfection of the divine nature, applied to the human through analysis, uncovering, and annihilation, is the significance of the symbol "ten."

So we have a wonderful sequence—divine Science, revealing to us divine Principle, Life, Truth, and Love ; absolute Christian Science, showing us how this divine Principle is infinitely interpreted through its idea, the Christ ; and Christian Science, teaching us, in scientific metaphysics, how to apply this understanding in order to heal sin, disease, and death.

To put it succinctly, one might say that according to Mrs. Eddy's writings, divine Science is the divine standpoint ; absolute Christian Science is the Christ point of view ; and Christian Science is the scientific and metaphysical application of Christ Science in human experience. In divine Science, there is one infinite Principle, including within itself the divine ideal or Christ. In absolute Christian Science, the spiritual idea or Christ interprets its Principle and, when understood, all true relationships between Principle and its idea can be determined and demonstrated. In Christian Science, this realization of absolute Truth or Christ becomes practical to humanity,—in other words, the scientific system of divine healing is made practical and proved efficacious.

Whether the picture is looked at from divine Science, or from absolute Christian Science, or from Christian Science, it is one infinite and complete picture.

SUMMARY

To summarize : The days of creation, which begin the Scriptures, have led us through ordered, spiritual thought to the understanding of the divine idea or Christ. Then we learn to demonstrate the Christ-idea in infinite detail as pure Christianity. Thus we attain Christian Science, where God is revealed as One and All. Eventually, inspired thought grasps the fact that all symbols lead to a realization of the divine infinite One. Here thought rises above symbols and becomes purely spiritual, thus proving the truth of the well-known line of the hymn, "As we rise, the symbols disappear."

As we learn to think subjectively, from God, the infinite One, we understand divine Principle, Life, Truth, and Love, as symbolized by the "city foursquare :—" at the north, the Word of Life, the one Being ;

at the east, Christ, Truth, the Son of God ; at the south, Christianity, divine Love, the infinite All ; and at the west, divine Science, divine Principle, Love, the divine One. When we realize that these four foundational facts must each reflect the three others, we are then led through the twelve gates and so arrive at the "city of our God." There we learn to use the four cardinal points, the Word, the Christ, Christianity, and Christian Science, through which we compute the infinite relationship of divine Principle, Life, Truth, and Love, and its infinite idea. This spiritual and scientific computation of divine realities enables us intelligently to analyze, uncover, and annihilate the myriad beliefs of sin, disease, and death. Thus we arrive at the demonstration of Christian Science in human affairs and the Word is made flesh.

Divine Science, absolute Christian Science, and Christian Science are all spiritual degrees of divine and scientific metaphysics, whereby we learn and demonstrate divine Principle, Love.

"WORK—WORK—WORK—WATCH AND PRAY"

(Mess. '00, 2 : 7-8)

How we Christian Scientists should rejoice in learning the vast and exact Science of Christianity and, above all, we should never weary of searching the Bible and Mrs. Eddy's writings ! We need also to develop that humility and to express that sincerity which enables us to learn from one another.

The Bible, which commences with the seven days of creation and is climaxed with the "city foursquare," was Mrs. Eddy's textbook, which revealed to her its divine Science and which later became the basis of her own textbook, "Science and Health with Key to the Scriptures," of which we are students. Both our textbooks, the Bible and "Science and Health," tell the same wonderful story of the perfect, exact, scientific, and divine presentation and symbolization of the infinite nature and essence of God. Thereby all may acquaint themselves with Him, and so demonstrate Christ, Truth, with power and with Science. It is from these books alone that one can, through the most sincere and consecrated study, glean the great spiritual facts of being. Statements are either in accord with Science or they are not, because Science admits of no personal opinions.

Science makes the Son of God available. It tells you that you are the son of God. It tells you how to enter into the kingdom and inherit your sonship. It tells you how to use your sonship. It makes the one Being available to you. It shows you that "one on God's side is a

majority," and that "now are we the sons of God." Above all, Christian Science understood reveals to mankind that the divine Principle, God, is the infinite One, the Only and All.

When are all Christian Scientists going to strive for the truly progressive results foretold in many of Mrs. Eddy's statements? (See No and Yes, 11 : 15-18 ; 33 : 5-7 ; S. & H. 141 : 27-3.) Her prophetic utterances will be fulfilled when we are ready for progress and can present our thesis by proof, by preaching the gospel, healing the sick, reforming the sinner, and raising the dead. We can never demonstrate a progressive and universal plan until we understand it. No one will ever demonstrate Christian Science conclusively except through spiritual and scientific understanding. Moreover, the man or woman who really understands Christian Science cannot help loving and living it. In this way Science becomes the basis of their every thought and action, of their very being, and they are bound to love it and to live it.

Mrs. Eddy's books live. In studying them we should never pass over her use of the synonymous terms for God, either individually or in combination, without pondering them deeply. We should pause and pray, and study them until we understand her use of them. Little by little, the details of the perfect design stand out within this system to which divine metaphysics has been reduced, and which is based on the seven synonymous terms for God, forever revealing the nature and essence of divine Principle, Love, operating through the Word, the Christ, Christianity, and Science. As one studies and prays in this way, one is indeed learning the "new tongue."

We do not have to implore God to do anything. God has already done everything. Divine Love has provided the infinite plan. We only have to use that plan. Mrs. Eddy writes : "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem?" (S. & H. 3 : 4-5). So, who would stand before Truth and plead with the divine Principle of Science to solve mortal problems? Mrs. Eddy's marginal heading to the paragraph in which this statement occurs is "The spiritual mathematics."

Let us become earnest, consecrated, and scientific students of "Science and Health" and the Bible. Furthermore, having followed through pure desire and spiritual thought the ordered way to an understanding of the one infinite Principle, let us then learn to think from Principle, in divine Science, to absolute Christian Science, and so to the intelligent application of Christian Science in human experience. Let us not only understand, but begin to demonstrate the Word, the Christ, Christianity, and Science. Let us never rest

until we understand and demonstrate the synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, and Love. As, in deep, earnest, and consecrated desire, we think on these things, the perfect design of Mrs. Eddy's revelation, as found in the Bible, will dawn on inspired thought, and we shall be laying hold on "Science vast . . . the song of songs" (My. 354 : 22, 24) through the "new tongue."

People ask if Christian Science is simple or profound. Christian Science is both simple and profound. It is essentially simple because it is pure, uncompounded, and absolute. Mrs. Eddy associates both "profound" and "vast" with her discovery. Jesus found it difficult to explain his teaching to the multitudes. His cry, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not !" (Luke 13 : 34), still echoes down the ages. From the early days of the Christian era, the purest minds and keenest intellects have been focused continually on Jesus' teaching until a God-inspired woman grasped the pure Science of it. Mrs. Eddy has said of her textbook, "Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated" (Mis. 92 : 4-6). How pathetic, then, to find intelligent men and women claiming that the understanding of Christian Science is easily and casually acquired. Both the master Metaphysician and the Discoverer and Founder of Christian Science made it perfectly clear that to understand the nature of the infinite, so that one could demonstrate it, would demand of one much in the way of intelligent and cultured thought, and also the most absolute consecration and desire. It is well to remember that Mrs. Eddy was asked exactly this same question as to the simplicity of Christian Science. (Mis. 53 : 21-22.) She has also written : "Who dare say that matter or mortals can evolve Science ? Whence, then, is it, if not from the divine source, and what, but the contemporary of Christianity, so far in advance of human knowledge that mortals must work for the discovery of even a portion of it ?" (Mis. 22 : 5-10).

THE "DAY-SPRING FROM ON HIGH"

(Pul. 10 : 25-26)

We must not try to fit schemes, plans of treatment, or preconceived notions into Science, but understand it, culture it, pray and think over it, live it and love it. "'Go and take the little book. . . . Take it, and eat it up'" (S. & H. 559 : 17-18). Then Science will operate for us as we fit our thoughts and our lives to Science, and it

becomes the "day-spring from on high" (Pul. 10 : 25-26), "the descent of the Holy Ghost" (S. & H. 43 : 8).

We do not attempt to demonstrate Christian Science fully through symbols alone, but we do learn and understand Christian Science through its own perfect system of symbols, which we glean from the Bible and the Christian Science textbook. As this understanding becomes pregnant in our thoughts and our lives, there develops a definite, scientific, spiritual culture of God and His infinite ideas. This culture Mrs. Eddy describes as a "conscious, constant capacity to understand God" (S. & H. 209 : 31-32). It is this abiding spirit of Truth that we utilize, or, rather, that uses our thinking, and so enables us to demonstrate Christ, Truth, for the purpose of healing the sick, reforming the sinner, and raising the dead.

This spiritual culture is more spontaneous than is the flow of musical sentiment to the most experienced musician. In it there is nothing laboured or spasmodic, for it is truly scientific and divinely natural. This "cultivated spiritual understanding" (S. & H. 271 : 14-15) is indeed what the Scriptures term the "mind of Christ." It is gained through the patient, persistent study and assimilation of God's true nature and essence as revealed through manifold symbols, both human and divine. The attainment of such culture demands "precept upon precept ; line upon line, line upon line ; here a little, and there a little" (Isaiah 28 : 10), until eventually such culture flows as one great river of spiritual vision and Science.

THE TRUE CHURCH

In Christian Science, there is only one Church, and that is the Church which Mary Baker Eddy established. This Church, "not made with hands," can become apparent only as Mrs. Eddy's revelation of Truth is spiritually and scientifically understood and demonstrated. Mary Baker Eddy, through God's good grace, gave us this great gift of Science, also a true idea of Church and an understanding of divine government in which there is ample scope for right development, expansion, and growth. If we adhere to these, all will be well.

This little time-world of ours is not super-important. It is but a speck of dust in the face of immensity. When, as children, we lost a toy, we thought it very serious. When we became older and we had a little more experience, then something else seemed just as serious. As we look back, can we not see that those day-dreams mattered very little, and that this time-world which flutters in thought to-day does not count for much in comparison with reality and Science ? What

really matters is Christ, the spiritual idea, and the spiritual and scientific understanding and demonstration of the Christ in human experience, which is Christian Science. Surely no body of people on earth have a greater opportunity to serve mankind and a greater responsibility than those who have begun to understand the Christ-idea in its Science. Why? Because Christianity is now revealed to be Science, and Science to be Christianity. Therefore Mrs. Eddy writes :—

“Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ” (S. & H. 483 : 32-5).

PART II

A SYLLABUS FOR STUDY

“ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. 2 : 15)

“ *Question.*—How can I progress most rapidly in the understanding of Christian Science ?

“ *Answer.*—Study thoroughly the letter and imbibe the spirit.” (S. & H. 495 : 25-28)

SYNOPSIS

CHAPTER I

THE DAYS OF CREATION; THE SYNONYMOUS TERMS FOR GOD; THE NUMERALS OF INFINITY.

The ordered revelation of the days of creation (Genesis 1 : 1—2 : 3), summarized by the seven qualities of thought as given in the Third Degree of the "Scientific Translation of Mortal Mind" (S. & H. 116 : 1-3), unfolding in scientific sequence the nature of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 10); also the numerals of infinity, *i.e.*, the classified ideas identifying the synonymous terms for God.

CHAPTER II

THE DIVINE INFINITE CALCULUS.

The Word, the Christ, Christianity, and Science considered in relation to the four distinct orders of the synonymous terms for God shown in the following sequences:—

| | | |
|---------------------------|---------------|------------------------|
| "Science and Health," | page 465 : 10 | (The Word and Science) |
| " " " " | 115 : 13-14 | (The Christ) |
| " " " " | 587 : 6-7 | (Christianity) |

CHAPTER III

THE CITY FOURSQUARE AND THE CITY OF OUR GOD

"The city foursquare" (S. & H. 575 : 7-21), with four equal sides, representing divine Science, and interpreting God as divine Principle, Love; also the "city of our God" (S. & H. 577 : 12-27), with four cardinal points, defined in absolute Christian Science by four outstanding combinations of the synonymous terms Life, Truth, and Love.

My thanks and appreciation are given
to the students who assisted me in the
work of compiling the following Syllabus.

INTRODUCTION

This syllabus is offered to those who appreciate that Christian Science is exact Science, infinite in scope, and demanding "absolute consecration of thought, energy, and desire" (S. & H. 3 : 16); also to those who realize that "Science and Health with Key to the Scriptures," by Mary Baker Eddy, is a textbook, and must be studied as such. It is in no way intended as a stereotyped, rigid formula for study, but has been humbly prepared in an effort to assist thought to an ordered way of approaching this infinite subject through the Bible and the Christian Science textbook. As in any other scientific subject, much must naturally develop to the student in the line of individual inspiration and research. Indeed, there is the widest field for research in Christian Science,—the Science of infinity,—for we have as yet only "touched the hem of the garment," the garment which Mrs. Eddy describes as "woven into one web of consistency without seam or rent" (S. & H. 242 : 25-26).

It is interesting, in this connection, to recall what Charles P. Steinmetz, the great electrical engineer, prophetically wrote in *Church Federation*, June, 1930 :—

"I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and of the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four."

This spiritual and scientific development foreseen by Steinmetz is inevitable, and indeed has already begun in our world of to-day. As Christian Scientists, we must be in the forefront of this vast and sacred research work, and thus "be ready always to give an answer to every man that asketh . . . a reason of the hope" that is in us. (I Peter 3 : 15.)

TEXTBOOKS

The Bible

"Science and Health with Key to the Scriptures," by
Mary Baker Eddy

OTHER BOOKS

Published writings by Mary Baker Eddy, other than "Science
and Health"

Concordance to "Science and Health" and to Mary Baker
Eddy's other writings

Bible Concordance

A good dictionary or dictionaries (such as Webster, the
Oxford, Funk and Wagnalls, etc.)

CHAPTER I

THE DAYS OF CREATION ; THE SYNONYMOUS TERMS FOR GOD ; THE NUMERALS OF INFINITY

"I begin at the feet of Christ and with the numeration table of Christian Science" (Mess. '01, 22 : 15-16).

THE DAYS OF CREATION

The ordered way in which the student begins to understand the divine Principle of Christian Science is through what are called the "days of creation," just as the ordered way to an apprehension of mathematics or music is through numbers or notes. The Bible states, "The steps of a good man are ordered by the Lord."

Study Genesis 1 : 1—2 : 3 together with its spiritual interpretation as given in "Science and Health," 501 : 1—520 : 15. Note carefully the orderly development of thought in the sequence of the seven days of creation. Mrs. Eddy indicates this order as follows :—

"In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that really is, always was and forever is ; for it existed in and of the Mind that is God, wherein man is foremost." (Mis. 57 : 27-31)

"... the six days are to find out the nothingness of matter ; the seventh is the day of rest, when it is found that evil is naught and good is all." (Mis. 279 : 18-21)

"The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding." (S. & H. 508 : 28-1)

Compare this spiritual unfolding in Genesis with the sequence of ideas given in the Third Degree of the "Scientific Translation of Mortal Mind," *i.e.*, "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116 : 1-3).

THE SYNONYMOUS TERMS FOR GOD

The ordered sequence revealed in the seven days of creation leads the student to some understanding of the synonymous terms for God as given in "Recapitulation" in answer to the all-important question, "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 8-10).

The next question and answer in the chapter "Recapitulation" amplify this statement by explaining that these synonymous terms "refer to one absolute God" and that they are "also intended to express the nature, essence, and wholeness of Deity" (S. & H. 465 : 12-14). Consequently, in order to understand the nature and essence of God in its infinitude, the prime essential must lie in gaining a spiritual and scientific understanding of the synonymous terms for God. (See *Appendix I* for definitions of "synonym" and "term.") In Christian Science, as in every scientific subject, one needs to comprehend definitely the terms used, by learning their nature, their value, their office, and their relationship to one another.

One should study thoroughly the use of the synonymous terms for God in "Science and Health," and classify the ideas which characterize each synonym. These classified ideas constitute the "numerals of infinity" and reveal the subjective sense of the "days of creation." (See S. & H. 520 : 10-15.)

The study of the synonymous terms should naturally begin with "Mind." It will be found that the ideas which characterize Mind are correlative with the first day of creation in Genesis, whose keynote is "Let there be light,"—"let there be wisdom."

As the student ponders each reference to Mind and understands in some measure what Mind is and what Mind does, he may find it helpful to list these ideas. As he progresses in his research, a specific spiritual tone will become defined to his thought—the infinite tone of Mind as intelligence, power, action, law, wisdom, creator, etc., etc. Considering reference after reference in this manner, he is building up in consciousness a divinely scientific understanding of God's nature as Mind—an understanding which is basic, spiritual, definite, fundamental, and demonstrable. This is equally true as he considers each synonymous term for God. The use of *Appendix III* is recommended for this work.

A few examples are here given to illustrate the way in which each of the synonymous terms may be studied throughout the textbook. It must be realized, however, that the following references are taken

from the beginning of the textbook only. To gain a complete sense of the full tones of the different synonymous terms, references from every part of the textbook must of course be considered. In this work it is advisable to read the whole paragraph in which the particular synonym occurs in order to gain a full sense of the context.

MIND

The first reference to "Mind" in Chapter I of "Science and Health" is on page 1, line 11. Why did Mrs. Eddy use the synonymous term "Mind" in this sentence? Why did she not use Spirit or Soul, or any other synonym? Because she is speaking of "thoughts," and is also indicating that Mind is all-knowing. (See S. & H. 7 : 23-26 ; 187 : 3-5.) This paragraph also refers to true "desire,"—the commencement of all creative activity. So, with exact, cultured sense of "the hue of spiritual ideas" (S. & H. 460 : 26), Mrs. Eddy chose the term "Mind" to convey a specific meaning.

The next reference to "Mind" occurs on page 2, line 19. Here "Mind" is used in connection with the verb "to plead." Dictionary definitions of this word associate it with law. Mind is the lawgiver. We do not have to plead with Mind—the divine law is always operating on behalf of its idea. (See S. & H. 127 : 23-26 ; 168 : 21-23 ; 169 : 29-31.) In this passage Mind is also used specifically as a counterfact to certain erroneous concepts, for Mrs. Eddy uses each synonym not only to express the nature of God in a definite way, but also "to offset human misconceptions" (S. & H. 428 : 20). For instance, in this reference, "belief" indicates the opposite of Mind, for Mind knows—it does not believe. Likewise, the mistaken concept of being "humanly circumscribed" is the opposite of the all-inclusive, divine Mind. (See S. & H. 206 : 28-29 ; 399 : 28 ; 507 : 18-21.) Again, "impeding" is the counterfeit of Mind, for Mind includes all action. (See S. & H. 187 : 22-24 ; 283 : 4-7 ; 419 : 20.)

In the reference on page 2, line 24, Mind is characterized by "intelligence," "inform," "comprehend," "desire," "source," "all." And again there is the sense of pleading.

SPIRIT

The first reference to "Spirit" in Chapter I occurs on page 9, line 23. The word "recognizes" indicates the nature of Spirit, because Spirit has true discernment—it separates and distinguishes. This is characteristic of the second day in Genesis when the firmament,

or line of demarcation, was established to separate the real from the unreal. (See S. & H. 505 : 21-22 ; viii : 9-12 ; 277 : 7-12, 24-26 ; 360 : 13-21 ; 468 : 12-13.) The word "only" also brings the tone of Spirit into this paragraph, for Spirit is symbolized by absolute purity and knows no opposite. (See S. & H. 63 : 5-6 ; 117 : 14-15 ; 241 : 24-30 ; 581 : 23-24.) This paragraph portrays in no uncertain manner the nature of God as the "Adorable One,"—Mrs. Eddy's interpretation of the second statement in the Lord's Prayer.

The synonymous term "Spirit" next appears on page 10, line 10. A study of the word "good" will show that it is used essentially in connection with Spirit. (See S. & H. 205 : 29-31 ; 539 : 8-10 ; 587 : 19-20 ; 594 : 19-20.) This study will also reveal the fact that "good" expresses in marked degree the nature of God, and Mrs. Eddy associates the term "nature" predominantly with Spirit. (See S. & H. 119 : 17-24 ; 183 : 19 ; 524 : 31-1 ; 549 : 24-30.) The condition of being "qualified" maintains the tone of Spirit, for Spirit gives nature and quality to every idea. (See S. & H. 93 : 22-25 ; 506 : 2-7 ; 517 : 7-8.) This paragraph also refers to the "flesh" and "evil," these are opposites of Spirit and good. (See S. & H. 167 : 20-22 ; 171 : 23-24 ; 206 : 31-4 ; 356 : 11-18, 24-25.)

The reference to Spirit on page 14, line 5, shows the impossibility of serving two masters, thus again indicating purity and onliness. "Faith" and "understanding" are also associated with Spirit. (See S. & H. 23 : 16-20 ; 368 : 14-19 ; 430 : 6-7 ; also S. & H. 486 : 23-26 ; 505 : 16-17 ; 581 : 9-10.) The paragraph concludes with a reference to Spirit in contradistinction to matter.

SOUL

Soul is the synonym which Mrs. Eddy uses least in her writings, but she frequently paints her word-picture in the spiritual hue of the third day without actually mentioning the synonymous term.

The first reference to "Soul" occurs on page 7, line 17. Physical and material "sensation" are opposed to the spiritual understanding of Soul. (See S. & H. 13 : 29-32 ; 249 : 31-32 ; 482 : 9-12.) "Spiritual sense" is the true Soul-sense. (See S. & H. 214 : 28-30 ; 306 : 21-25 ; 308 : 32-6.) Soul demands "self-abnegation." (See S. & H. 360 : 10-11.) In this paragraph on page 7 it is also clear that "self-satisfaction" hinders the appearing of man's true identity. (See S. & H. 70 : 12-16 ; 477 : 19-22.) In spiritual sense alone is found true satisfaction. (See S. & H. 60 : 29-3.) The Bible states, "I shall be satisfied, when I awake, with thy likeness" (Psalms 17 : 15).

The next reference to "Soul" appears on page 9, line 23. Here it is seen that the surrender of "material sensation" means that "material sense" must be "mastered" by Soul. (See S. & H. 30 : 21-25 ; 85 : 2-4 ; 122 : 7-14 ; also S. & H. 395 : 6-10 ; 590 : 3.)

In the third reference to "Soul," on page 13, line 32, Mrs. Eddy indicates that "sensation" mistakes the human "body" for man's Soul-created identity. (See S. & H. 114 : 23-25 ; 119 : 27-31 ; 200 : 8-9.) In the study of God's nature as Soul, it will be found that Mrs. Eddy stresses the fact that Soul is not "in" anything—it is not "in" the body, not "in" matter, not "in" man. (See S. & H. 39 : 10-12 ; 172 : 18-22 ; 300 : 23-28 ; 478 : 3-13.) This is in perfect consonance with the sense of Soul as freedom, immortality, joy, bliss, and so on. (See S. & H. 58 : 12 ; 306 : 7-8 ; 390 : 9-11 ; 582 : 15-16.)

PRINCIPLE

The first reference to "Principle" is found on page 3, line 8. Principle implies an "established" rule. (See S. & H. 274 : 23-25 ; 473 : 26-31.) It is indicated here that because God is divine Principle, we have only to utilize God's rule in order to "solve" the problems of being. (See S. & H. 90 : 27-30 ; 273 : 4-7.) It is also clear from this passage that understanding God as Principle, and not as a personal Deity, enables each one "to work out [his] own salvation." (See S. & H. 51 : 19-23 ; 99 : 2-9 ; 146 : 15-18.)

The second reference to "Principle," on page 6, line 4, shows that Principle does not "pardon" (see S. & H. 11 : 12-17 ; 329 : 23-26) ; it "reforms." (See S. & H. 19 : 20-26 ; 285 : 23-27.) Principle demands demonstration,—proof by works. (See S. & H. 25 : 22-26 ; 26 : 29-32 ; 329 : 21-23 ; 343 : 1-5.)

The third reference to "Principle" occurs on page 6, line 16. "Heaven" is the "harmony" resulting from Principle, and in the textbook these terms are frequently associated with Principle. (See S. & H. 503 : 9-10 ; 560 : 10-11 ; 573 : 13-17.) It is clear from this reference that Principle must be understood in order to be demonstrated. (See S. & H. 28 : 11-14 ; 31 : 20-22 ; 162 : 25-28 ; 283 : 27-31.)

When studying the synonymous terms "Life," "Truth," and "Love," the student will find that they are very frequently used in combination with one another. In his initial study of these terms, therefore, he will find it clearer to leave the combinations until later

in his research, and begin by taking the references to those synonyms when they are used separately and not in conjunction with one another.

LIFE

The first reference to "Life," when used apart from Truth and Love, is on page 9, line 22. This passage shows that the "Science of Life" involves the surrender of a mortal sense of existence. (See S. & H. 51 : 7-12 ; 167 : 6-7 ; 289 : 2-4.) In her interpretation of the fifth day in Genesis Mrs. Eddy speaks of the fowls as "aspirations soaring beyond and above corporeality." (See S. & H. 511 : 28-3.) The term "love," when it is not capitalized, very often presents the idea of Life in the sense that John expresses it : "Greater love hath no man than this, that a man lay down his life for his friends" (John 15 : 13.)—*i.e.*, lay down a mortal sense of life.

The next reference to "Life," on page 10, line 16, indicates that it is necessary to "strive" for an understanding of Life. (See S. & H. 322 : 29-5 ; 451 : 11-14.) This striving, or ardent desire to rise above mortal sense, opens the "door" to a higher understanding of eternal Life. This is the "way" of Life. (See S. & H. 202 : 17-23 ; 324 : 13-15 ; 496 : 9-13.)

The third reference to "Life" is on page 14, line 8. This refers to the "presence" of Life,—to the fact that it is always present here and now, and that Life in a material body is the contradiction of eternal, spiritual life. (See S. & H. 50 : 19-21 ; 303 : 16-20 ; 314 : 16-22.)

TRUTH

The first reference to "Truth" occurs on page 2, line 17. "Prayer" is the affirmation of Truth. (See S. & H. 12 : 10-15 ; 16 : 2-6.) The idea of "attaining" as "reaching" is associated with Truth. (See S. & H. 9 : 25-27 ; 18 : 15-16 ; 406 : 11-13 ; 519 : 14-21.) Moreover, in the sixth day in Genesis it is stated : "And God saw everything that he had made, and, behold, it was very good" (Genesis 1 : 31) ; in this day is gained the sense of perfect attainment. The verb "to demonstrate" is used by Mrs. Eddy in association with Principle, but "demonstration," the true form or reflection of the one Principle, is often associated with Truth. (See S. & H. 34 : 5-9 ; 135 : 26-32 ; 445 : 10-13.) Truth is always available to "save." (See S. & H. 148 : 30-2 ; 285 : 27-31.)

The second reference to "Truth" is on page 9, line 25. The "Christ" is the ideal, and in its highest aspect it is always associated with Truth. (See S. & H. 18 : 15-1 ; 324 : 27-28 ; 433 : 31-1 ; 473 : 10-12). Here again there is the sense of attainment, and it is implied that the desire for Truth naturally necessitates following the Master's "example." (See S. & H. 54 : 4-7 ; 354 : 18-25.)

On page 11, line 17, the reference to "Truth" is used in connection with annihilating "error," always the opposite of Truth. The phrase "wipes it out" shows the effect of Truth upon error, which is that of destroying it. (See S. & H. 23 : 7-11 ; 118 : 10-12 ; 142 : 31-2 ; 216 : 8 ; 315 : 21-24.)

LOVE

The first reference to "Love" is on page 2, line 11. The completeness of Love is symbolized in the seventh day. (See S. & H. 519 : 9-11.) It is impossible for Love "to do more." (See S. & H. 2 : 23 ; 6 : 17-18 ; 578 : 5-18.) Love is also associated with the idea of God as Mother. (See S. & H. 569 : 2-3.) Hence the idea in the paragraph under consideration that because God is Love, He must "bestow" all good. (See S. & H. 13 : 2-3 ; 574 : 16-24 ; also S. & H. 253 : 5 ; 494 : 11-14 ; 567 : 7-8.)

The second reference to "Love," on page 2, line 23, brings out the sense of Love's fulfilment, through ideas of "perfection," "the open fount," "pouring forth," and "blessedness." It shows, furthermore, that the perfection of Love cannot be improved (see S. & H. 414 : 28-31), and that as man understands the infinite and universal nature of Love, by reflection he is bound to "accept" all good. (See S. & H. 54 : 16-20 ; 266 : 10-12.) This is the "blessing" of Love. (See S. & H. 4 : 13-16 ; 33 : 21-26 ; 517 : 30-31.)

On page 4, line 16, is found the third reference to Love. Here it is brought out that the "struggle" to demonstrate the perfection of the seventh day of holiness brings "blessings" of unity with divine Love. The word "partake" means "take a share," and this conveys the sense of universal Love. (See S. & H. 13 : 2-4 ; 57 : 18-21 ; 266 : 18-19 ; 576 : 31-4.)

THE NUMERALS OF INFINITY

By developing his study of the individual synonymous terms for God along these lines, the student will reach a basic understanding of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. Then the

“days of creation,” or successive stages of ascending thought, which previously indicated the nature of the synonymous terms, will have become definite numerals of consciousness,—“numerals of infinity.” Mrs. Eddy writes :—

“The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S. & H. 520 : 10-15).

At this point it may be helpful to draw attention to *Appendix IV*, which indicates some of the ideas or spiritual values of the days of creation and the synonymous terms, arranged in classifications with which many research students agree. This list is illustrative and not comprehensive, for the numerals which identify the synonymous terms are “numerals of infinity.”

Appendix V is an illustration of the way in which these ideas are used in relation to the synonymous terms, and suggests a further line of research which the student can develop indefinitely for himself.

When one considers the vast amount of time and research that is essential to gain a comprehensive sense of the “numerals” or fundamental ideas of any scientific subject, one must conclude that to glimpse even dimly the numerals of infinity, revealing the nature and essence of the divine Principle, God, demands absolute consecration of thought and purpose.

CHAPTER II

THE DIVINE INFINITE CALCULUS

"Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (Mis. 22 : 10-12).

Having gained some understanding of the days of creation,—which lead thought in an ordered way to the revelation of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, Love,—and also of the numerals of infinity, which define and identify the nature and essence of these synonymous terms for God, it is then necessary to consider the categories of divine metaphysics in which these numerals of consciousness can be combined. In this way the infinite relationship of Principle and its idea can be scientifically understood, spiritually computed, and so demonstrated.

In mathematics or in music it is essential at first to gain an ordered sense of the ten digits or of the seven notes. Then, as one understands the real nature and value of the numbers or of the notes, one must learn to combine them intelligently. In mathematics, for instance, this is done through a fourfold calculus of addition, subtraction, multiplication, and division.

Both the Bible and the Christian Science textbook teach how to combine the days of creation, the synonymous terms for God, and the numerals of infinity in a four-dimensional calculus of spiritual and divine thought, operating as the Word, the Christ, Christianity, and Science. The climax of this "divine infinite calculus" (S. & H. 520 : 14-15) is spiritually defined and illustrated by John the Revelator as the city "which lieth foursquare" (Rev. 21), and by Mary Baker Eddy as the "city foursquare" (see S. & H. 575 : 7-21).

THE ORDERS OF THE SYNONYMOUS TERMS

The Word, the Christ, Christianity, and Science are four distinct ways through which the divine Principle, God, is made manifest, and through which Principle can be understood and demonstrated. These four fundamental categories interpret the divine nature and activity, and they are individually represented by the ordered statements of the synonymous terms for God given in the following sequences :—

THE WORD—MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE

(S. & H. 465 : 10)

“In the beginning was the Word” (John 1 : 1). In Genesis it is stated : “In the beginning God created the heaven and the earth,” and then follows an orderly presentation of creation through seven days, symbolizing the revelation of God’s true nature through inspired metaphor. Surely this is the development of the Word of God, the sevenfold aspect of which Mrs. Eddy later elucidated from the highest standpoint as Mind, Spirit, Soul, Principle, Life, Truth, Love. This Word or Logos is the ordered way in which God forever reveals Himself, and thus through Mind, Spirit, and Soul one begins to understand Principle, which demonstrates itself as Life, Truth, and Love.

THE CHRIST—DIVINE PRINCIPLE, LIFE, TRUTH, LOVE, SOUL, SPIRIT, MIND

(S. & H. 115 : 13-14)

The office of the Christ is the translation of the Word to mankind, whereby “the Word is made flesh,” as John writes. Therefore, in the “Scientific Translation of Immortal Mind,” Principle’s ideal or Christ, which is Life, Truth, and Love, translates itself to the point of idea through Soul, Spirit, and Mind. Nor does its work end there. In the complementary process of the “Scientific Translation of Mortal Mind,” the Christ is illustrated as coming to human thought to analyze, uncover, and annihilate error, and thus to translate mortal mind out of itself. This fulfils Mrs. Eddy’s definition of the Christ in her Glossary as “The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583 : 10-11).

CHRISTIANITY—PRINCIPLE ; MIND ; SOUL ; SPIRIT ; LIFE ; TRUTH ; LOVE

(S. & H. 587 : 6-7)

Christianity is essentially the individual and collective demonstration of the Christ-idea. It is that process of thought which reveals every idea as forever in and of Principle (see S. & H. 271 : 1-5) ; it proves through Mind, Soul, and Spirit that all identified reflection emanates from the one Principle, which is eternally radiating its idea of itself throughout all space as Life, as Truth, and as Love.

Christianity also shows, by inversion, that Life, Truth, and Love forever operate as Spirit, Soul, and Mind to demonstrate divine Principle through an ordered calculus of identified ideas. Spirit infinitely reflects the ideal of Life, Truth, and Love, and Soul defines the infinite identity of this one reflection, embraced in the parent Mind and inseparable from the one divine Principle.

SCIENCE—MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE

(S. & H. 465 : 10)

In the light of Science, this order of the synonymous terms is now seen not as a creative order, *i.e.*, not from Mind, but from the central point of Principle. Principle is in the centre of the statement with its "threefold, essential nature" (S. & H. 331 : 32-1) as Life, Truth, and Love on the one hand, and its identification, reflection, and manifestation of itself as Soul, Spirit, and Mind on the other.

This balanced and scientific sense is clearly portrayed in the symbolism of the golden candlestick, which Moses was told to make after the pattern shown him in the mount. The candlestick has a main shaft, which symbolizes Principle in the centre, and has three branches out of the one side, corresponding to Life, Truth, and Love, and three branches out of the other side, symbolizing Soul, Spirit, and Mind.

THE WORD, THE CHRIST, CHRISTIANITY, AND SCIENCE

The student is advised to study carefully Mrs. Eddy's use of the terms "the Word," the "Christ," "Christianity," and "Science," noting the outstanding spiritual import of each paragraph in which they occur. *Appendix VI* may be used in this work. It will be found that Mrs. Eddy makes very clear distinctions in her frequent use of

the term "Science." She writes, "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context" (S. & H. 127 : 9-12). She also writes, "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity" (S. & H. 127 : 14-16). It is evident that the term "Science" is the generic term which includes them all. "Science" is also the term most frequently used by Mrs. Eddy in her textbook.

The Word, the Christ, Christianity, and Science must each be regarded not only individually, but also in relationship to the other three. It is evident that in the one infinite consciousness every idea must reflect in some degree every other idea. Consequently, the Word, the Christ, Christianity, and Science must all reflect each other. For example :—

The Word in its own office reveals the divine *order*.

- „ „ reflecting the Christ expresses *identity*.
- „ „ reflecting Christianity unfolds as *line*.
- „ „ reflecting Science operates as *omnipotence*.

The Christ reflecting the Word is *manifestation*.

- „ „ in its own office illustrates *translation*.
- „ „ reflecting Christianity constitutes *plane*.
- „ „ reflecting Science operates as *omniscience*.

Christianity reflecting the Word fulfils all *reflection*.

- „ reflecting the Christ maintains *reality*.
- „ in its own office demonstrates the divine idea throughout all *space*.
- „ reflecting Science operates as *omnipresence*.

Science reflecting the Word identifies the *numerals of infinity*.

- „ reflecting the Christ interprets the *infinite calculus*.
- „ reflecting Christianity establishes the *fourth dimension*.
- „ in its own office operates as *omni-action*.

The student will find it of value to study in Mrs. Eddy's writings her use of the italicized words shown above.

THE MATRIX

The illustration opposite is designed to depict the ordered combining of the synonymous terms for God as they operate in Christian Science to elucidate scientific metaphysics. Naturally, there are infinite combinations of these synonymous terms, but the purpose of

| | THE WORD | THE CHRIST | CHRISTIANITY | SCIENCE | |
|--------------|---------------------------|------------------------------------|---|-----------------------|------------------|
| | ORDER | MANIFESTATION | REFLECTION | NUMERALS OF INFINITY | |
| THE WORD | MIND SPIRIT SOUL | PRINCIPLE LIFE TRUTH LOVE | PRINCIPLE MIND SOUL SPIRIT | PRINCIPLE SOUL | LIFE LIFE |
| | IDENTITY | TRANSLATION | REALITY | INFINITE CALCULUS | |
| THE CHRIST | SOUL PRINCIPLE LIFE | TRUTH LOVE SOUL SPIRIT | SPIRIT LIFE TRUTH | SPIRIT | TRUTH |
| | LINE | PLANE | SPACE | FOURTH DIMENSION | |
| CHRISTIANITY | LIFE TRUTH | LOVE SOUL SPIRIT MIND | MIND SOUL SPIRIT LIFE TRUTH LOVE | MIND | LOVE |
| | OMNIPOTENCE | OMNISCIENCE | OMNIPRESENCE | OMNI-ACTION | |
| SCIENCE | LIFE TRUTH LOVE | SOUL SPIRIT MIND | LIFE TRUTH LOVE | PRINCIPLE | |

This matrix is based on the fundamental orders of the synonymous terms for God as given in the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. The ordered statements of the synonymous terms occur on the following pages of the textbook : S. & H. 465 : 10, 115 : 13-14, 587 : 6-7.

this chart is to show how each of the four fundamental orders of these synonyms for God, corresponding to the Word, the Christ, Christianity, and Science, reflects the other three.

This illustration has been termed a "matrix," which Webster defines as follows :—

- "1. The womb. 2. A place or enveloping element within which something originates, takes form, or develops. . .
4. That which gives form, origin, or foundation to something enclosed or embedded in it . . ."

This Matrix should be considered vertically in each column, and it will be seen that in every case the sequence of the synonymous terms is unbroken, whether it is the ordered statement of the Word (see S. & H. 465 : 9-10), the Christ (see S. & H. 115 : 13-14), Christianity (see S. & H. 587 : 6-7), or Science (see S. & H. 465 : 9-10) that is under consideration. It will be realized that although these sequences are unbroken, the synonymous terms are often repeated. For instance, the Word in its own office is Mind, Spirit, Soul ; the Word reflecting the Christ is Soul, Principle, Life ; the Word reflecting Christianity is Life and Truth ; and the Word reflecting Science is Life, Truth, and Love. Here it is seen that Soul appears in two aspects, Life in three, and Truth in two. Since Being is infinite, and, as has been stated, every idea reflects every other idea, there must be gradual blending in these and similar combinations. If one takes the rainbow as an illustration, it is apparent that each colour melts into its neighbouring shade almost imperceptibly, and there is no clear-cut line of change. Just so it is in the combining of the synonyms in their many aspects. One may also illustrate this through the symbol of a chain, in which each link overlaps the other and thus gives the sense of continuity and indivisibility.

In considering the Matrix it is important for the student to realize from what aspect he is regarding the combinations of the synonymous terms for God,—whether from that of the Word, the Christ, Christianity, or Science. To take an illustration from the four cardinal points of the compass : if one imagines oneself standing at the north end of a city square, one would always be conscious of the south, east, and west sides, but their appearance would be influenced by the fact that one was standing at the north. From the standpoints of the south, east, or west, one would gain different impressions of the sides. Just so, when one is considering the Word as it reflects the Christ, Christianity, and Science, it is essential to realize that the accent is on

one's spiritual understanding of the Word, and therefore the divine *order* is the predominating feature, *i.e.*, the Word in its own office. Similarly, in the Christ order, the accent is on *translation*,—the Christ in its own office. In Christianity, it is on the reflection of ideas throughout all *space*,—Christianity in its own office. And in Science, the emphasis is on the *omni-action* of Principle, which is Science in its own office.

THE WORD

| | | | |
|---------------------|-------------------|--------|--|
| THE WORD | The Word order | | Bearing the above in mind, let the student consider the order of the Word. All revelation starts with Mind. Mind says, "Let there be light." Webster defines "light," in part, as "the essential condition of vision." Surely the prime essential is ideas, and therefore Mind is saying, Let there be ideas of intelligence, wisdom, law, and so on. Spirit develops and gives order to those ideas, and Soul makes that order definite,—it gives identity to divine order. |
| | { | Mind | |
| | | Spirit | |
| | | Soul | |
| | | | |
| S. & H. 503 : 20-22 | | | |
| 504 : 27 | | | |
| 505 : 9-12 | | | |
| 310 : 29-32 | | | |
| 89 : 18-24 | | | |
| 590 : 1- 3 | | | |

| | | | |
|---------------------|---|-----------------|--|
| THE CHRIST | { | The Word | At this point, the Christ in the Word becomes manifest, and translates the divine order to each one as his own true identity. It shows through Soul that man is eternally identified with the divine order, and that this order is the forever operation of divine Principle. Moreover, Principle is always expressing itself as Life, and at this point one sees that one's life is "hid with Christ in God," as St. Paul writes ; in other words, there is no life apart from the infinite individual expression of divine Principle. As a well-known hymn says, "I know no life divided, O Lord of life from Thee." |
| | | <i>identity</i> | |
| | | Soul | |
| | | Principle | |
| | | Life | |
| S. & H. 481 : 28-29 | | | |
| 306 : 21-29 | | | |
| 306 : 7- 8 | | | |
| 18-20 | | | |
| 18 : 3- 5 | | | |

The Word
line
 CHRISTI- { Life
 ANITY { Truth

S. & H. 97 : 29-32
 18 : 5- 9
 487 : 3- 8
 289 : 11-13
 555 : 30- 1
 Mis. 105 : 13-19
 S. & H. 367 : 24-29

The moment it is realized that there is only one Life and that all being is inseparable from God, this fact impels the operation of Christianity, which demonstrates divine order not only individually but also collectively. Everything in the universe is seen as measuring up to the "straight line of Spirit" (S. & H. 502 : 6), the divine order of the Word. Thus is exemplified Mrs. Eddy's statement : "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick" (S. & H. 97 : 29-32).

The Word
omnipotence
 SCIENCE { Life
 { Truth
 { Love

S. & H. 17 : 14-15
 515 : 19-21
 107 : 1- 3
 Mis. 258 : 21-26

Finally, the Word reflecting Science is seen to be the omnipotence of Life, Truth, and Love. The divine nature is understood to be individual, collective, and universal ; God has always been, is, and always will be the eternal cause, effect, and fulfilment. This is the forever fact of divine order.

The Bible record contains the appearing of the Word and the Christ, and the birth of Christianity, but when it is considered from the standpoint of the Word, it is seen to present the development of the sevenfold or perfect nature of God as given in the days of creation. In this connection, the student will remember that Peter states that "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3 : 8). This Scripture is fulfilled in that the tone of the first day of creation, for instance, presenting the creative nature of God, can be traced in the first thousand years of Bible history ; in the second thousand years is recorded the story of Noah and the ark,—illustrating the same spiritual tone that appears in the second day of creation, when the firmament was established to separate the waters above from the waters beneath. This ordered illustration of the days of creation, or periods of spiritual ascension, continues

throughout the Bible, and the following shows the Word in its fourfold significance in the development of the Bible story.

| | | | |
|-------------|---|---------------------|--|
| THE WORD | { | The Word | In the first thousand years, the Word revealed itself as Mind saying "Let there be light," and the light of the true record of creation uncovered the Adamic belief of life and intelligence in matter. In the second thousand years, Noah, symbolizing "knowledge of the nothingness of material things and of the immortality of all that is spiritual" (S. & H. 592 : 22-24), established a sense of order by building an ark of spiritual understanding, thus separating himself from the flood of chaotic beliefs. In the third thousand years the Hebrews began to gain a more definite concept of God, for this was the period of Soul, of true identity, true naming. Abram was re-named Abraham, Sarai was re-named Sarah, Jacob was re-named Israel, and Moses named God I AM THAT I AM. |
| | | <i>divine order</i> | |
| | | Mind | |
| | | Spirit | |
| | | Soul | |

| | | | |
|---------------|---|-----------------|--|
| THE CHRIST | { | The Word | It was at this point that thought began to grasp some measure of the Christ, and Moses was inspired to translate God to the Israelites in the Ten Commandments. In this third period also, the Hebrews named themselves "the children of Israel," and established their true identity through the symbol of the Promised Land. In the fourth thousand years, the period of Principle, the Christ-idea grew even clearer in the thoughts of men, and to the prophets it was a definite spiritual conception. Isaiah wrote, "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9 : 6). In the prophetic age men were hungering and thirsting after the true idea of divine Principle, |
| | | <i>identity</i> | |
| | | Soul | |
| | | Principle | |
| | | Life | |

God, until at length, in the fifth thousand years, the Virgin caught a glimpse of the fatherhood of God as Life, the one infinite Being, the eternal cause, and thus gave birth to the individual representative of the Christ in the form of Christ Jesus.

CHRISTIANITY { **The Word**
line
 Life
 Truth

In true Christianity, Jesus individually demonstrated the availability of Truth to all men. Mrs. Eddy writes of his mission : "His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility" (S. & H. 18 : 5-9).

SCIENCE { **The Word**
omnipotence
 Life
 Truth
 Love

Finally, Jesus proved the Science of the Word, and thus fulfilled the seven days of creation. He demonstrated Life in his resurrection, Truth as his Christ selfhood, and Love in his ascension. The Bible record reaches its climax with the fifth thousand years, when Christ Jesus was born, but in this period of Life he fulfilled the Word, presented the Christ, established Christianity, and demonstrated Science in his ascension.

THE CHRIST

Whilst the Word, regarded from the point of view of the seven days of creation, is objective, leading up to Principle, the ordered translation of the Christ-idea takes place subjectively from Principle. In this order, the accent is on the Christ in its own office, *i.e.*, translation.

| | | | |
|-------------|----------------------|---|--|
| | The Christ | The Christ reflecting the Word is | |
| | <i>manifestation</i> | Principle's own statement of its ideal or | |
| THE WORD | { | Principle | Christ,—its forever manifestation as Life, |
| | | Life | Truth, and Love. |
| | | Truth | Principle eternally translates itself to it- |
| | | Love | self, manifesting its "threefold, essential |
| S. & H. | 325 : 10-19 | nature" as Life or fatherhood, as Truth | |
| | 332 : 19-22 | or sonship, and as Love or motherhood. | |
| Mis. | 77 : 9-15 | | |

| | | | |
|---------------|--------------------|--|--|
| | The Christ | At this point, the Christ fulfils its mission | |
| | <i>translation</i> | through translation. The Christ—the | |
| THE CHRIST | { | Truth | ideal Truth about everything in the uni- |
| | | Love | verse—is fulfilled in Love, for there must |
| | | Soul | be the "whole Christ" (S. & H. 142 : 8). |
| | | Spirit | Soul translates this ideal, because Soul |
| S. & H. | 332 : 23-32 | confers identity, and therefore subjec- | |
| | 19 : 6-11 | tively Soul reveals the infinite identities of | |
| | 308 : 16- 9 | the one divine plan or Christ, and so | |
| | 255 : 1- 6 | translates that plan. Spirit diversifies, | |
| | | classifies, and individualizes all ideas, | |
| | | and thus gives order to the identities of | |
| | | Soul, for unless ideas are ordered, one | |
| | | cannot understand the plan which they | |
| | | are presenting. This divine aspect can | |
| | | be stated succinctly as "the ideal plan | |
| | | translated into the language of Spirit." | |

| | | | |
|-------------------|-------------------|---|--|
| | The Christ | As soon as Christianity comes into the | |
| | <i>plane</i> | picture, a more universal sense always | |
| CHRISTI- ANITY | { | Love | appears, and so the starting-point is Love, |
| | | Soul | the fulfilled sense of the Christ as the |
| | | Spirit | divine, universal plan for all mankind. |
| | | Mind | Again, Soul translates this plan, and brings |
| S. & H. | 333 : 23-31 | it into the divine order of Spirit, and | |
| | 331 : 18-24 | Mind manifests it as infinite ideas to | |
| | 494 : 10-24 | every plane of thought. Man's approach | |
| | 454 : 21-24 | to God is through Mind, and as divine | |
| | | Principle is always translating itself to | |
| | | the point of Mind or ideas, all mankind | |
| | | must sooner or later feel the impulsion | |
| | | of the Christ-idea. | |

| | |
|---------|---|
| | The Christ <i>omniscience</i> |
| SCIENCE | { Soul |
| | { Spirit |
| | { Mind |
| | |
| S. & H. | 115 : 12-3 |
| Mis. | 22 : 10-11 |
| | 25 : 12-15 |
| Ret. | 30 : 10-12 |

Finally, the scientific sense of the Christ is seen in the translation of mortal mind out of itself through Soul *analyzing* material sense, Spirit *uncovering* and bringing to light—through transitional moral qualities (See S. & H. 115 : 19-10)—the true nature of good, and Mind manifesting itself as All-in-all, thus *annihilating* mortal mind.

CHRISTIANITY

Christianity in its own office is the infinite reflection of God's ideas throughout all space.

| | |
|-------------|--|
| | Christianity <i>reflection</i> |
| THE WORD | { Principle |
| | { Mind |
| | { Soul |
| | { Spirit |
| S. & H. | 468 : 26 |
| | 477 : 20-22 |
| | 517 : 18-24 |
| | 240 : 10-17 |
| Ret. | 25 : 3-19 |
| S. & H. | 588 : 9-19 |

The Word aspect of this order is the statement of pure reflection. This is where Principle manifests itself as an infinite system of ideas, operating through one all-inclusive divine Mind. Soul shows that every one of Mind's ideas has specific identity in divine Principle "before Abraham was," and that these identified ideas are forever reflected as one infinite, pure reflection. To state this aspect concisely, one might say that it presents "all identified reflection, indivisible from the one divine Principle."

| | |
|---------------|---------------------------------------|
| | Christianity <i>reality</i> |
| THE CHRIST | { Spirit |
| | { Life |
| | { Truth |
| | |
| S. & H. | 337 : 16-19 |
| | 26 : 10-14 |
| | 117 : 14-19 |
| | 325 : 2- 9 |
| | 35 : 20-25 |

When this reflection throughout all space is seen to operate as the Christ, it appears to each individual as the divine ideal. This is very clearly illustrated at the point in Mrs. Eddy's experience where she first discovered Christian Science. In Miscellaneous Writings, page 24, she writes of her healing through reading Matthew ix. 2. She says of it, "That short experience included a glimpse of the great fact that I have since tried to make plain to

others, namely, Life in and of Spirit ; this Life being the sole reality of existence." Mrs. Eddy saw Life in and of Spirit, and it revealed to her the ideal man in Truth. Moreover, she discovered the divine idea at the point at which Jesus left it, *i.e.*, at the point of Christianity, and it was through the Christ translation forever taking place that it came to her, as indeed it does to each one throughout all time. So Christianity reflecting the Christ was operating in Mrs. Eddy's experience at this stage.

The same spiritual combination of Spirit, Life, and Truth can also be discerned as the divine impulsion behind the establishment of her two church organizations. Her first church organization was a healing church based on "Life in and of Spirit ;" it was to "reinstate primitive Christianity and its lost element of healing" (Man. 17). Her second church organization was established on the rock, Christ, the ideal Truth. She writes of it that it was "designed to be built on the Rock, Christ" (Man. 19).

| | | |
|-------------------|-------|---------------------|
| | | Christianity |
| | | <i>space</i> |
| CHRISTI- ANITY | { | Mind |
| | | Soul |
| | | Spirit |
| | | Life |
| | | Truth |
| | | Love |
| S. & H. | 275 : | 6-19 |
| | 300 : | 28- 4 |
| Rud. | I : | 5- 9 |
| Mis. | 23 : | 24-29 |

Christianity in its own office gives the wonderful sense that Mrs. Eddy conveys when she writes, "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503 : 15-17). Here is presented the infinite all-inclusiveness of Mind's ideas, the infinitude of true identity in Soul, and the all-pervading nature of Spirit's reflections, expressing themselves in limitless Life, eternal Truth, and inexhaustible Love.

Christianity
omnipresence
 SCIENCE { Life
 Truth
 Love

S. & H. 50 : 14-18
 473 : 26- 3
 593 : 20-22
 286 : 9-11
 164 : 23-25
 Un. 25 : 24-25

The Science of Christianity presents the omnipresence of divine relationship. The highest aspect of relationship is found in the infinite Godhead, where it is seen that divine Principle is Father, Son, and Mother ; also, that all God's ideas reflect this "threefold, essential nature," and are thus complete. Mrs. Eddy writes, "God is our Father and our Mother, our Minister and the great Physician : He is man's only real relative on earth and in heaven" (Mis. 151 : 13-15). This scientific aspect of Christianity gives the sweet assurance that each one of God's ideas reflects fatherhood, sonship, and motherhood to every other idea. This is scientific reflection throughout all space. We read in "Science and Health : " "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation ; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (516 : 4-8).

SCIENCE

When Science itself is considered, the accent is on Principle, omni-action,—Science in its own office.

Science
numerals of infinity
 THE { Life
 WORD { &
 Soul

S. & H. 520 : 10-15
 311 : 19-25
 Mis. 76 : 25-26
 82 : 20-24
 Un. 30 : 7-12
 21-27

The omni-action of the Word in Science is through the numerals of infinity. This is clear when one remembers that the days of creation, viewed subjectively from Science, are numerals of consciousness, numerals of infinity. The forever expression of Life, the one Being, infinitely identified, constitutes the numerals of infinity.

THE
CHRIST

Science
infinite calculus

{ Truth
&
Spirit

S & H. 468 : 11-12
278 : 14-16
543 : 5- 7
182 : 32- 1
390 : 32- 2
207 : 27-29

In Science, the omni-action of the Christ is through a divine infinite calculus. "Calculus," according to Webster, means "any process of reasoning by the use of symbols." Surely the Christ to this scientific age is translating itself divinely through just such a process ! Mrs. Eddy says that she reduced divine metaphysics to "a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146 : 31-1). In Truth and Spirit is manifested the true form of the Christ-idea in its divine order.

CHRISTI-
ANITY

Science
fourth dimension

{ Love
&
Mind

S. & H. 520 : 3- 5
496 : 15-19
256 : 16-18
24-27
577 : 19-21
Ret. 88 : 28- 1

In scientific Christianity, the omni-action of Principle operates through the universal plan of Mind's ideas. Mrs. Eddy writes of "divine Principle, Love, underlying, overlying, and encompassing all true being" (S. & H. 496 : 18-19), and in this fourth dimension of Spirit there is no place where Love's ideas are not operating in all their fulfilment and glory.

SCIENCE

Science
omni-action

Principle

S. & H. 112 : 16-22
272 : 28-32
565 : 23-28
My. 226 : 6-14

When the student comes to Science in its own office, he realizes that there is only the omni-action of divine Principle. This omni-action of Principle impelled thought, at the outset, to commence its search, and to accept the divine mandate, "Let there be light." Thus the journey from sense to Soul, from faith to understanding, and from the Word to Science, becomes imperative, until divine Principle fulfils all things and is seen as the One and Only.

It is, of course, essential to remember in the study of the synonymous terms for God and in the search to find the real meaning and

office of the Word, the Christ, Christianity, and Science, that words, sentences, or any other human symbols, can give only a faint sense of these categories of divine metaphysics. The real value of one's study lies in the spiritual culture attained. This culture is wholly a matter of spiritualized consciousness, and is in no way fundamentally dependent on human symbols, being, in its very nature and essence, divinely mental and spiritual. It is true that "As we rise, the symbols disappear."

CHAPTER III

THE CITY FOURSQUARE AND THE CITY OF OUR GOD

"Taken in its allegorical sense, the description of the city as foursquare has a profound meaning" (S. & H. 575 : 16-17).

THE CITY FOURSQUARE

As one begins in Christian Science to understand, in some degree, the divine nature and essence for the purpose of healing the sick and reforming the sinner, thought naturally rises to the point where it longs to think from an absolute spiritual standpoint. Before this absolute understanding sin, disease, and death will disappear.

In her textbook Mrs. Eddy gives two aspects of the holy city in Revelation. On page 575 she describes it as the "city foursquare," and on page 577 as the "city of our God."

The purpose and climax of all progressive spiritual development is the pure consciousness of the "city foursquare," which "represents the light and glory of divine Science" (S. & H. 575 : 9-10). Mrs. Eddy writes that "The four sides of our city are the Word, Christ, Christianity, and divine Science" (S. & H. 575 : 17-19).

It will be found that the "city foursquare," as described in John's Revelation in the Bible and in The Apocalypse in "Science and Health," is an inspired symbol, illustrating by its four sides the infinite One, divine Principle, Love, interpreted in four aspects of oneness:—the divine Word—Life—the one Being, on the north ; Christ—Truth—the one Son of God, on the east ; Christianity—Love—the infinite All, on the south ; divine Science — divine Principle, Love—the divine One, on the west.

"The city foursquare," as a divine symbol, portrays the fulfilment of all revelation, translation, demonstration, and interpretation, revealing through divine and scientific thought the infinite One whom men call God. As this "spiritual, holy habitation" (S. & H. 577 : 12)

is glimpsed through much consecrated and scientific spiritual culture, there becomes manifest to the thinker the complete plan of divine metaphysics, reduced to a system "comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146 : 32-1), as foreseen by John the Revelator, and as discovered and founded by Mary Baker Eddy.

THE CITY OF OUR GOD

Having grasped some measure of the nature of the infinite One as symbolized by the "city foursquare," it is essential that we should learn to demonstrate, in pure Science, the infinite ideas of this oneness. To this end we are led by inspiration through the "royally divine gates" (S. & H. 575) into the "city of our God" (S. & H. 577), where inspired thought, through the Christ or spiritual idea, demonstrates the infinite relationship of Principle and its idea. Absolute Christian Science is the term used by Mary Baker Eddy to indicate this divine process. She symbolizes this spiritual status as the "city of our God."

In the "city of our God" the student proves his spiritual understanding of reality through what are termed "four cardinal points," corresponding to the Word, the Christ, Christianity, and Christian Science. Mrs. Eddy writes of these cardinal points, "first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar" (S. & H. 577 : 13-19). The student will find that these cardinal points are interpreted through the four outstanding combinations of the synonymous terms Life, Truth, and Love :—

Life, Truth, and Love—the Word.
Truth, Life, and Love—the Christ.
Life and Love—Christianity.
Truth and Love—Christian Science.

It is important to study closely the use of these four combinations of Life, Truth, and Love. References to them in "Science and Health" can be found in *Appendix VII*.

The demonstration of absolute Christian Science results in the intelligent application of truth in Christian Science to manifold human problems of sin, disease, and death, all classified as life in matter. This is the focal point of scientific metaphysics, where the

student understands and demonstrates the days of creation and the numerals of infinity operating as the Word, as the Christ, as Christianity, and as Science. Thus he may intelligently and scientifically analyze, uncover, and annihilate every phase of erroneous thought and experience. The ordered and scientific way of spiritual understanding and the divine foundation of demonstration are no longer a mystery, but "Science vast, . . . the song of songs" (My. 354 : 22, 24).

PART III

A PRECIS OF THE SCIENTIFIC STORY
OF THE
REVELATION OF ST. JOHN

This précis was written by Mrs. Peggy Brook, after having attended several series of talks given by John Doorly on The Revelation of St. John. Its purpose is to prove that the spiritual system of divine metaphysics which is presented in the Christian Science textbook by Mary Baker Eddy, and which has been elucidated in this book, is the same ordered system as illustrated by John the Revelator through many specific symbols. Mrs. Eddy states, "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it" (S. & H. 577: 28-31).

The student is reminded that a précis gives only the bare structure of a story and can but hint at the many deep and living truths which lie behind such a structure and which reflect one another to form the whole. "The spiritual sense of the Scriptures brings out the scientific sense" (S. & H. 272: 9-10) and it is through spiritual sense alone, which carries with it an abiding love of Truth, that the scientific purpose and dynamic spiritual message of the Book of Revelation can be felt, understood and realized.

PART III

THE REVELATION OF ST. JOHN

In the study of John's Revelation we must constantly bear in mind the necessity of considering it as a whole. It is essentially one revelation, one divine story, and when seen in its entirety, the beauty, the consistency, the power, and the availability of John's vision dawn on our thought, and so enlarge our spiritual understanding of the eternal plan of being that his Revelation becomes to us in very deed a divine and scientific way of salvation.

We must also remember that John is recording "The Revelation of Jesus Christ, which God gave unto him" (Rev. 1 : 1). It is Jesus Christ's own God-given Revelation, "sent and signified . . . by his angel unto his servant John" (Rev. 1 : 1). It would appear that the writing of this work was the culmination of all that Jesus had taught and shown to John, the beloved disciple. This spiritual teaching John had been pondering, considering, and praying over earnestly for nearly 63 years, as, according to most Bible Commentaries, he did not finish his Revelation until about A.D. 96. But the point to remember is that it is Jesus Christ's own Revelation to John. Consequently, we find throughout this Book, the Book which climaxes the Bible, that John is writing mainly from the point of view of the Word and the Christ, because Jesus' mission, in that era, fulfilled the seven days of creation as the Word, and also revealed the Christ to mankind. Naturally, John is conscious of and reveals other aspects of the infinite,—the aspects of Christianity and of Science,—but the main emphasis of his teaching is on the Word and the Christ, and he stresses this many times, as will be seen.

The following is an attempt to present a brief outline of the story of Revelation as it unfolds in its divine order to spiritual thought. Here it is important to remember that since there is divine order in infinite being, spiritual facts must always unfold in an orderly manner of presentation. John's Apocalypse is "the acme" of Christian Science "as the Bible reveals it" (S. & H. 577 : 28-31), and therefore it is to be expected that John's Revelation must develop in the same order and design as was revealed to Mary Baker Eddy, and as unfolds

to each one of us in our search for exact Science and Truth. It is evident that the purpose of both John's Revelation and of Mary Baker Eddy's writings, and also of the Scriptures as a whole, is to show men how the ideas which reveal the infinite One, God, can be spiritually understood and demonstrated through what are termed the seven days of creation, which begin the Bible and which Mrs. Eddy calls "numerals of infinity" (S. & H. 520 : 10). These days or numerals operate in a four-dimensional calculus of thought, or the "city foursquare." This "city foursquare" is the climax of the Bible, and Mrs. Eddy interprets it through the Word, the Christ, Christianity, and Science.

I : 1-3. John bases his spiritual structure on the fourfold calculus of the Word (revelation or the ordered approach to God), the Christ (the showing forth or "the divine message from God to men" [S. & H. 332 : 10]), Christianity (that which bears record or "the chain of scientific being reappearing in all ages" [S. & H. 271 : 2-3]), and Science ("the time is at hand"—the omni-action of the infinite good). Thus he commences his first chapter by laying his platform.

I : 4-5. He then announces the source of his messages as "from him which is, and which was, and which is to come" (the Word of Life); also "from the seven Spirits" (the seven days of creation, which reveal the Word); and "from Jesus Christ."

I : 5-6. Jesus Christ and his mission are now described through a sevenfold sequence of ideas, which will be found to exemplify the order of "Reality" as given by Mrs. Eddy on page 116 : 1-3 of "Science and Health," *i.e.*, "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." Thus, through descriptive metaphor, John shows how Jesus fulfilled the seven days of creation.

I : 7. At this point, John portrays the way in which spiritual translation takes place, and consequently the way in which the divine idea will develop to each one of us. It comes "with clouds," that is, through symbols, but "every eye shall see him." This same *modus operandi* of translation is described by Mrs. Eddy from page 114, line 32, to page 116, line 5, of "Science and Health."

I : 8. Thus ordered spiritual development of thought leads to the summary of the days of creation—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Here John reminds his readers that from everlasting to everlasting the Word of God is always revealing itself.

1 : 9-12. Now follows the description of John's experience "in the Spirit on the Lord's day." Mrs. Eddy writes : "*Genesis* 1. 23. 'And the evening and the morning were the fifth day.' Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings" (S. & H. 513 : 4-7). John was willing to accept the divine order and reality of Spirit, and therefore he was able to lay down a mortal sense of life. In this state of advancing spiritual thought, he received the command to write his vision in a book and send it to the seven churches. In other words, the sevenfold or perfect revelation of God's nature was about to analyze, uncover, and annihilate all that was unlike itself and to reveal the divine idea or Christ. Mary Baker Eddy writes of these messages to the churches : "In Revelation St. John refers to what 'the Spirit saith unto the churches.' His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks'—the radiance of glorified Being" (Mess. '00, 11 : 26-5).

Verse 12 of Chapter 1 is important, for it records that John "turned" and saw the "seven golden candlesticks," which symbolize the synonymous terms for God. This process of turning to God is portrayed throughout the Scriptures as a focal point of inspiration and revelation. (See Exodus 3 : 3 ; Luke 17 : 15.)

1 : 13-18. Up to this point, the emphasis has been on the days of creation and on the objective point of view, but now, after turning and beholding the seven candlesticks,—the synonymous terms for God,—John describes the "Son of man" through what Mrs. Eddy terms the "numerals of infinity" (S. & H. 520 : 10), *i.e.*, from the subjective sense of the Word. Again, the description is sevenfold, but is now symbolized subjectively in ordered metaphor, by a more substantive sense of the synonymous terms for God, such as intelligence, substance, identity, one, individuality, consciousness, and fulfilment.

It is enlightening to compare John's descriptions of "Jesus Christ" and of the "Son of man." The mission of Jesus Christ is described as fulfilling the seven days of creation, whilst the nature of the Son of man, Christ Jesus, is described as having demonstrated "true humanhood" (Un. 49 : 8). The days of creation here symbolize Jesus' mission, whereas the numerals of infinity here symbolize the nature of the Son of man.

1 : 19-20. Then follows a second command to write the messages ; also the explanation of the "seven stars,"—the numerals of infinity which identify the synonymous terms,—and the "seven candlesticks,"—symbolizing the synonymous terms for God.

THE MESSAGES TO THE SEVEN CHURCHES (2 : 1—3 : 22)

These messages are the essence of John's Revelation, for was he not commanded in verse 11 of Chapter 1 to write his book and send it to the seven churches ? It does not seem to be known whether these messages were literally sent to the churches named or whether they were merely symbolic of specific states of thought, but whatever the historical fact may be, it is certain that their spiritual import is of great significance, and this alone concerns the reader.

Hitherto, John has been writing from the aspect of the Word, but now the Christ-ideal is seen to translate itself. Mrs. Eddy defines "Christ" in the Glossary as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11). Surely this is the purpose of the messages to the churches, and their full import illustrates the ordered development of the Christ-idea through "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind," *i.e.*, through the "Scientific Translation of Immortal Mind." (See S. & H. 115 : 12-18.) Therefore, the Message to Ephesus is characterized by divine Principle, the Message to Smyrna by Life, the Message to Pergamos by Truth, the Message to Thyatira by Love, the Message to Sardis by Soul, the Message to Philadelphia by Spirit, and the Message to Laodicea by Mind.

This same order of characterization is observed in the seven Visions, which follow the Messages and occupy the main part of the Book of Revelation, namely Chapters 4 : 1—22 : 5. The Messages form the basis of the Visions, and a close study will reveal the fact that the 1st Vision is correlative with the 1st Message, the 2nd Vision with the 2nd Message, the 3rd Vision with the 3rd Message, the 4th Vision with the 4th Message, the 5th Vision with the 5th Message, the 6th Vision with the 6th Message, and the 7th Vision with the 7th Message.

The Messages to the Churches may be summarized thus :—

2 · 1-7. Ephesus : PRINCIPLE.

The Message to the Church at Ephesus is from him "that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." This message depicts the nature of God

as Principle, expressed through the numerals of infinity,—the seven stars,—and the synonymous terms,—the seven golden candlesticks. Mrs. Eddy writes of the synonymous terms, "The divine Principle includes them all" (My. 225 : 29-30). Principle is essentially "in the midst." (See S. & H. 121 : 24-29.) The emphasis of this message is on "works" and the uncovering of hypocrisy (see S. & H. 329 : 21-22). It concludes with the promise to "him that overcometh" that he shall eat of "the tree of life, which is in the midst of the paradise of God." Mrs. Eddy writes, "The tree is typical of man's divine Principle" (S. & H. 406 : 4-5).

2 : 8-11. Smyrna : LIFE.

The Message to the Church at Smyrna is from "the first and the last, which was dead, and is alive." It portrays the nature of God as Life. This message includes a reference to true riches, for Life multiplies and inspires, and it concludes with the assurance that "He that overcometh shall not be hurt of the second death."

2 : 12-17. Pergamos : TRUTH.

The third Message, to Pergamos, is from him "which hath the sharp sword with two edges,"—the "two-edged sword of Truth" (S. & H. 458 : 17-18). This message lays stress on the necessity for holding up the standard of Truth and keeping it unspotted from the world. It concludes with the promise to the conqueror that he will be given to eat of the "hidden manna,"—the bread of Truth,—and will receive a "white stone" with a "new name written, which no man knoweth saving he that receiveth it,"—the individual sense of the Christ-idea, which is man's true self hood.

2 : 18-29. Thyatira : LOVE.

The Message to Thyatira is from the "Son of God,"—the ascended Christ or the Christ fulfilled in Love. This message deals with Jezebel,—the type of false womanhood and motherhood, the opposite of divine Love. "The rod of iron" also comes into this message, the rod of iron which Mrs. Eddy interprets as "divine Science." (See S. & H. 565 : 13-18.) The blessing to him that "overcometh" is "power over the nations," and Mrs. Eddy writes, "... for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (S. & H. 565 : 16-18). This is the reign and rule of universal Love.

3 : 1-6. Sardis : SOUL.

The Message to Sardis is from him "that hath the seven Spirits of God, and the seven stars,"—corresponding to the days of creation and the numerals of infinity. These both identify the seven churches. This message accentuates the Soul sense of naming,—identifying,—and ends with the promise that "he that overcometh" will always find his true identity intact—his name is forever in the book of life.

3 : 7-13. Philadelphia : SPIRIT.

The Message to Philadelphia,—the Church of brotherly love,—is a wonderful message. It is from him "that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth." This is a reference to the divine order of Spirit, which can never be reversed—it "openeth, and no man can shut it." The message gives a great sense of the spiritualization of all things, of the purity and the strength of Spirit, of the fruit of the Spirit, also of the calculus of Spirit, ending with the "new name" which is to be written upon the conqueror—the name of "New Jerusalem,"—the city of the Spirit.

3 : 14-22. Laodicea : MIND.

The last Message, to Laodicea, is from "the faithful and true witness, the beginning of the creation of God"—Mind is the grand creator. This message is very pertinent, for it emphasizes the essential nature of pure thought. Reliance on the divine Mind alone yields results. No semi-metaphysical systems here. (See S. & H. 268 : 14-2.) The promise to him that overcometh is to be at one with God in the oneness and allness of divine Mind.

THE SEVEN VISIONS (4 : 1—22 : 5)

John, having described the ordered manifestation of the Christ in human experience through the Messages to the Churches, now rises to the point where he elucidates, through apocalyptic symbols, the metaphysics of the Christ-idea. The seven Visions which follow, and which form the main body of Revelation, show how divine Principle, Life, Truth, and Love, translates itself as Soul, Spirit, and Mind, thus *analyzing, uncovering, and annihilating* all evil. This "Scientific Translation of Immortal Mind" (S. & H. 115 : 12) illustrates the Christ as "the divine message from God to men," and makes operative the "Scientific Translation of Mortal Mind" (S. & H. 115 : 19)

through the three degrees of "Physical" (analysis), "Moral" (uncovering), and "Spiritual" (annihilation). Mrs. Eddy writes : "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses. Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence" (Ret. 30 : 10-16).

FIRST VISION : PRINCIPLE (4 : 1—5 : 14)

The Enthroned One—The Twenty-Four Elders—The Four Beasts—The Book of Life.

In the first Vision, the emphasis of which is on divine Principle, we find the demonstrable nature of Principle portrayed through the categories of metaphysics in the order of "Principle ; Mind ; Soul ; Spirit ; Life ; Truth ; Love" (S. & H. 587 : 6-7). This order illustrates the operation of true Christianity, which shows us how to use the infinite details of divine Principle in demonstration. It was at the point of Christianity that Mary Baker Eddy discovered Christian Science and wrote her first pamphlet, "The Science of Man," which afterwards became "Recapitulation." Hence, in this first Vision twenty-four elders appear, symbolizing the twenty-four questions and answers in "Recapitulation."

4 : 1-11. The Vision opens with the "enthroned one,"—divine Principle,—elucidating itself through the metaphysics of Mind as explained throughout "Recapitulation," of which Mrs. Eddy writes "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (S. & H. 465 : 4-6). The "enthroned one," divine Principle, is further defined and clarified through "the seven Spirits of God," which are identified as the seven days of creation. The "sea of glass" before the throne illustrates that these seven Spirits are infinitely reflected. Thus thought is led to accept the divine infinite calculus of Spirit, symbolized by John, at this stage, through four beasts, indicating the omnipotence, omniscience, omnipresence, and omni-action of divine Principle.

5 : 1-7. As soon as the calculus of reality is glimpsed, the Book of Life, the Bible, demands to be unlocked, for hitherto it had been a closed book, sealed with seven seals of ignorance and materialism, the outcome of superstition and antiquated theories. It is now made manifest that only the "Lamb as it had been slain," the Truth that

is Life, which Jesus demonstrated in overcoming death, is able to open the book. (See My. 185 : 16-21.)

5 : 8-14. The first Vision ends with rejoicing and glory to God, because the understanding and demonstration of Truth, through the calculus of reality, is about to unlock the Scriptures and open the seven seals of error.

SECOND VISION : LIFE (6 : 1—8 : 1)

The Opening of the Seven Seals—The Four Horsemen of the Apocalypse—The Four Angels Standing on the Four Corners of the Earth.

Having established in consciousness a positive sense of divine metaphysics, John leads us to the second Vision, characterized by Life, which depicts the opening of the seven seals and illustrates the first step in the "Scientific Translation of Mortal Mind" (S. & H. 115 : 19), the *analysis* of materiality. The seals are opened by the Lamb through the complete fulfilment of the seven days of creation, demonstrating that "There is no life, truth, intelligence, nor substance in matter . . ." (See S. & H. 468 : 8-15.) Thus "the scientific statement of being" (S. & H. 468 : 8) unlocks the Scriptures and reveals that the Bible is the pure record of the Christ-idea forever unfolding itself to men in the eternal order of "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465 : 10), also that a thousand years of Bible history are as one day, or one period of ascending thought. (See II Peter 3 : 8.)

In considering the opening of the seals, it is of the deepest significance to realize that the four horsemen of the Apocalypse, those immortal symbols so conspicuous in the history of the Book of Revelation, illustrate in perfect detail the first pregnant utterance of Mary Baker Eddy's all-important "scientific statement of being" (Ibid.), that "There is no life, truth, intelligence, nor substance in matter" (Ibid.). It is to be noted that the four beasts—the lion, the calf, the beast with "a face as a man," and the eagle—open the first four seals. These four beasts symbolize, in a degree, the Word, the Christ, Christianity, and Science.

6 : 1-2. Mrs. Eddy writes of the seals that "the opening of the sixth seal" is "typical of six thousand years since Adam" (S. & H. 560 : 2-4). Consequently, in the opening of the first seal, we find the first beast—a symbol of the Word—showing us through the first fundamental proposition, "God is All-in-all" (S. & H. 113 : 16), how the creative Mind in the first thousand years of Bible history analyzes the false sense of creator and reveals the fact that "there is no life . . . in matter" (S. & H. 468 : 9-10).

6 : 3-4. In the opening of the second seal, we find the second beast—a symbol of the Christ—showing us through the second fundamental proposition, “God is good. Good is Mind” (S. & H. 113 : 17), how the infinite good as Spirit, in the second thousand years of Bible history, analyzes the flood of chaotic beliefs and reveals the fact that “there is no . . . truth . . . in matter” (Ibid.).

6 : 5-6. In the opening of the third seal, we find the third beast—a symbol of Christianity—showing us through the third fundamental proposition, “God, Spirit, being all, nothing is matter” (S. & H. 113 : 18), how Soul, in the third thousand years of Bible history, analyzes all false identity and reveals the fact that “there is no . . . intelligence, . . . in matter” (Ibid.).

6 : 7-8. In the opening of the fourth seal, the fourth beast—a symbol of Christian Science—shows us through the fourth fundamental proposition, “Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life” (S. & H. 113 : 19-21), how the demonstration of divine Principle, in the fourth thousand years of Bible history, analyzes false systems and reveals the fact that “there is no . . . substance in matter” (Ibid.).

6 : 9-11. In the opening of the fifth seal, Life, in the fifth thousand years from Adam, analyzing false individuality, reveals the fact that “Spirit is immortal Truth ; matter is mortal error. Spirit is the real and eternal ; matter is the unreal and temporal” (S. & H. 468 : 11-13).

6 : 12—7 : 17. In the opening of the sixth seal, Truth, in the sixth thousand years from Adam, reveals the fact that “Spirit is God, and man is His image and likeness. Therefore man is not material ; he is spiritual” (S. & H. 468 : 13-15).

Thus the understanding of the nature and purpose of “the scientific statement of being,” analyzing the false sense of manhood, and revealing the compound idea man, leads thought to the point where, in Chapter 7, the four angels, standing on the four corners of the earth, establish the complete process of scientific analysis. These four angels correspond to the Word, the Christ, Christianity, and Science—each in their own divine nature and office. They hold in check the four winds, that is, they keep unharmed the identities of all that is real during this essential process of the analysis of error. Chapter 7 closes with the sealing of the hundred and forty-four thousand, or the safety of thought which understands and can demonstrate the scientific statement of being.

8 : 1. Chapter 8, verse 1, ends the second Vision and records that

at the opening of the seventh seal "there was silence in heaven about the space of half an hour." Mrs. Eddy writes, "Beholding the infinite tasks of truth, we pause,—wait on God" (S. & H. 323 : 9-10).

THIRD VISION : TRUTH (8 : 2—11 : 19)

The Sounding of the Seven Trumpets Revealing the Little Book and the Two Witnesses.

The analysis of materiality having taken place, John leads thought in the third Vision to the seven trumpets of Truth, which are revealed as *uncovering* error through the divine order of "Mind, Spirit, Soul, Principle, Life, Truth, Love" (Ibid.), thus illustrating the second step in the "Scientific Translation of Mortal Mind" (S. & H. 115 : 19).

8 : 2—9 : 21. The first trumpet uncovers the false basis of materiality, the second trumpet uncovers the false calculus of matter, the third trumpet uncovers all false identity, the fourth trumpet uncovers false government, the fifth trumpet uncovers false individuality or mass-thinking, and the sixth trumpet uncovers false manhood and false systems. It is important to note that in the opening of the sixth seal, and also in the sounding of the sixth trumpet, great happenings take place. Mrs. Eddy explains the reason for this when she writes : "the six days are to find out the nothingness of matter" (Mis. 279 : 18-19).

10 : 1-11. As we have seen, in the opening of the sixth seal, the four fundamental aspects of the calculus of Christian Science are revealed as four angels standing on the four corners of the earth, and now, in like manner, in the sixth trumpet (the trumpet of Truth), the little book containing this Science is presented by a "mighty angel,"—Christianity,—standing on the earth and on the sea, *i.e.*, encompassing all things. Writing of the "little book," Mrs. Eddy identifies it with the "mighty angel," Christianity, when she states, "The textbook of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and in conclusion" (My. 111 : 15-17). Mrs. Eddy begins her Apocalypse in "Science and Health" with Chapter 10, for it is the chapter presenting "Truth's volume" (S. & H. 559). It should be noted that the "little book" is open. In Chapter 5, the Bible, the Book of Life, was sealed. The ordered appearing of the "little book" is illustrated through "Mind, Spirit, Soul, Principle, Life, Truth, Love" (Ibid.).

11 : 1-2. With the accurate statement of Truth now revealed in this book, John is able to measure "the temple of God, and the altar, and them that worship therein"—he can now calculate both

spiritually and scientifically with the days of creation and the numerals of infinity. He cannot measure the outer court, however, because the absolute Science of the calculus of reality is not yet fully revealed. It is important in this connection to remember that Mary Baker Eddy, in her early editions of "Science and Health," interpreted the Apocalypse only as far as the 12th Chapter. Later, she added her interpretation of the 21st Chapter, portraying the divine infinite calculus, as symbolized by the "city foursquare" and the "city of our God."

11 : 3-14. The Book of Life and the "little book" now interpret the two witnesses, Christ Jesus and Christian Science, representing the manhood and the womanhood of God, and presenting the Bible and "Science and Health." These two witnesses are not understood by faith alone, and hence their missions lie as dead in the hearts of men until resurrected from mere faith in God, symbolized by the three-and-a-half days, into the scientific understanding of divine Principle, Life, Truth, and Love. Then the two witnesses stand upon their feet; they are resurrected through understanding. It is evident that thought based upon faith can grasp in a measure the nature of God as Mind, as Spirit, and as Soul, all leading to some appreciation of God as Principle, but in order to demonstrate the essential nature of God as Life, as Truth, and as Love, Principle must first be scientifically understood. Hence the constant use of the terms "three and a half," "half a week," "1,260 days," etc., to symbolize in one case that which is only faith leading to Principle, and in the other, that which understands and demonstrates God's essential nature, from the standpoint of Principle.

11 : 15-19. The seventh trumpet sounds, and "the temple of God" is "opened in heaven," revealing the "ark of his testament,"—the tenets of Christian Science (see S. & H. 496 : 28-27), which unite Christ's Christianity to Christian Science.

FOURTH VISION : LOVE (12 : 1—14 : 20)

The God-crowned Woman with her Child—The Beast out of the Sea and the Beast out of the Earth—The Lamb on Mount Zion with the Hundred and Forty-Four Thousand.

The little book having been revealed, the idea which this book presents appears as the God-crowned woman with her child. This is the spiritual import of the fourth Vision, characterized by Love. Again, Christianity being the point at which Mrs. Eddy discovered and brought forth Christian Science, this wonderful birth of the divine

idea naturally takes place through the Christianity order. It was through the same Christianity order in the first Vision, Chapter 4, that the "enthroned one" was revealed, illustrating the divine metaphysics of "Recapitulation" or "The Science of Man." Now the spiritual idea, symbolizing generic man (see S. & H. 561 : 22), appears in this same order, *i.e.*, "Principle ; Mind ; Soul ; Spirit ; Life ; Truth ; Love" (Ibid.).

12 : 1-5. The woman, illustrating "the coincidence of God and man as the divine Principle and divine idea" (S. & H. 561 : 23-25), is "clothed with the sun,"—"clad with the radiance of spiritual Truth" (S. & H. 561 : 26-27). She is in travail, "waiting to be delivered of her sweet promise" (S. & H. 562 : 25), "for great is the idea" (S. & H. 562 : 27) which manifests the infinitude and allness of Mind. At this point, the "red dragon" makes its first appearance in Revelation, and it "stands for the sum total of human error" (S. & H. 563 : 10),—animal magnetism. It is ready "to devour the child," but the idea is divinely identified in Soul and cannot be harmed. True Christianity always identifies the idea with its Principle, through Soul, before it is brought forth in Spirit, and thus preserves it from the Herod thought, which would destroy the idea as it is about to be caught up into its Principle and so forever reflected. (See S. & H. 565 : 23-28.)

12 : 6-17. Then follows the wilderness experience, for the woman is willing and ready to lay down the mortal and go into the wilderness in order to protect the idea. There is the usual warfare—the continuous battle between Truth and error, the result of which is the victory of the spiritual idea and great praise and glory to God.

13 : 1-18. The coming of the God-crowned woman exposes not only the red dragon, but, in Chapter 13, the two false systems of material belief. A close analysis will convince the reader that these two false systems, typified by the "beast out of the sea" and the beast "out of the earth," are material medicine or life in matter, and the false prophet or false theology, the belief of truth in matter.

14 : 1-5. The idea of Love has, however, already been presented as the God-crowned woman with her child, and so in Chapter 14, as if for reassurance, the Lamb—no longer slain—reappears on Mount Sion, together with the hundred and forty-four thousand.

14 : 6-20. This Vision ends as it began, in the order of Christianity as "Principle ; Mind ; Soul ; Spirit ; Life ; Truth ; Love" (Ibid.), where the angel "with the everlasting gospel" goes forth to tell the message of the God-crowned woman to "every nation, and kindred, and tongue, and people."

FIFTH VISION : SOUL (15 : 1—18 : 24)

The Pouring of the Seven Vials—The Destruction of the Great Whore and the City of Babylon.

The fifth Vision is characterized by Soul, and with the pouring of the vials the third step in the "Scientific Translation of Mortal Mind" (S. & H. 115 : 19), *i.e.*, the *annihilation* of animal magnetism, commences. The opening of the seals illustrated the *analysis* of animal magnetism, through the understanding of Life, the trumpets *uncovered* it, through the understanding of Truth, and Love leads us to the definite *annihilation* of all false systems.

It is to be noted that Mrs. Eddy states that "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error" (S. & H. 568 : 5-8). It would seem that this illustrates her pertinent statement that mankind must "either by suffering or by Science, be convinced of the error that is to be overcome" (S. & H. 240 : 24-26). The woman presents Science and the true method of warfare. If this is rejected, then mankind seems to have to suffer, and we find that the vials portray the fact that "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (S. & H. 390 : 9-11). John knew that universal salvation was inevitable because there is only the operation of divine Principle, Love. Does not the Scripture state, "If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there" ? (Psalms 139 : 8.)

15 : 1—16 : 21. In the 5th Vision, Soul shows us how to deal with evil in detail and thus exchanges the objects of sense for the ideas of Soul. Now the pouring of the vials takes place, and this is illustrated through the order of Love, Truth, Life, Principle, Soul, Spirit, Mind. Here, for the first time, through this specific order, John illustrates the subjective operation of Science in the destruction of error. Hitherto, he has illustrated his vision mainly through the Word, the Christ, and Christianity, although giving glimpses of Science.

Chapters 17-20 prove the nothingness of animal magnetism, and Mrs. Eddy describes this destruction of error as "the divine method of pardon" (S. & H. 339 : 1-2). Thus, through Christian Science reflecting the Word, the Christ, Christianity, and Science, the scientific destruction of animal magnetism is about to take place.

17 : 1-18. In Chapter 17, the doom of the "great whore," the false identity of being, illustrates how Science reflecting the Word

deals with animal magnetism through the numerals of infinity, Soul identifying Life as infinite Being. (See *The Matrix*, page 62.) No one can doubt that the symbol of the great whore is used by John to depict the belief of intelligence in matter as having power to destroy the Christ-idea, made manifest through the Commandments, and the perfection of spiritual reality, as symbolized throughout the Bible in a sevenfold way.

18 : 1-24. In Chapter 18, Science reflecting the Christ destroys animal magnetism as the false sense of manhood, the so-called calculus of materiality, symbolized by the city of Babylon. This complete destruction, pictured as the fall of Babylon, is accomplished through the infinite calculus of Spirit reflected as Truth. (See *The Matrix*, page 63.) John illustrates this calculus when he writes in verse 21, "And a mighty angel took up a *stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

SIXTH VISION : SPIRIT (19 : 1—21 : 27)

Armageddon, the End of the Warfare—The Appearing of New Jerusalem, the City that "Lieth Foursquare."

The Sixth Vision, characterized by Spirit—the reign of Spirit—begins at Chapter 19, and from verses 1—9 Science reflecting Christianity interprets the unity of Principle and its idea through the fourth dimension of Mind and Love—the infinite All-in-all. (See *The Matrix*, page 63.) The twenty-four elders and the four beasts, after joining in praise and glory to God, do not appear again in John's Revelation, for "Recapitulation" is now leading us on to absolute Christian Science and so to divine Science.

19 : 10. In verse 10, with the command to worship only God, Science establishes the basic oneness of Principle, omni-action. (See *The Matrix*, page 63.)

19 : 11-21. Thus, through Christian Science, we are now led to absolute Christian Science, where the first cardinal point, the pure statement of the Word of Life, Truth, and Love, as the rider on the white horse, destroys lust and hypocrisy at the great battle of Armageddon. This concludes Chapter 19.

20 : 1-3. Chapter 20 opens with the second cardinal point, the Christ—Truth, Life, and Love—symbolized by an angel coming

* [The word "calculus" originally denoted "a pebble, a stone used in reckoning. . . ." (Webster.)]

down from heaven, "having the key of the bottomless pit and a great chain in his hand." Mrs. Eddy writes of Jesus : "He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave" (S. & H. 49 : 21-25). Through this ideal or Christ, error is bound for a thousand years, symbolizing a long period of time.

20 : 4-15. The third cardinal point, Christianity—Life and Love—demonstrates, through the two resurrections, man's immortality as the infinite reflection of Life and Love. John indicates that the first resurrection involves what is known as the millennium, for he writes, "and they lived and reigned with Christ a thousand years." Mrs. Eddy describes the millennium as follows : "The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth" (My. 239 : 27-4). The second resurrection involves not just a period of spiritual advancement, but the complete annihilation of evil of every kind, and John describes this process thus : "And death and hell were cast into the lake of fire." Hence we see that true Christianity in absolute Christian Science involves the complete fulfilment of eternal Life as divine Love.

21 : 1-9. The fourth cardinal point, absolute Christian Science—Truth and Love—commences Chapter 21 and interprets the new heaven and the new earth, revealing the "new Jerusalem, coming down from God out of heaven." All destruction is over, so John writes : "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away." Of this advanced spiritual status, Mrs. Eddy writes : "The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea" (S. & H. 561 : 1-4). It is recorded in verse 9 that one of the seven angels with the seven vials brings to John the message which at last enables him to behold the "'Lamb's wife,—Love wedded to its own spiritual idea'" (S. & H. 575 : 2-3). Mrs. Eddy writes : "This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the

‘New Jerusalem, coming down from God, out of heaven’ ” (S. & H. 574 : 10-14).

21 : 10-11. Inspired thought has now reached the apex of Revelation, the “holy Jerusalem descending out of heaven from God” and revealing divine Science. In “Science and Health” we read, “This sacred city, described in the Apocalypse (xxi. 16) as one that ‘lieth foursquare’ and cometh ‘down from God, out of heaven,’ represents the light and glory of divine Science” (S. & H. 575 : 7-10). John devotes only five verses in his Revelation to absolute divine Science, for this state of consciousness cannot be humanly symbolized in detail. This city, “which lieth foursquare,” is the perfect symbol used by John to represent in divine Science the divine One as:— the Word of Life ; Christ, Truth ; Christianity, Love ; divine Science, divine Principle, Love.

21 : 12-14. John now describes the city, and the Word in divine Science is illustrated by the wall of the city—“the compass of infinite Life” (Hea. 4 : 6). Science teaches that “Divine Science alone can compass the heights and depths of being and reveal the infinite” (S. & H. 292 : 4-6). Christ in divine Science is illustrated by the gates of the city. The gates symbolize the “way,” and Mrs. Eddy states, “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed. . .” (S. & H. 171 : 4-7). Christianity in divine Science is symbolized by the foundations of the city. Mrs. Eddy writes, “Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ” (S. & H. 483 : 32-5). The accuracy and beauty of John’s symbolism is clearly shown in these five verses, where, for instance, the Word of God is depicted by “the twelve tribes of the children of Israel” and Christianity by “the twelve apostles of the Lamb.”

From this point onwards, the Revelator shows that not only is there a divine way up to this holy city through understanding and utilizing the scientific process of analysis, uncovering, and annihilation, but there is also a divine way from Principle of applying Truth for the purpose of demonstrating spiritual reality. Just as Jacob, in his dream, saw a ladder reaching up to heaven upon which angels ascended and descended, so John describes not only the spiritual journey up to this holy city, but also the descent from divine Science,

through absolute Christian Science, to the demonstration of Christian Science in human experience.

21 : 15-16. Through absolute Christian Science, John describes the measurements and the details of this city. It is important to note that on the way up to the city the cardinal points of absolute Christian Science had been used to destroy error, but now they are used to measure and to picture the city, for thought is descending subjectively from the pure realm of divine Science.

21 : 17. John now illustrates the Word of Life, Truth, and Love by the measuring of the wall of the city, which he declares to be "the measure of a man." "Divine and unerring Mind measures man, until the three measures be accomplished, and he arrives at fulness of stature ; for 'the Lord God omnipotent reigneth' " (Mis. 172 : 12-15).

21 : 18. The Christ—Truth, Life, and Love—he illustrates as the building of the wall, the substance and nature of it. "Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews : 'The substance of things hoped for, the evidence of things not seen' " (S. & H. 468 : 18-21).

21 : 19-21. Christianity—Life and Love—is illustrated by the foundations of the city, symbolizing that from which man derives his essential selfhood. "Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth" (S. & H. 91 : 5-8).

21 : 22-27. Finally, John illustrates absolute Christian Science itself—Truth and Love—by the fact that the city has "no temple therein : for the Lord God Almighty and the Lamb are the temple of it." The light of the city is "the glory of God . . . and the Lamb," and in this heavenly city there is only salvation, glory, and honour for all mankind—"Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory. 'They shall be abundantly satisfied with the fatness of Thy house ; and Thou shalt make them drink of the river of Thy pleasures' " (Pul. 3 : 13-18).

SEVENTH VISION : MIND (22 : 1-5)

The Pure River of Water of Life and the Tree of Life.

The seventh Vision is characterized by Mind, revealing that "All is infinite Mind and its infinite manifestation" (S. & H. 468 : 10-11). In the first five verses of Chapter 22 can be discerned the four orders

of the Word, the Christ, Christianity, and Christian Science, through which the truths of divine Science are made practical in human experience.

The "pure river of water of life" symbolizing the Word, the "tree of life" symbolizing the Christ, His servants forever serving God and being at one with Him, symbolizing Christianity, and the eternal day of Christian Science, make a perfect climax to this vision.

EPILOGUE

22 : 6-12. John concludes Revelation in the same ordered and impersonal way in which he began it. He records the instructions to him not to seal up the prophecies, "for the time is at hand."

22 : 13-17. Once again, through the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, as understood in Christian Science, the angel reiterates the all-inclusiveness of being, the blessing to those who do God's commandments, and again records the way in which this divine message must come to each one of us—through the angel which Jesus sent to testify these things. Finally, John declares : "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22 : 17).

22 : 18-21. As in the first three verses of Revelation John states his platform as the Word, the Christ, Christianity, and Science, so, in the last four verses, he climaxes the operation of spiritual thought with the same divine infinite calculus, made manifest in human experience.

Surely in Revelation, more than anywhere in the Bible, we have the fulfilment of Jesus' prophecy, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24 : 35).

PART IV

APPENDICES

APPENDIX I

DICTIONARY DEFINITIONS OF CERTAIN SCIENTIFIC TERMS AND WORDS

- “SYMBOL, [. . . fr. Gr. *symbolon* a sign by which one knows or infers a thing, . . .] 2. That which stands for or suggests something else by reason of relationship, association, . . . esp., a visible sign of something invisible, as an idea, a quality. . . . 5. Logic. Any formal unit of expression, such as a term, proposition, or formal argument, which represents an aspect of thought capable of being dealt with as a unit.” (Webster.)
- “SYMBOL. 2. Something that stands for, represents, or denotes something else ; . . . esp. a material object representing or taken to represent something immaterial or abstract. 3. A written character or mark used to represent something ; a letter, figure, or sign conventionally standing for some object, process, etc.” (Oxford.)
- “SYNONYMOUS . . . By *synonymous* words we usually understand words that coincide or nearly coincide in some part of their meaning, and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use. It is the office of a work on synonyms to point out these correspondences and differences, that language may have the flexibility that comes from freedom of selection within the common limits, with the perspicuity and precision that result from exact choice of the fittest word to express each shade of meaning outside of the common limits. To consider *synonymous* words *identical* is fatal to accuracy ; to forget that they are *similar*, to some extent *equivalent*, and sometimes *interchangeable*, is destructive of freedom and variety.” (Funk & Wagnalls.)
- “SYNONYM. 1. One of two or more words of the same language having the same or nearly the same essential meaning. . . . (4) A thorough analysis of synonyms will in most cases show that the words actually have clearly distinguishable differences of meaning, and are interchangeable only when the differences in meaning do not affect the speaker’s intention in a given context. . . .” (Webster.)

- "TERM. . . 5. A word or expression designative of a definite conception ; . . ." (Webster.)
- "TERM. IV. 1(b) . . . Each of any number of quantities forming a series or progression. 3. A word or phrase used in a definite or precise sense in some particular subject, as a science or art ; . . . 3 (b) More widely : Any word or group of words expressing a notion or conception, or denoting an object of thought ; an expression (for something) . . ." (Oxford.)
- "SYSTEM. [. . . fr. Gr. *synistanai* to place together. . . .] 1. An aggregation or assemblage of objects united by some form of regular interaction or interdependence ; . . . 3. . . . a complete exhibition of essential principles or facts, arranged in a rational dependence or connection ; . . . 6. Regular method or order ; . . ." (Webster.)
- "SYSTEM. 1. An organized or connected group of objects. 1. A set or assemblage of things connected, associated, or interdependent, so as to form a complex unity ; a whole composed of parts in orderly arrangement according to some scheme or plan ; . . ." (Oxford.)
- "SYSTEM. 1. Orderly combination or arrangement, as of parts or elements, into a whole ; specif., such combination according to some rational principle ; any methodic arrangement of parts." (Funk & Wagnalls.)
- "SCIENCE. 5. Specif., accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws ; knowledge classified and made available in work, life, or the search for truth ; . . ." (Webster.)
- "SCIENCE. 4. A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes trustworthy methods for the discovery of new truth within its own domain." (Oxford.)
- "SCIENCE. . . . *Knowledge* of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science* ; *science* is *knowledge* reduced to law and embodied in system. . . ." (Funk & Wagnalls.)
- "ORDER. 6. Regular arrangement ; any methodical or established succession or harmonious relation ; method ; system ; . . . a. A condition in which everything is so arranged as to play its proper part ; as, ' *Order* is Heaven's first law.' *Pope*." (Webster.)

- “ ORDER. III. Sequence, disposition. 4. Regular or customary mode of procedure. 5. The fixed arrangement found in the existing constitution of things ; a natural, moral, or spiritual system in which things proceed according to definite laws.” (Oxford.)
- “ ORDER. II. 1. Methodical and harmonious arrangement, as of successive things. 7. Established or existing state of things.” (Funk & Wagnalls.)
- “ CALCULUS [*see* CALCULATE.] . . . 3. *Math.* A method of computation; any process of reasoning by the use of symbols ; . . .” (Webster.)
- “ CALCULUS. 2. Computation. 3. *Math.* A method of calculation, as the DIFFERENTIAL, INTEGRAL Calculus, etc. . . .” (Oxford.)
- “ CALCULATE. [L. . . . fr. *calculus* a pebble, a stone used in reckoning, hence, a reckoning, . . .]” (Webster.)

APPENDIX II

COMPARATIVE SUMMARY OF THE DAYS OF CREATION, THE COMMANDMENTS, THE BEATITUDES, AND THE LORD'S PRAYER

In considering the ordered development of the divine idea throughout the Scriptures, only extracts have been taken from the Days of Creation, the Commandments, the Beatitudes, and the Lord's Prayer. It is evident that the Commandments, as well as the Beatitudes, spiritually interpreted, begin with seven statements about God and man's relationship to God. After these seven statements both the Commandments and the Beatitudes proceed to present the order of the Christ-idea.

Present-day students of Bible Commentaries realize that the original and exact form of these four all-important spiritual pronouncements is a matter of deep conjecture. All authorities, however, agree on the vital significance of their spiritual import.

MIND

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16 : 26-15) |
|---|---|--|---|
| First Day— Genesis 1 : 3-5. "And God said, Let there be light : and there was light." (Genesis 1 : 3.) (Wisdom) Beginning, origin, cause, creator, action, power, law, intelligence. | "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20 : 1, 2.) Intelligence, action, power, light, guidance. | "Blessed are the poor in spirit : for their's is the king- dom of heaven." (Matt. 5 : 3.) The poor—the seekers for the light. Intelligent desire and action. | "Our Father which art in heaven, <i>Our Father-Mother</i> <i>God, all-harmoni-</i> <i>ous,"</i> (S. and H. 16: 26-27). Father, cause, Creator, parent Mind. |

SPIRIT

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16 : 26-15) |
|---|--|---|---|
| <p>Second Day— Genesis 1 : 6-8. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." (Genesis 1 : 6.) (Purity) Separation, reality, order, substance.</p> | <p>"Thou shalt have no other gods before me." (Exodus 20 : 3.)</p> <p>Onliness, purity, order, separation.</p> | <p>"Blessed are they that mourn : for they shall be comforted." (Matt. 5 : 4.)</p> <p>True separation—the gain of the spiritual and the loss of the material brings purity, reality, and substance.</p> | <p>"Hallowed be Thy name. <i>Adorable One.</i>" (S. and H. 16 : 28-29.)</p> <p>Sanctified, pure and separate be Thy name. The only substance.</p> |

SOUL

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16 : 26-15) |
|--|--|---|--|
| <p>Third Day— Genesis 1 : 9-13. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so." (Genesis 1 : 9.)</p> <p>(Spiritual understanding)</p> <p>Definiteness, rule, identity.</p> | <p>"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;" (Exodus 20 : 4, 5.)</p> <p>A material sense of identity brings penalty. Sinless Soul knows no false identity and no penalty.</p> | <p>"Blessed are the meek : for they shall inherit the earth." (Matt. 5 : 5.)</p> <p>The meek—those who discern only the true identity of Soul. They inherit the earth—the spiritual idea—and are resurrected.</p> | <p>"Thy kingdom come. <i>Thy kingdom is come ; Thou art ever-present.</i>" (S. and H. 16 : 30-31.)</p> <p>The immortality and rule of the one infinite Soul.</p> |

PRINCIPLE

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16: 26-15) |
|---|---|--|---|
| <p>Fourth Day— Genesis I : 14-19. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." (Genesis I : 14.)</p> <p>(Spiritual power) Classification, system, government, interpretation</p> | <p>"And shewing mercy unto thousands of them that love me, and keep my commandments." (Exodus 20 : 6)</p> <p>Absolute honesty and obedience to Principle bring blessing and demonstration.</p> | <p>"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5 : 6.)</p> <p>Obedience to divine government brings the fullness of demonstration to all mankind.</p> | <p>"Thy will be done in earth, as it is in heaven. <i>Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.</i>" (S. and H. 17 : 1-3).</p> <p>The one supreme government establishes spiritual power.</p> |

LIFE

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16: 26-15) |
|--|---|---|---|
| <p>Fifth Day— Genesis I : 20-23. "And God said, 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." (Genesis I : 20.)</p> <p>(love) Fatherhood, multiplication, aspiration, method, individuality.</p> | <p>"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exodus 20 : 7.)</p> <p>The one divine individuality demands of us eternal love—laying down the mortal for the immortal.</p> | <p>"Blessed are the merciful: for they shall obtain mercy." (Matt. 5 : 7.)</p> <p>True fatherhood—divine mercy—is the way to eternal individuality and spiritual multiplication.</p> | <p>"Give us this day our daily bread; <i>Give us grace for to-day; feed the famished affections;</i>" (S. and H. 17 : 4-5).</p> <p>Eternity fathers and immortalizes being.</p> |

TRUTH

| THE DAYS OF CREATION | THE COMMANDMENTS | THE BEATITUDES | THE LORD'S PRAYER WITH SPIRITUAL INTERPRETATION (S. and H. 16 : 26-15) |
|---|---|--|---|
| <p>Sixth Day— Genesis 1 : 24-31. "And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1 : 26.) (Health) The compound idea, true manhood, consciousness, form, the divine ideal.</p> | <p>"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work :" (Exodus 20 : 8, 9.)</p> <p>The sixth day establishes true manhood, the divine ideal.</p> | <p>"Blessed are the pure in heart : for they shall see God." (Matt. 5 : 8.)</p> <p>Pure consciousness constitutes true manhood.</p> | <p>"And forgive us our debts, as we forgive our debtors. <i>And Love is reflected in love;</i>" (S. and H. 17 : 6-7)</p> <p>"Love and Truth make free, . . ." (S. and H. 227 : 19.) Jesus, discerning the perfect man, beheld God's reflection and established true brotherhood.</p> |

LOVE

| | | | |
|--|---|--|--|
| <p>Seventh Day— Genesis : 2 1, 2. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." (Genesis 2 : 2.)</p> <p>(Holiness)</p> <p>Fulfilment and perfection of Love's design, peace, rest.</p> | <p>"But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the sabbath day, and hallowed it." (Exodus 20 : 10, 11.)</p> <p>The ideal Christ at the point of fulfilment. Love's design.</p> | <p>"Blessed are the peacemakers : for they shall be called the children of God." (Matt. 5 : 9.)</p> <p>Divine motherhood forever maintains peace.</p> | <p>"And lead us not into temptation, but deliver us from evil ; <i>And God leadeth us not into temptation, but delivereth us from sin, disease, and death.</i>" (S. and H. 17 : 8-11.)</p> <p>Love has fulfilled all good. Omni-action.</p> |
|--|---|--|--|

APPENDIX III

REFERENCES TO THE SYNONYMOUS TERMS FOR GOD IN "SCIENCE AND HEALTH"

EXPLANATIONS

Only the synonyms as used by Mrs. Eddy are given ; not those which occur in quotations from the Bible or from other sources.

* Indicates that the same synonym occurs twice in one line.

† Indicates that the same synonym occurs three times in one line.

‡ Indicates a synonym that is used in a title or sub-title and therefore has no line number.

| | MIND | SPIRIT | SOUL | PRIN- CIPLE | LIFE | TRUTH | LOVE |
|---|------|--------|------|----------------|------|-------|------|
| Preface | 2 | 5 | 0 | 5 | 2 | 10 | 0 |
| Prayer | 5 | 6 | 4 | 8 | 10 | 20 | 21 |
| Atonement & Eucharist ... | 5 | 25 | 4 | 22 | 31 | 56 | 59 |
| Marriage | 5 | 8 | 5 | 0 | 2 | 3 | 3 |
| Christian Science versus Spiritualism | 34 | 51 | 7 | 12 | 16 | 19 | 10 |
| Animal Magnetism Unmasked | 6 | 1 | 0 | 1 | 0 | 3 | 1 |
| Science, Theology, Medicine : | | | | | | | |
| Science | 40 | 22 | 9 | 25 | 12 | 25 | 7 |
| Theology | 5 | 4 | 0 | 6 | 4 | 13 | 7 |
| Medicine | 45 | 7 | 1 | 10 | 4 | 20 | 1 |
| Physiology | 61 | 37 | 3 | 7 | 12 | 38 | 4 |
| Footsteps of Truth | 83 | 51 | 20 | 10 | 29 | 59 | 25 |
| Creation | 25 | 14 | 1 | 7 | 7 | 12 | 13 |
| Science of Being | 127 | 136 | 42 | 68 | 79 | 119 | 50 |
| Some Objections Answered ... | 5 | 18 | 4 | 6 | 12 | 30 | 2 |
| Christian Science Practice ... | 90 | 41 | 14 | 5 | 43 | 76 | 30 |
| Teaching Christian Science ... | 24 | 5 | 0 | 11 | 1 | 31 | 11 |
| Recapitulation | 72 | 43 | 31 | 32 | 36 | 59 | 23 |
| Genesis | 94 | 70 | 4 | 22 | 38 | 57 | 39 |
| The Apocalypse | 4 | 6 | 1 | 16 | 6 | 23 | 40 |
| Glossary | 21 | 29 | 11 | 21 | 22 | 30 | 20 |
| | 753 | 579 | 161 | 294 | 366 | 703 | 366 |

Total 3222

Mind 753
Truth 703
Spirit 579
Life 366

Love 366
Principle 294
Soul 161

PREFACE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------------------|---|------|---|---------------------|---|------|
| ix : 18 xi : 25 | viii : 9 viii : 11* viii : 32 xi : 7 | | viii : 4 ix : 14 x : 8 x : 22 xi : 11 | vii : 20 ix : 30 | vii : 7 vii : 13 vii : 27 viii : 12 ix : 3 ix : 16 x : 13 x : 23 x : 26 xii : 26 | |
| 2 | 5 | 0 | 5 | 2 | 10 | 0 |

PRAYER

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|---|--|---|---|---|---|
| 1 : 11 2 : 19 2 : 24 3 : 20 7 : 25 | 9 : 23 10 : 10 14 : 5 14 : 11 15 : 4 15 : 12 | 7 : 17 9 : 23 13 : 32 14 : 23 | 3 : 8 6 : 4 6 : 16 11 : 13 12 : 12 12 : 20 13 : 25 15 : 13 | 3 : 27 5 : 25 9 : 22 10 : 16 14 : 8 14 : 12 14 : 18 14 : 26 15 : 5 17 : 14 | 2 : 17 3 : 27 4 : 1 5 : 24 9 : 25 11 : 17 11 : 28 11 : 29 11 : 31 12 : 10 12 : 14 12 : 15 13 : 30 14 : 18 14 : 22 15 : 5 15 : 6 15 : 20 16 : 5 17 : 14 | 2 : 11 2 : 23 3 : 27 4 : 1 4 : 16 6 : 3 6 : 21 10 : 30 12 : 15 12 : 20 13 : 2 13 : 24 13 : 26 14 : 11 14 : 18 14 : 22 15 : 5 15 : 13 15 : 20 17 : 7 17 : 14 |
| 5 | 6 | 4 | 8 | 10 | 20 | 21 |

ATONEMENT AND EUCHARIST

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|--------|-----------|--------|---------|---------|
| 36: 20 | 19: 10 | 30: 24 | 18: 14 | 18: 2 | 18: 2 | 18: 3 |
| 44: 11 | 20: 5 | 30: 27 | 19: 8 | 19: 31 | 18: 16 | 19: 1 |
| 45: 30 | 21: 12 | 39: 10 | 19: 25 | 19: 32 | 18: 18 | 19: 2 |
| 52: 22 | 23: 19 | 48: 9 | 20: 31 | 22: 12 | 19: 3 | 19: 4 |
| 54: 16 | 26: 10 | | 25: 14 | 25: 10 | 19: 5 | 19: 7 |
| | 27: 13 | | 25: 19 | 25: 12 | 19: 6 | 19: 9 |
| | 28: 6 | | 25: 26 | 25: 13 | 20: 19 | 19: 11 |
| | 29: 24 | | 26: 23 | 26: 15 | 21: 1 | 20: 27 |
| | 29: 26 | | 26: 29 | 26: 32 | 21: 5 | 21: 5 |
| | 29: 30 | | 28: 13 | 27: 10 | 23: 10 | 22: 12 |
| | 29: 31 | | 29: 27 | 27: 14 | 24: 1 | 22: 20 |
| | 30: 7 | | 30: 4 | 27: 17 | 24: 9 | 22: 21 |
| | 31: 10 | | 31: 21 | 27: 21 | 25: 2 | 23: 1 |
| | 31: 29 | | 35: 14 | 30: 21 | 26: 14 | 23: 11 |
| | 33: 21 | | 35: 20 | 35: 22 | 26: 22 | 23: 25 |
| | 35: 9 | | 39: 26 | 35: 23 | 28: 7 | 24: 1 |
| | 35: 22 | | 45: 21 | 37: 25 | 29: 23 | 25: 2 |
| | 37: 8 | | 47: 7 | 41: 14 | 30: 19 | 26: 9 |
| | 44: 4 | | 50: 13 | 42: 6 | 30: 21 | 26: 15 |
| | 44: 31 | | 51: 23 | 42: 32 | 30: 24 | 26: 23 |
| | 46: 8 | | 51: 26 | 43: 32 | 31: 2 | 26: 32 |
| | 46: 13 | | 53: 9 | 44: 9 | 31: 13 | 28: 8 |
| | 46: 17 | | | 47: 3 | 31: 15 | 30: 3 |
| | 49: 21 | | | 49: 24 | 33: 6 | 30: 17 |
| | 52: 3 | | | 50: 14 | 33: 23 | 31: 13 |
| | | | | 50: 19 | 34: 5 | 33: 22 |
| | | | | 51: 11 | 34: 6 | 35: 14 |
| | | | | 51: 16 | 34: 15 | 35: 20 |
| | | | | 51: 17 | 35: 6 | 35: 24 |
| | | | | 54: 3 | 35: 12 | 35: 28 |
| | | | | 54: 14 | 35: 23* | 35: 30 |
| | | | | | 35: 27 | 36: 3 |
| | | | | | 36: 3 | 36: 27 |
| | | | | | 36: 7 | 38: 26 |
| | | | | | 37: 7 | 40: 24 |
| | | | | | 37: 25 | 40: 25 |
| | | | | | 38: 31 | 41: 14 |
| | | | | | 40: 19 | 42: 2 |
| | | | | | 40: 21 | 43: 14 |
| | | | | | 40: 24 | 43: 32 |
| | | | | | 41: 14 | 44: 9 |
| | | | | | 42: 6 | 45: 15 |
| | | | | | 43: 32 | 45: 21 |
| | | | | | 45: 15 | 48: 15 |
| | | | | | 47: 23 | 48: 20 |
| | | | | | 48: 14 | 48: 29 |
| | | | | | 48: 20 | 49: 24 |
| | | | | | 49: 23 | 50: 13 |
| | | | | | 50: 14 | 50: 14* |
| | | | | | 50: 31 | 50: 31 |
| | | | | | 51: 24 | 51: 24 |
| | | | | | 53: 21 | 51: 27 |
| | | | | | 54: 4 | 52: 23 |
| | | | | | 54: 14 | 53: 15 |
| | | | | | 55: 15 | 54: 4 |
| | | | | | | 54: 15 |
| | | | | | | 54: 17 |
| | | | | | | 55: 20 |
| 5 | 25 | 4 | 22 | 31 | 56 | 59 |

MARRIAGE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|---------|-----------|---------|---------|---------|
| 62 : 22 | 63 : 5 | 58 : 12 | | 57 : 3 | 57 : 19 | 57 : 19 |
| 62 : 32 | 63 : 9 | 60 : 29 | | 63 : 10 | 65 : 3 | 57 : 28 |
| 63 : 3 | 64 : 30 | 60 : 31 | | | 67 : 23 | 66 : 13 |
| 67 : 11 | 66 : 14 | 63 : 1 | | | | |
| 68 : 29 | 68 : 5 | 64 : 21 | | | | |
| | 69 : 3 | | | | | |
| | 69 : 24 | | | | | |
| | 69 : 25 | | | | | |
| 5 | 8 | 5 | 0 | 2 | 3 | 3 |

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|--------|-----------|--------|---------|--------|
| 70: 12 | 70: 6 | 70: 15 | 71: 6 | 72: 1 | 70: 5 | 81: 15 |
| 71: 20 | 70: 7 | 71: 7 | 71: 8 | 72: 27 | 72: 12 | 88: 26 |
| 71: 21 | 71: 1 | 72: 11 | 72: 3 | 75: 32 | 72: 14 | 91: 7 |
| 78: 5 | 71: 6* | 85: 4* | 79: 14 | 76: 6 | 81: 15 | 94: 4 |
| 79: 18 | 71: 7 | 89: 23 | 81: 23 | 76: 23 | 83: 8 | 95: 8 |
| 79: 28 | 71: 25 | 93: 1 | 81: 28 | 77: 10 | 83: 11 | 96: 4 |
| 79: 29 | 71: 30 | | 83: 28 | 79: 4 | 88: 26 | 96: 5 |
| 81: 5 | 72: 5 | | 84: 29 | 81: 15 | 91: 14 | 97: 16 |
| 83: 2 | 72: 7 | | 90: 30 | 91: 6 | 92: 28 | 98: 3 |
| 83: 26 | 72: 18 | | 91: 6 | 91: 14 | 94: 3 | 98: 19 |
| 83: 29 | 72: 19 | | 94: 22 | 91: 17 | 95: 8 | |
| 84: 11 | 73: 1 | | 99: 3 | 94: 3 | 95: 25 | |
| 84: 12 | 73: 7* | | | 95: 7 | 95: 32 | |
| 84: 15 | 73: 11 | | | 97: 29 | 96: 20 | |
| 84: 18 | 73: 15 | | | 97: 30 | 97: 23 | |
| 84: 19 | 73: 18 | | | 98: 19 | 97: 30* | |
| 84: 22 | 73: 27 | | | | 98: 19 | |
| 85: 1 | 74: 3 | | | | 99: 9 | |
| 85: 6 | 75: 10 | | | | | |
| 87: 17 | 76: 11 | | | | | |
| 88: 11 | 76: 17 | | | | | |
| 88: 28 | 76: 32 | | | | | |
| 89: 18 | 78: 17* | | | | | |
| 90: 8 | 78: 19 | | | | | |
| 91: 17 | 78: 21 | | | | | |
| 91: 30 | 78: 24 | | | | | |
| 91: 31 | 78: 28 | | | | | |
| 92: 9 | 79: 19 | | | | | |
| 94: 29 | 83: 18 | | | | | |
| 94: 32* | 83: 20 | | | | | |
| 95: 1 | 84: 10 | | | | | |
| 98: 8 | 84: 28 | | | | | |
| 98: 17 | 89: 20 | | | | | |
| | 90: 28 | | | | | |
| | 92: 16 | | | | | |
| | 93: 3 | | | | | |
| | 93: 21 | | | | | |
| | 93: 22 | | | | | |
| | 93: 27* | | | | | |
| | 94: 1 | | | | | |
| | 94: 2 | | | | | |
| | 96: 5 | | | | | |
| | 97: 18 | | | | | |
| | 97: 20 | | | | | |
| | 97: 28 | | | | | |
| | 98: 10 | | | | | |
| | 99: 28 | | | | | |
| 34 | 51 | 7 | 12 | 16 | 19 | 10 |

ANIMAL MAGNETISM UNMASKED

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|--------|------|-----------|------|-------------------------------|---------|
| IO2: 11 IO3: 12 IO3: 13 IO3: 25 IO4: 16 IO4: 19 | IO2: 9 | | IO3: 14 | | IO3: 23 IO6: 11 IO6: 17 | IO6: 11 |
| 6 | 1 | 0 | 1 | 0 | 3 | 1 |

SCIENCE, THEOLOGY, MEDICINE

SCIENCE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|---------|-----------|---------|---------|---------|
| 108: 10 | 108: 29 | 114: 24 | 107: 6 | 107: 2 | 107: 2 | 107: 2 |
| 108: 22 | 109: 32 | 115: 14 | 107: 7 | 107: 17 | 108: 23 | 108: 5 |
| 109: 2 | 110: 1 | 119: 30 | 109: 8 | 108: 5 | 108: 24 | 108: 23 |
| 109: 3 | 111: 10 | 120: 4 | 109: 17 | 108: 23 | 109: 22 | 113: 6 |
| 109: 4 | 113: 18 | 120: 5 | 111: 11 | 113: 19 | 110: 31 | 115: 13 |
| 109: 5 | 114: 4 | 122: 8 | 112: 17 | 113: 21 | 111: 13 | 118: 30 |
| 109: 12 | 114: 21 | 122: 29 | 112: 21 | 113: 31 | 113: 14 | 119: 21 |
| 109: 17 | 115: 14 | 125: 16 | 112: 32 | 115: 13 | 113: 28 | |
| 111: 5 | 117: 6* | 131: 9 | 113: 1 | 117: 18 | 114: 6 | |
| 111: 28 | 117: 15 | | 113: 3 | 122: 4 | 115: 13 | |
| 113: 17 | 118: 23 | | 115: 13 | 122: 26 | 117: 18 | |
| 113: 29 | 119: 8 | | 117: 20 | 124: 10 | 117: 27 | |
| 113: 30 | 119: 24 | | 120: 20 | | 118: 8 | |
| 114: 5 | 120: 4 | | 121: 29 | | 118: 10 | |
| 114: 10 | 123: 8 | | 123: 4 | | 120: 22 | |
| 114: 13 | 124: 13 | | 123: 27 | | 121: 12 | |
| 115: 2 | 124: 25 | | 123: 28 | | 124: 1 | |
| 115: 12 | 125: 18 | | 124: 1 | | 126: 25 | |
| 115: 14 | 126: 11 | | 124: 8 | | 126: 31 | |
| 115: 17 | 128: 26 | | 124: 15 | | 128: 22 | |
| 116: 15 | 130: 22 | | 124: 21 | | 128: 24 | |
| 116: 30 | | | 127: 18 | | 129: 5 | |
| 119: 31 | | | 128: 28 | | 129: 15 | |
| 119: 32 | | | 130: 10 | | 130: 27 | |
| 120: 15 | | | 131: 5 | | 130: 32 | |
| 120: 17 | | | | | | |
| 120: 18 | | | | | | |
| 123: 11 | | | | | | |
| 123: 20 | | | | | | |
| 124: 21 | | | | | | |
| 124: 29 | | | | | | |
| 124: 30 | | | | | | |
| 126: 24 | | | | | | |
| 127: 14 | | | | | | |
| 127: 18 | | | | | | |
| 127: 24 | | | | | | |
| 127: 27 | | | | | | |
| 128: 2 | | | | | | |
| 128: 27 | | | | | | |
| 130: 2 | | | | | | |
| 40 | 22 | 9 | 25 | 12 | 25 | 7 |

SCIENCE, THEOLOGY, MEDICINE (*continued*)

THEOLOGY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|------|-----------|---------|---------|---------|
| 132: 12 | 133: 26 | | 132: 12 | 137: 20 | 134: 5 | 135: 29 |
| 133: 8 | 138: 13 | | 133: 16 | 137: 25 | 134: 9 | 137: 21 |
| 139: 5 | 138: 14 | | 136: 4 | 138: 6 | 135: 12 | 137: 24 |
| 139: 6 | 139: 5 | | 141: 15 | 140: 8 | 135: 13 | 138: 7 |
| 140: 8 | | | 141: 17 | | 135: 30 | 138: 16 |
| | | | 141: 25 | | 135: 31 | 140: 8 |
| | | | | | 137: 2 | 140: 26 |
| | | | | | 137: 20 | |
| | | | | | 138: 6 | |
| | | | | | 140: 1 | |
| | | | | | 140: 8 | |
| | | | | | 142: 4 | |
| | | | | | 142: 9 | |
| 5 | 4 | 0 | 6 | 4 | 13 | 7 |

SCIENCE, THEOLOGY, MEDICINE (*continued*)

MEDICINE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|---------|-----------|---------|---------|---------|
| I42: 26* | I45: 28 | I44: 13 | I46: 16 | I46: 29 | I42: 31 | I64: 24 |
| I42: 27 | I46: 19 | | I47: 2 | I51: 20 | I43: 1 | |
| I42: 30 | I48: 8 | | I47: 25 | I57: 30 | I44: 10 | |
| I42: 31 | I48: 16 | | I47: 27 | I64: 24 | I44: 20 | |
| I43: 10 | I48: 24 | | I47: 30 | | I44: 24 | |
| I43: 23 | I48: 28 | | I48: 18 | | I44: 28 | |
| I43: 26 | I62: 14 | | I49: 15 | | I45: 12 | |
| I43: 27* | | | I57: 4 | | I45: 17 | |
| I43: 29 | | | I57: 9 | | I46: 25 | |
| I43: 32 | | | I62: 27 | | I46: 26 | |
| I44: 3* | | | | | I47: 10 | |
| I45: 10 | | | | | I49: 1 | |
| I45: 11 | | | | | I49: 14 | |
| I45: 24 | | | | | I50: 2 | |
| I46: 14 | | | | | I50: 4 | |
| I47: 15 | | | | | I52: 2 | |
| I48: 4 | | | | | I52: 8 | |
| I48: 25 | | | | | I62: 5 | |
| I49: 3 | | | | | I62: 7 | |
| I49: 25 | | | | | I64: 24 | |
| I49: 26 | | | | | | |
| I50: 21 | | | | | | |
| I50: 30 | | | | | | |
| I51: 4 | | | | | | |
| I51: 10 | | | | | | |
| I51: 21 | | | | | | |
| I51: 23 | | | | | | |
| I51: 26 | | | | | | |
| I51: 27 | | | | | | |
| I52: 3 | | | | | | |
| I53: 14 | | | | | | |
| I56: 31 | | | | | | |
| I57: 5 | | | | | | |
| I57: 6 | | | | | | |
| I57: 9 | | | | | | |
| I57: 10 | | | | | | |
| I58: 17 | | | | | | |
| I59: 24 | | | | | | |
| I60: 2 | | | | | | |
| I60: 30 | | | | | | |
| I62: 11 | | | | | | |
| I62: 12 | | | | | | |
| 45 | 7 | 1 | 10 | 4 | 20 | 1 |
| 90 | 33 | 10 | 41 | 20 | 58 | 15 |

PHYSIOLOGY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|----------|---------|-----------|---------|---------|---------|
| 166: 3 | 167: 18 | 167: 5 | 167: 3 | 167: 6 | 167: 24 | 169: 27 |
| 166: 26 | 167: 21 | 172: 20 | 170: 9 | 169: 27 | 167: 31 | 180: 23 |
| 166: 28 | 167: 24 | 200: 8 | 171: 14 | 172: 20 | 169: 27 | 184: 12 |
| 166: 30 | 170: 6 | | 191: 10 | 180: 9 | 170: 2 | 192: 27 |
| 167: 27 | 170: 26 | | 192: 8 | 184: 12 | 170: 13 | |
| 168: 7 | 171: 18* | | 195: 14 | 185: 19 | 170: 14 | |
| 168: 23 | 171: 23 | | 195: 16 | 186: 25 | 170: 27 | |
| 169: 16 | 172: 10 | | | 191: 13 | 171: 5 | |
| 169: 20 | 172: 19 | | | 193: 32 | 173: 8 | |
| 169: 21 | 173: 6 | | | 196: 16 | 174: 20 | |
| 169: 31 | 173: 13* | | | 200: 9 | 176: 30 | |
| 170: 1 | 173: 14* | | | 200: 11 | 176: 31 | |
| 170: 15 | 173: 15 | | | | 177: 20 | |
| 171: 12 | 173: 16 | | | | 177: 24 | |
| 171: 15 | 177: 23 | | | | 178: 21 | |
| 171: 22 | 181: 5 | | | | 179: 9 | |
| 171: 26 | 181: 18 | | | | 180: 28 | |
| 174: 32 | 182: 10 | | | | 180: 32 | |
| 176: 14 | 183: 1 | | | | 181: 10 | |
| 176: 20 | 183: 2 | | | | 181: 23 | |
| 177: 5 | 183: 19 | | | | 181: 30 | |
| 177: 9 | 183: 21 | | | | 182: 3 | |
| 178: 15 | 186: 6 | | | | 183: 1 | |
| 178: 22 | 186: 9 | | | | 183: 14 | |
| 179: 7* | 191: 25 | | | | 183: 18 | |
| 180: 11 | 191: 32 | | | | 183: 23 | |
| 180: 13 | 192: 9 | | | | 183: 26 | |
| 180: 26 | 192: 10 | | | | 184: 3 | |
| 180: 29 | 192: 17 | | | | 184: 4 | |
| 181: 1 | 194: 1 | | | | 184: 12 | |
| 181: 12 | 200: 5 | | | | 185: 24 | |
| 181: 21 | 200: 20 | | | | 186: 4 | |
| 181: 26 | 200: 22 | | | | 191: 14 | |
| 182: 2 | 200: 24 | | | | 191: 29 | |
| 182: 18 | | | | | 191: 31 | |
| 182: 22 | | | | | 192: 27 | |
| 182: 23 | | | | | 194: 9 | |
| 182: 24 | | | | | 196: 16 | |
| 182: 26 | | | | | | |
| 183: 21 | | | | | | |
| 183: 31 | | | | | | |
| 185: 16 | | | | | | |
| 187: 2 | | | | | | |
| 187: 4 | | | | | | |
| 187: 22 | | | | | | |
| 187: 24 | | | | | | |
| 188: 2 | | | | | | |
| 189: 22 | | | | | | |
| 190: 7 | | | | | | |
| 191: 2 | | | | | | |
| 191: 3 | | | | | | |
| 191: 5 | | | | | | |
| 191: 19 | | | | | | |
| 191: 30 | | | | | | |
| 191: 32 | | | | | | |
| 192: 3 | | | | | | |
| 194: 5 | | | | | | |
| 195: 12 | | | | | | |
| 199: 10 | | | | | | |
| 200: 7 | | | | | | |
| 61 | 37 | 3 | 7 | 11 | 38 | 4 |

FOOTSTEPS OF TRUTH

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|----------|---------|-----------|---------|---------|---------|
| 202: 7 | 202: 30 | 203: 23 | 202: 16 | 202: 20 | 201: x | 201: 18 |
| 203: 3 | 204: 9 | 204: 31 | 203: 22 | 203: 24 | 201: 1 | 203: 2 |
| 203: 19 | 204: 17 | 207: 15 | 207: 14 | 203: 32 | 201: 7 | 206: 1 |
| 204: 13 | 205: 3 | 210: 11 | 210: 5 | 204: 4 | 202: 13 | 207: 26 |
| 204: 22 | 205: 31 | 210: 16 | 219: 26 | 206: 2 | 202: 22 | 216: 18 |
| 204: 27 | 206: 17 | 213: 18 | 230: 9 | 207: 26 | 202: 26 | 218: 23 |
| 204: 29 | 207: 1* | 214: 29 | 232: 14 | 215: 14 | 204: 7 | 224: 31 |
| 204: 31 | 207: 2 | 214: 32 | 232: 17 | 215: 20 | 205: 29 | 225: 21 |
| 205: 12 | 207: 12 | 215: 4 | 239: 7 | 216: 4 | 206: 2 | 227: 19 |
| 205: 22 | 208: 2 | 215: 7 | 240: 10 | 216: 18 | 206: 5 | 230: 10 |
| 205: 25 | 208: 15 | 216: 1 | | 222: 10 | 207: 18 | 231: 10 |
| 205: 30 | 208: 22 | 223: 5 | | 228: 6 | 207: 25 | 231: 19 |
| 206: 1 | 209: 22 | 223: 11 | | 231: 10 | 207: 29 | 231: 22 |
| 206: 28 | 209: 30 | 224: 29 | | 235: 23 | 208: 11 | 234: 4 |
| 206: 29 | 210: 22 | 240: 13 | | 241: 29 | 210: 20 | 239: 18 |
| 207: 9 | 211: 3 | 240: 32 | | 242: 21 | 211: 3 | 240: 1 |
| 208: 11 | 211: 28 | 247: 15 | | 243: 26 | 211: 5 | 241: 4 |
| 208: 25 | 213: 12 | 247: 32 | | 243: 27 | 214: 1 | 241: 20 |
| 209: 5 | 214: 32 | 249: 31 | | 243: 30 | 215: 3 | 242: 17 |
| 209: 8 | 215: 4 | 250: 1 | | 244: 5 | 216: 8 | 243: 4 |
| 209: 10 | 215: 10 | | | 246: 4 | 216: 18 | 243: 25 |
| 209: 13 | 216: 20 | | | 246: 27 | 218: 7 | 243: 27 |
| 209: 14* | 223: 6 | | | 246: 28 | 222: 8 | 247: 24 |
| 210: 15 | 223: 7 | | | 249: 11 | 224: 28 | 248: 3 |
| 210: 20 | 223: 8* | | | 249: 18 | 225: 3 | 253: 5 |
| 211: 9 | 223: 11* | | | 249: 20 | 225: 5 | |
| 212: 24 | 223: 12* | | | 250: 30 | 226: 32 | |
| 212: 25 | 223: 13 | | | 253: 7 | 227: 19 | |
| 213: 32 | 229: 12 | | | 253: 29 | 228: 24 | |
| 214: 16 | 232: 10 | | | | 229: 31 | |
| 215: 6 | 233: 5 | | | | 230: 2 | |
| 216: 11 | 234: 3 | | | | 230: 3 | |
| 216: 12 | 239: 20 | | | | 230: 7 | |
| 216: 17 | 241: 14 | | | | 231: 4 | |
| 216: 32* | 241: 27 | | | | 231: 10 | |
| 217: 8 | 242: 7 | | | | 231: 19 | |
| 217: 18 | 246: 8 | | | | 232: 26 | |
| 217: 23 | 246: 15 | | | | 234: 4 | |
| 217: 26 | 249: 6 | | | | 235: 23 | |
| 218: 16 | 249: 21 | | | | 235: 29 | |
| 219: 4 | 250: 7 | | | | 236: 32 | |
| 219: 13 | 252: 12 | | | | 237: 15 | |
| 221: 22 | 252: 16 | | | | 238: 12 | |
| 222: 12 | 252: 31 | | | | 238: 13 | |
| 225: 15 | 252: 32 | | | | 238: 19 | |
| 225: 28 | 253: 30 | | | | 239: 13 | |
| 226: 24 | 254: 7 | | | | 240: 29 | |
| 227: 7 | | | | | 241: 11 | |
| 229: 1 | | | | | 241: 24 | |
| 229: 8 | | | | | 242: 21 | |
| 229: 21 | | | | | 243: 25 | |
| 229: 30 | | | | | 243: 27 | |
| 231: 30 | | | | | 243: 31 | |
| 232: 22 | | | | | 251: 11 | |
| 236: 10 | | | | | 251: 13 | |
| 236: 19 | | | | | 252: 5 | |
| 237: 30 | | | | | 252: 10 | |

FOOTSTEPS OF TRUTH *(continued)*

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|--------|------|-----------|------|-------------------|------|
| 239: 26 239: 30* 240: 5 240: 12 240: 14 240: 16 243: 20 244: 22 244: 26 245: 32 246: 24 247: 16 247: 22 248: 8 249: 3 249: 12 250: 2 251: 20 251: 23* 251: 31 252: 4 253: 7 | | | | | 253: 5 254: 11 | |
| 83 | 51 | 20 | 10 | 29 | 59 | 25 |

CREATION

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--|--------|---|---|---|--|
| 255: 10 256: 6 256: 18 256: 28 256: 32 257: 1 257: 2* 257: 12 257: 14 257: 24 257: 27 257: 28 257: 31 258: 15 259: 4 259: 28 262: 30 264: 6 264: 10 265: 3 266: 26 267: 2 267: 5 267: 24 | 255: 18 257: 4 257: 6 259: 23 260: 32 264: 3 264: 16 264: 20 264: 21 264: 32 265: 11 266: 28 267: 4 267: 26 | 266: 1 | 256: 7 257: 18 258: 19 258: 21 259: 12 261: 3 262: 31 | 257: 29 258: 3 258: 27 259: 3 260: 32 264: 16 266: 31 | 255: 1 255: 4 257: 29 258: 16 260: 32 261: 2 263: 22 264: 22 265: 4 266: 3 267: 22 267: 25 | 255: 4 256: 7 256: 18 256: 25 257: 19 257: 29 258: 3 261: 2 265: 5 265: 26 266: 10 266: 11 266: 18 |
| 25 | 14 | 1 | 7 | 7 | 12 | 13 |

SCIENCE OF BEING

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|----------|----------|-----------|----------|----------|----------|
| 268: 9 | 270: 21 | 269: 16 | 270: 13 | 274: 13 | 270: 16 | 270: 13 |
| 268: 18 | 273: 23 | 273: 18 | 272: 28 | 275: 12 | 270: 26 | 270: 26 |
| 269: 3 | 274: 6 | 274: 6 | 272: 29 | 275: 18 | 271: 1 | 274: 1 |
| 269: 14 | 274: 10 | 280: 13 | 272: 32 | 276: 17 | 271: 9 | 274: 12 |
| 269: 25 | 274: 12 | 280: 23 | 273: 6 | 279: 20 | 271: 27 | 275: 8 |
| 269: 30 | 274: 22 | 280: 27 | 274: 24 | 280: 23 | 272: 4 | 275: 12 |
| 269: 31 | 275: 1 | 281: 28 | 275: 9 | 282: 3 | 273: 4 | 275: 17 |
| 270: 1 | 275: 4 | 282: 20 | 275: 11 | 283: 6 | 274: 1 | 279: 21 |
| 270: 4 | 275: 7 | 288: 22 | 275: 17 | 283: 14 | 274: 13 | 280: 4 |
| 270: 5 | 275: 12 | 300: 23* | 276: 23 | 283: 19 | 275: 12 | 283: 6 |
| 270: 9 | 275: 30 | 302: 1 | 279: 31 | 283: 24 | 275: 31 | 285: 24 |
| 270: 13 | 276: 7 | 302: 20 | 281: 13 | 286: 11 | 276: 28 | 286: 11 |
| 270: 18 | 277: 8 | 302: 22 | 281: 22 | 286: 22 | 278: 8 | 286: 14 |
| 270: 30 | 277: 20 | 306: 7 | 283: 11 | 288: 21 | 278: 15 | 288: 8 |
| 271: 8 | 277: 24* | 306: 13 | 283: 24 | 288: 24 | 279: 15 | 293: 15 |
| 274: 28 | 278: 1 | 306: 23 | 283: 27 | 288: 30 | 279: 20 | 298: 2 |
| 275: 3 | 278: 2 | 307: 25 | 285: 22 | 289: 4 | 280: 9 | 288: 29 |
| 275: 8 | 278: 4 | 308: 14 | 285: 24 | 289: 11 | 281: 3 | 300: 32 |
| 275: 21* | 278: 7 | 309: 4 | 285: 30 | 289: 12 | 282: 1 | 302: 25 |
| 275: 24 | 278: 10* | 309: 25 | 286: 10 | 289: 17 | 282: 17 | 303: 11 |
| 276: 1 | 278: 11 | 310: 14 | 286: 14 | 289: 27 | 282: 18 | 304: 10 |
| 276: 17 | 278: 15 | 310: 18 | 286: 19 | 289: 32† | 282: 26 | 305: 25 |
| 277: 3* | 278: 18 | 310: 21* | 287: 2 | 290: 1 | 282: 32* | 308: 20 |
| 279: 8 | 278: 21 | 310: 23* | 290: 3 | 290: 10 | 283: 15 | 308: 25 |
| 279: 9 | 278: 24 | 310: 25 | 298: 21 | 291: 26 | 285: 31 | 309: 3 |
| 279: 10 | 278: 32 | 310: 32 | 299: 14 | 292: 10 | 286: 2 | 312: 16* |
| 279: 29 | 279: 13 | 311: 7 | 299: 32 | 293: 16 | 286: 7* | 312: 21 |
| 280: 1 | 279: 19 | 311: 20 | 300: 4 | 296: 12 | 286: 11 | 314: 28 |
| 280: 7* | 280: 5 | 311: 24 | 302: 1 | 298: 2 | 286: 28 | 319: 29 |
| 280: 11 | 280: 14 | 317: 27 | 302: 21 | 300: 32 | 287: 4 | 319: 31 |
| 280: 30 | 280: 23 | 322: 5 | 302: 25 | 303: 11 | 287: 9* | 322: 29 |
| 281: 12 | 280: 32 | 323: 21 | 303: 1 | 303: 20 | 287: 10 | 323: 6 |
| 281: 14 | 281: 3 | 330: 12 | 303: 4 | 304: 1 | 287: 11 | 323: 25 |
| 281: 20 | 281: 4 | 335: 16* | 303: 30 | 304: 17 | 287: 30 | 325: 18 |
| 282: 3 | 281: 12 | 335: 19 | 304: 15 | 306: 6 | 287: 32 | 326: 31 |
| 282: 10 | 281: 14 | 335: 20 | 304: 16 | 306: 7* | 288: 1 | 330: 20 |
| 282: 12 | 281: 30 | 335: 21 | 304: 17 | 306: 8 | 288: 2 | 330: 21* |
| 282: 18 | 282: 16* | 335: 23 | 304: 31 | 306: 13 | 288: 30 | 331: 19 |
| 282: 26 | 283: 1 | | 305: 10 | 306: 24 | 288: 31 | 331: 26 |
| 282: 30 | 284: 17 | | 305: 25 | 306: 28 | 289: 1 | 331: 27 |
| 283: 4 | 284: 22 | | 306: 27 | 307: 13 | 289: 12* | 332: 22 |
| 283: 6 | 284: 23 | | 312: 20 | 307: 15 | 289: 14 | 332: 28 |
| 283: 10 | 285: 13 | | 312: 29 | 309: 17 | 289: 16 | 333: 26 |
| 284: 1 | 285: 15 | | 312: 32 | 309: 29 | 290: 12 | 335: 25 |
| 284: 3 | 285: 27 | | 314: 27 | 310: 15 | 290: 21 | 336: 16 |
| 284: 6 | 286: 23 | | 316: 22 | 310: 26 | 292: 2 | 337: 8 |
| 284: 8 | 286: 25 | | 316: 25 | 310: 27 | 292: 7 | 339: 3 |
| 284: 12 | 287: 4 | | 317: 3 | 311: 23 | 293: 15 | 340: 12 |
| 284: 13 | 287: 27 | | 318: 29 | 312: 20 | 293: 29 | |
| 284: 29 | 287: 30 | | 319: 8 | 314: 22 | 294: 18 | |
| 284: 31 | 288: 6 | | 322: 7 | 318: 21 | 294: 31 | |
| 285: 13 | 288: 19 | | 322: 12 | 319: 2 | 295: 20 | |
| 285: 19 | 288: 23 | | 328: 7 | 320: 2 | 295: 22 | |
| 286: 32 | 289: 7 | | 328: 32 | 322: 5 | 296: 15 | |
| 287: 18 | 289: 29 | | 329: 21 | 322: 29 | 296: 24 | |
| 290: 10 | 289: 31 | | 329: 24 | 323: 25 | 297: 23 | |

SCIENCE OF BEING (continued)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|----------|------|-----------|----------|----------|------|
| 291: 14 | 292: 14 | | 330: 20 | 324: 15 | 297: 26 | |
| 291: 15 | 293: 28 | | 330: 21 | 325: 2 | 298: 2 | |
| 291: 25 | 294: 4 | | 331: 18 | 325: 5 | 298: 10 | |
| 291: 26 | 294: 20 | | 331: 27 | 325: 17 | 298: 29 | |
| 292: 8 | 295: 12 | | 332: 2 | 327: 19 | 299: 24* | |
| 293: 6 | 295: 28 | | 332: 21 | 328: 5 | 299: 26 | |
| 293: 14 | 296: 23 | | 333: 27 | 330: 11 | 299: 28 | |
| 293: 20 | 300: 23 | | 335: 25 | 330: 20 | 300: 32 | |
| 294: 31 | 300: 24 | | 336: 25 | 331: 1* | 303: 11 | |
| 295: 7 | 301: 11 | | 337: 8 | 331: 5 | 304: 2 | |
| 295: 28 | 301: 19 | | 337: 22 | 331: 16 | 304: 19 | |
| 300: 29 | 301: 27 | | 340: 20 | 331: 26 | 306: 1 | |
| 301: 23 | 302: 23 | | | 332: 14 | 307: 4 | |
| 301: 28 | 302: 28 | | | 335: 19 | 307: 6 | |
| 302: 20 | 302: 31 | | | 335: 23 | 307: 11 | |
| 303: 3 | 303: 7 | | | 336: 16 | 307: 17 | |
| 303: 4 | 303: 10 | | | 337: 18* | 307: 25 | |
| 303: 11 | 305: 22 | | | 339: 2 | 307: 32 | |
| 303: 26 | 307: 11 | | | | 308: 14 | |
| 305: 14 | 307: 13 | | | | 308: 20 | |
| 307: 21 | 307: 19 | | | | 308: 22 | |
| 307: 25 | 307: 28 | | | | 308: 25 | |
| 307: 30 | 309: 8 | | | | 312: 18 | |
| 308: 5 | 309: 14 | | | | 312: 19 | |
| 310: 6 | 309: 25 | | | | 314: 28 | |
| 310: 10 | 310: 21 | | | | 315: 18 | |
| 310: 17 | 310: 22 | | | | 315: 23 | |
| 310: 29 | 310: 26* | | | | 315: 32 | |
| 310: 30 | 310: 27* | | | | 316: 7 | |
| 311: 4* | 310: 30 | | | | 316: 9 | |
| 311: 5 | 311: 7 | | | | 316: 19 | |
| 313: 12 | 312: 27 | | | | 317: 9 | |
| 314: 9 | 313: 31 | | | | 318: 23 | |
| 314: 14 | 315: 31 | | | | 320: 2 | |
| 315: 6 | 316: 9 | | | | 322: 7 | |
| 315: 7 | 316: 20 | | | | 322: 32 | |
| 315: 9 | 316: 31 | | | | 323: 15 | |
| 318: 3 | 317: 25 | | | | 323: 29 | |
| 318: 8 | 318: 2 | | | | 324: 10 | |
| 318: 22 | 318: 4 | | | | 324: 27 | |
| 319: 4 | 319: 12 | | | | 325: 7 | |
| 319: 19 | 319: 14 | | | | 325: 18 | |
| 319: 20 | 324: 11 | | | | 325: 20 | |
| 321: 31 | 324: 18 | | | | 325: 30 | |
| 322: 2 | 324: 29 | | | | 326: 3 | |
| 327: 5 | 325: 5 | | | | 326: 23 | |
| 330: 21 | 330: 11 | | | | 329: 25 | |
| 330: 22 | 330: 16 | | | | 329: 31 | |
| 330: 23* | 330: 20 | | | | 330: 1 | |
| 331: 5 | 331: 14 | | | | 330: 5 | |
| 331: 13 | 331: 15 | | | | 330: 20 | |
| 331: 24 | 331: 24 | | | | 331: 26 | |
| 334: 24 | 331: 25 | | | | 332: 14 | |
| 335: 25 | 333: 30 | | | | 332: 27 | |
| 336: 1 | 334: 7 | | | | 333: 23 | |
| 336: 2 | 334: 31* | | | | 336: 16 | |

SCIENCE OF BEING (continued)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|----------|------|-----------|------|--------|------|
| 336: 10 | 335: 2* | | | | 338: 8 | |
| 336: 12 | 335: 3 | | | | 339: 2 | |
| 336: 13* | 335: 7 | | | | | |
| 336: 31 | 335: 8 | | | | | |
| 337: 11 | 335: 9 | | | | | |
| 339: 27* | 335: 12 | | | | | |
| 340: 18 | 335: 16 | | | | | |
| 340: 20 | 335: 18 | | | | | |
| | 335: 19* | | | | | |
| | 335: 22* | | | | | |
| | 335: 30 | | | | | |
| | 337: 6 | | | | | |
| | 338: 21 | | | | | |
| | 339: 8 | | | | | |
| | 340: 18 | | | | | |
| 127 | 136 | 42 | 68 | 79 | 119 | 50 |

SOME OBJECTIONS ANSWERED

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|---------|-----------|---------|---------|---------|
| 342: 6 | 344: 32 | 344: 2 | 341: 15 | 344: 2 | 341: 10 | 348: 16 |
| 347: 9 | 345: 1 | 350: 29 | 343: 2 | 347: 6 | 342: 7 | 356: 25 |
| 353: 26 | 345: 4 | 359: 15 | 345: 18 | 347: 7* | 342: 24 | |
| 353: 28 | 349: 24 | 360: 10 | 351: 4 | 348: 15 | 343: 2 | |
| 357: 20 | 349: 32 | | 354: 10 | 349: 11 | 343: 12 | |
| | 350: 3 | | 355: 24 | 353: 32 | 344: 11 | |
| | 351: 6 | | | 355: 13 | 346: 13 | |
| | 351: 23 | | | 357: 30 | 346: 16 | |
| | 351: 29 | | | 357: 31 | 346: 19 | |
| | 351: 30 | | | 358: 3 | 346: 20 | |
| | 356: 8 | | | 358: 4 | 347: 24 | |
| | 356: 12 | | | | 350: 11 | |
| | 356: 18 | | | | 350: 18 | |
| | 356: 24 | | | | 350: 24 | |
| | 357: 31 | | | | 350: 30 | |
| | 359: 15 | | | | 351: 14 | |
| | 359: 17 | | | | 351: 18 | |
| | 360: 17 | | | | 351: 26 | |
| | | | | | 353: 8 | |
| | | | | | 353: 11 | |
| | | | | | 354: 7 | |
| | | | | | 354: 24 | |
| | | | | | 356: 13 | |
| | | | | | 356: 18 | |
| | | | | | 357: 5 | |
| | | | | | 357: 8 | |
| | | | | | 357: 22 | |
| | | | | | 358: 15 | |
| | | | | | 360: 2 | |
| | | | | | 361: 26 | |
| 5 | 18 | 4 | 6 | 12 | 30 | 2 |

CHRISTIAN SCIENCE PRACTICE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|---------|-----------|---------|---------|---------|
| 366: 18 | 366: 32 | 381: 13 | 390: 8 | 366: 28 | 364: 18 | 363: 24 |
| 369: 29 | 368: 16 | 388: 25 | 395: 10 | 368: 20 | 364: 26 | 365: 16 |
| 370: 5 | 369: 26 | 390: 5 | 406: 4 | 369: 20 | 365: 31 | 366: 18 |
| 371: 2 | 370: 31 | 390: 11 | 406: 5 | 376: 12 | 367: 10 | 367: 9 |
| 371: 4 | 372: 21 | 395: 7 | 419: 27 | 378: 27 | 367: 24 | 374: 6 |
| 371: 28* | 376: 13 | 396: 28 | | 379: 19 | 367: 30 | 375: 20 |
| 372: 2 | 382: 2 | 420: 32 | | 380: 4 | 367: 31 | 377: 5 |
| 372: 9 | 388: 29 | 427: 3 | | 380: 31 | 367: 32 | 381: 17 |
| 374: 15 | 391: 2 | 427: 4 | | 381: 1 | 368: 4 | 384: 6 |
| 375: 12 | 391: 32 | 427: 6 | | 381: 17 | 368: 5 | 391: 31 |
| 375: 24 | 393: 12 | 428: 4 | | 387: 2 | 368: 10 | 394: 27 |
| 376: 27 | 396: 28 | 437: 15 | | 388: 15 | 370: 4 | 395: 20 |
| 377: 28 | 405: 31 | 438: 25 | | 388: 22 | 370: 31 | 410: 7 |
| 378: 7 | 410: 16 | 441: 6 | | 388: 24 | 371: 30 | 411: 10 |
| 378: 23* | 411: 10 | | | 388: 25 | 372: 20 | 412: 14 |
| 378: 26 | 412: 17 | | | 390: 4 | 372: 27 | 414: 31 |
| 379: 6 | 417: 1 | | | 391: 30 | 372: 28 | 417: 2 |
| 379: 8 | 417: 11 | | | 394: 28 | 374: 15 | 417: 15 |
| 380: 10 | 420: 4 | | | 398: 9 | 378: 17 | 418: 24 |
| 380: 11 | 421: 17 | | | 406: 20 | 380: 4 | 419: 6 |
| 380: 24 | 422: 20 | | | 406: 22 | 380: 5 | 420: 3 |
| 381: 26 | 425: 19 | | | 407: 27 | 380: 20 | 420: 26 |
| 382: 20 | 425: 25 | | | 409: 30 | 386: 13 | 424: 26 |
| 383: 4 | 427: 27 | | | 410: 3 | 386: 14 | 427: 23 |
| 383: 7 | 429: 4 | | | 410: 7 | 386: 25 | 430: 9 |
| 384: 1 | 430: 7 | | | 419: 5 | 387: 11 | 434: 2 |
| 384: 19 | 434: 9 | | | 425: 17 | 388: 3 | 435: 33 |
| 384: 32 | 434: 32 | | | 426: 27 | 390: 9 | 436: 31 |
| 387: 5 | 435: 1* | | | 427: 2 | 391: 1 | 439: 29 |
| 387: 8 | 435: 27 | | | 427: 11 | 391: 5 | 442: 13 |
| 387: 30 | 437: 10 | | | 427: 22 | 391: 14 | |
| 389: 4 | 437: 15 | | | 428: 3 | 394: 2 | |
| 389: 11 | 437: 18 | | | 428: 17 | 394: 27 | |
| 391: 11 | 437: 28 | | | 428: 32 | 395: 20 | |
| 392: 1 | 440: 5 | | | 429: 1 | 401: 1 | |
| 392: 2 | 440: 21 | | | 429: 2 | 401: 17 | |
| 393: 8 | 440: 30 | | | 429: 22 | 403: 19 | |
| 393: 16 | 441: 19 | | | 430: 9 | 404: 28 | |
| 393: 26 | 442: 1 | | | 430: 11 | 406: 12 | |
| 393: 29 | 442: 7 | | | 433: 29 | 406: 22 | |
| 394: 9 | | | | 433: 31 | 408: 20 | |
| 394: 11 | | | | 435: 32 | 410: 7 | |
| 395: 23 | | | | 436: 32 | 410: 12 | |
| 396: 32 | | | | | 410: 25 | |
| 398: 30 | | | | | 412: 5 | |
| 399: 15* | | | | | 412: 16 | |
| 399: 27 | | | | | 415: 5 | |
| 399: 28 | | | | | 415: 26 | |
| 400: 11 | | | | | 417: 15 | |
| 400: 27 | | | | | 418: 20 | |
| 401: 28 | | | | | 418: 22 | |
| 402: 10 | | | | | 418: 24 | |
| 402: 18 | | | | | 418: 32 | |
| 403: 13 | | | | | 419: 5 | |
| 403: 27 | | | | | 419: 10 | |
| 404: 31 | | | | | 419: 21 | |

CHRISTIAN SCIENCE PRACTICE (continued)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------|------|-----------|------|---------|------|
| 405: 29 | | | | | 420: 1 | |
| 407: 14 | | | | | 420: 3 | |
| 407: 22 | | | | | 420: 11 | |
| 407: 27 | | | | | 420: 17 | |
| 413: 2 | | | | | 421: 23 | |
| 413: 7 | | | | | 422: 10 | |
| 414: 24 | | | | | 426: 3 | |
| 415: 2 | | | | | 426: 10 | |
| 415: 3 | | | | | 427: 4 | |
| 415: 13 | | | | | 427: 23 | |
| 417: 5 | | | | | 427: 32 | |
| 417: 13 | | | | | 433: 31 | |
| 417: 28 | | | | | 434: 14 | |
| 417: 31 | | | | | 435: 32 | |
| 419: 20 | | | | | 437: 8 | |
| 419: 21 | | | | | 437: 30 | |
| 419: 25 | | | | | 438: 26 | |
| 420: 22 | | | | | 440: 4 | |
| 421: 30 | | | | | 440: 26 | |
| 422: 30 | | | | | 442: 22 | |
| 423: 9 | | | | | | |
| 423: 19 | | | | | | |
| 423: 26 | | | | | | |
| 424: 5 | | | | | | |
| 424: 7 | | | | | | |
| 424: 21 | | | | | | |
| 427: 23 | | | | | | |
| 427: 30 | | | | | | |
| 429: 13 | | | | | | |
| 430: 14 | | | | | | |
| 441: 26 | | | | | | |
| 90 | 41 | 14 | 5 | 43 | 76 | 30 |

TEACHING CHRISTIAN SCIENCE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|------|-----------|---------|---------|---------|
| 443: 7 | 451: 18 | | 445: 25 | 451: 12 | 445: 12 | 445: 20 |
| 443: 17 | 459: 1 | | 454: 14 | | 445: 20 | 448: 4 |
| 444: 32 | 460: 13 | | 456: 5 | | 446: 21 | 448: 23 |
| 445: 23 | 461: 4 | | 456: 11 | | 447: 15 | 451: 6 |
| 445: 27 | 463: 18 | | 456: 20 | | 448: 10 | 454: 10 |
| 446: 1 | | | 456: 24 | | 448: 23 | 454: 18 |
| 446: 12 | | | 457: 29 | | 449: 5 | 454: 21 |
| 446: 19 | | | 457: 30 | | 450: 11 | 454: 22 |
| 451: 20 | | | 458: 12 | | 450: 13 | 455: 1 |
| 452: 27 | | | 461: 7 | | 450: 15 | 460: 8 |
| 453: 29 | | | 464: 22 | | 450: 25 | 463: 14 |
| 454: 15 | | | | | 451: 1 | |
| 455: 9 | | | | | 452: 22 | |
| 455: 13 | | | | | 453: 9 | |
| 456: 30 | | | | | 453: 29 | |
| 457: 27 | | | | | 454: 4 | |
| 457: 28 | | | | | 454: 22 | |
| 458: 13 | | | | | 455: 1 | |
| 458: 28 | | | | | 455: 4 | |
| 459: 14 | | | | | 456: 3 | |
| 460: 6 | | | | | 456: 22 | |
| 460: 7 | | | | | 456: 28 | |
| 460: 24 | | | | | 457: 1 | |
| 463: 25 | | | | | 458: 15 | |
| | | | | | 458: 18 | |
| | | | | | 459: 27 | |
| | | | | | 461: 24 | |
| | | | | | 462: 9 | |
| | | | | | 462: 12 | |
| | | | | | 463: 14 | |
| | | | | | 463: 19 | |
| 24 | 5 | 0 | 11 | 1 | 31 | 11 |

RECAPITULATION

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|---------|-----------|---------|----------|---------|
| 465: 10 | 465: 10 | 465: 10 | 465: 10 | 465: 10 | 465: 10 | 465: 10 |
| 466: 5 | 466: 20 | 466: 20 | 465: 16 | 467: 10 | 466: 13* | 467: 10 |
| 466: 22 | 466: 22 | 466: 21 | 465: 17 | 468: 18 | 466: 14 | 468: 18 |
| 467: 10 | 467: 4 | 467: 2 | 466: 6 | 468: 25 | 466: 15 | 469: 11 |
| 467: 14 | 467: 17 | 467: 17 | 466: 30 | 468: 26 | 467: 10 | 470: 3 |
| 467: 16 | 467: 22 | 467: 21 | 467: 22 | 468: 27 | 468: 1 | 470: 9 |
| 467: 27 | 467: 25 | 467: 22 | 468: 26 | 468: 29 | 468: 4 | 472: 2 |
| 467: 29 | 467: 26 | 468: 3 | 469: 10 | 469: 1 | 468: 6 | 473: 24 |
| 467: 30 | 467: 27 | 468: 6* | 470: 4 | 469: 3 | 468: 12 | 474: 1 |
| 468: 10 | 468: 11 | 468: 22 | 470: 21 | 469: 4* | 468: 18 | 474: 17 |
| 468: 22 | 468: 12 | 468: 26 | 470: 29 | 469: 5 | 469: 10 | 475: 14 |
| 468: 26 | 468: 13 | 477: 6 | 470: 30 | 469: 6 | 469: 17 | 476: 30 |
| 469: 4 | 468: 21 | 477: 7 | 470: 32 | 469: 10 | 470: 3 | 477: 22 |
| 469: 10 | 468: 24 | 477: 19 | 473: 23 | 470: 8 | 470: 8 | 490: 7 |
| 469: 12 | 468: 26 | 477: 22 | 473: 30 | 472: 1* | 471: 6 | 490: 18 |
| 469: 13 | 469: 2 | 477: 24 | 474: 1 | 474: 1 | 472: 2 | 494: 10 |
| 469: 14 | 475: 3* | 477: 26 | 474: 14 | 474: 16 | 472: 3 | 494: 14 |
| 469: 15 | 475: 10 | 477: 30 | 475: 4 | 477: 22 | 472: 17 | 494: 15 |
| 469: 16 | 475: 11 | 478: 3 | 476: 5 | 485: 18 | 472: 22 | 495: 31 |
| 469: 18 | 477: 7 | 478: 6 | 476: 9 | 486: 18 | 473: 4 | 496: 12 |
| 469: 19 | 477: 20 | 479: 2 | 477: 21 | 487: 3* | 473: 10 | 496: 18 |
| 469: 20 | 477: 25 | 480: 17 | 480: 15 | 487: 27 | 474: 1 | 497: 14 |
| 470: 2 | 477: 30 | 481: 24 | 481: 28 | 487: 29 | 474: 4 | 497: 17 |
| 470: 12 | 477: 31 | 481: 28 | 484: 1 | 489: 3 | 474: 16 | |
| 470: 16 | 478: 5 | 481: 29 | 487: 22 | 489: 12 | 474: 24 | |
| 470: 17 | 479: 8 | 481: 30 | 487: 30 | 492: 5 | 474: 25 | |
| 470: 30 | 479: 22 | 482: 10 | 487: 31 | 495: 19 | 474: 26 | |
| 470: 31 | 480: 1 | 488: 28 | 490: 18 | 495: 20 | 474: 27 | |
| 471: 29 | 480: 5 | 490: 5 | 492: 27 | 496: 9 | 474: 31 | |
| 472: 16* | 480: 14 | 497: 22 | 493: 15 | 496: 22 | 475: 2* | |
| 473: 4 | 481: 2 | | 495: 28 | 497: 4 | 476: 30 | |
| 475: 18 | 481: 8 | | 496: 18 | 497: 17 | 481: 11 | |
| 475: 23 | 482: 11 | | | 497: 22 | 481: 27 | |
| 480: 11 | 484: 30 | | | | 482: 26 | |
| 480: 18 | 485: 14 | | | | 482: 28 | |
| 481: 10 | 485: 16 | | | | 483: 5 | |
| 482: 29 | 486: 25 | | | | 484: 25 | |
| 483: 6* | 487: 15 | | | | 485: 2 | |
| 483: 7 | 487: 27 | | | | 485: 10 | |
| 483: 16 | 491: 13 | | | | 485: 21 | |
| 483: 22 | 494: 17 | | | | 486: 12 | |
| 484: 11 | 497: 22 | | | | 487: 5 | |
| 484: 16 | | | | | 487: 20 | |
| 485: 4 | | | | | 488: 6 | |
| 486: 20 | | | | | 490: 7 | |
| 487: 9 | | | | | 490: 14 | |
| 487: 10 | | | | | 493: 2 | |
| 487: 16 | | | | | 494: 28 | |
| 487: 20 | | | | | 495: 2 | |
| 488: 23 | | | | | 495: 4 | |
| 488: 30 | | | | | 495: 6 | |
| 489: 4 | | | | | 495: 11 | |
| 489: 28 | | | | | 495: 23 | |
| 490: 12 | | | | | 495: 30 | |
| 492: 16 | | | | | 496: 12 | |
| 492: 20* | | | | | 497: 3 | |

RECAPITULATION (*continued*)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--------|------|-----------|------|---------|------|
| 492: 24 492: 25 492: 26 493: 11 493: 17 493: 20 493: 31 494: 3 495: 31 496: 3 496: 4 496: 7 497: 25 | | | | | 497: 17 | |
| 72 | 43 | 31 | 32 | 36 | 59 | 23 |

GENESIS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|----------|---------|-----------|----------|----------|---------|
| 503: 2 | 502: 6 | 508: 7 | 502: 27 | 502: 27 | 501: 10 | 501: 13 |
| 503: 20 | 503: 28 | 510: 16 | 503: 9 | 504: 13 | 502: 28 | 501: 15 |
| 503: 23 | 504: 28* | 535: 16 | 507: 16 | 505: 23 | 503: 10 | 502: 28 |
| 504: 27 | 504: 31 | 536: 16 | 507: 25 | 507: 16 | 504: 11 | 503: 14 |
| 505: 1 | 505: 1 | | 512: 3 | 508: 7 | 504: 13 | 504: 13 |
| 505: 9 | 505: 11 | | 513: 21 | 509: 2 | 504: 23 | 505: 23 |
| 505: 10 | 505: 16 | | 515: 29 | 509: 3 | 505: 8 | 508: 7 |
| 505: 11 | 506: 4 | | 517: 19 | 509: 8 | 505: 23 | 508: 25 |
| 505: 23 | 506: 10 | | 518: 17 | 510: 27 | 506: 7 | 510: 9 |
| 507: 2 | 506: 18 | | 518: 27 | 515: 20 | 508: 7 | 510: 18 |
| 507: 3 | 507: 3 | | 518: 29 | 516: 4 | 510: 9 | 510: 27 |
| 507: 9 | 507: 6 | | 520: 8 | 516: 9 | 510: 27 | 512: 3 |
| 507: 17 | 507: 15 | | 520: 9 | 517: 10 | 515: 20 | 512: 9 |
| 507: 20 | 509: 2 | | 522: 32 | 518: 23 | 516: 4 | 514: 26 |
| 507: 23 | 509: 13 | | 524: 12 | 520: 13 | 516: 10 | 515: 8 |
| 507: 24 | 510: 4 | | 524: 16 | 522: 29 | 517: 9 | 515: 20 |
| 508: 2 | 512: 8 | | 530: 6 | 526: 8 | 518: 23 | 516: 4 |
| 508: 3 | 512: 20 | | 536: 15 | 530: 23 | 522: 30 | 516: 12 |
| 508: 4 | 513: 17 | | 544: 32 | 531: 25* | 523: 7 | 517: 10 |
| 508: 6 | 514: 19 | | 546: 10 | 531: 26 | 524: 22 | 517: 13 |
| 508: 7 | 515: 18 | | 546: 29 | 538: 12 | 526: 18 | 517: 30 |
| 508: 16 | 516: 29 | | 554: 4 | 539: 8 | 528: 15 | 518: 19 |
| 508: 21 | 517: 8 | | | 542: 29 | 528: 21 | 518: 23 |
| 509: 3 | 518: 27 | | | 543: 27 | 529: 27 | 519: 11 |
| 509: 23 | 518: 29 | | | 543: 29 | 530: 3 | 520: 4 |
| 509: 25 | 520: 30 | | | 544: 6 | 530: 24 | 520: 9 |
| 509: 29 | 521: 9 | | | 544: 9 | 532: 19 | 522: 30 |
| 510: 19 | 522: 1 | | | 544: 30 | 533: 26 | 524: 11 |
| 510: 27 | 522: 15 | | | 548: 13 | 535: 1 | 526: 23 |
| 510: 29 | 522: 18 | | | 550: 3 | 535: 17 | 527: 11 |
| 511: 1 | 522: 20 | | | 550: 5 | 537: 15 | 528: 21 |
| 511: 5 | 522: 23 | | | 550: 19 | 538: 3 | 529: 22 |
| 511: 13 | 522: 26 | | | 550: 20 | 538: 4 | 534: 29 |
| 512: 12 | 523: 13 | | | 550: 21 | 538: 5 | 537: 27 |
| 512: 22 | 524: 23 | | | 550: 22 | 538: 7 | 537: 32 |
| 513: 7 | 524: 28 | | | 555: 30 | 538: 9 | 538: 1 |
| 513: 18 | 524: 29 | | | 556: 16 | 539: 9 | 538: 12 |
| 514: 6 | 524: 31 | | | | 539: 19 | 540: 30 |
| 514: 7* | 525: 4* | | | | 540: 15 | 541: 12 |
| 515: 8 | 527: 2 | | | | 540: 30 | |
| 517: 8 | 530: 25 | | | | 542: 3 | |
| 517: 20 | 531: 27 | | | | 542: 7 | |
| 519: 1 | 531: 28 | | | | 542: 8 | |
| 519: 26 | 531: 29 | | | | 542: 19 | |
| 519: 27 | 532: 11 | | | | 543: 3 | |
| 520: 3 | 534: 17 | | | | 543: 6 | |
| 520: 24 | 535: 3 | | | | 543: 26 | |
| 520: 26 | 536: 17 | | | | 545: 4 | |
| 520: 29 | 539: 4 | | | | 545: 19 | |
| 520: 30 | 539: 8 | | | | 545: 27 | |
| 524: 18 | 539: 14 | | | | 545: 31 | |
| 524: 21 | 540: 2* | | | | 548: 15 | |
| 525: 1 | 543: 5 | | | | 549: 29 | |
| 527: 1 | 543: 10 | | | | 555: 27 | |
| 528: 2 | 543: 25 | | | | 555: 32* | |
| 531: 25 | 544: 2 | | | | 557: 20 | |

GENESIS (continued)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|------|-----------|------|-------|------|
| 531: 26 | 544: 24 | | | | | |
| 531: 31 | 545: 25 | | | | | |
| 532: 22* | 546: 4 | | | | | |
| 532: 24 | 546: 17 | | | | | |
| 532: 25 | 549: 28 | | | | | |
| 539: 29 | 550: 9* | | | | | |
| 543: 28 | 550: 29 | | | | | |
| 544: 4 | 555: 19 | | | | | |
| 544: 6 | 556: 2 | | | | | |
| 544: 12 | 556: 6 | | | | | |
| 544: 13 | | | | | | |
| 544: 16 | | | | | | |
| 544: 18 | | | | | | |
| 545: 13 | | | | | | |
| 546: 5 | | | | | | |
| 546: 6 | | | | | | |
| 546: 11 | | | | | | |
| 547: 18 | | | | | | |
| 547: 22 | | | | | | |
| 549: 2 | | | | | | |
| 550: 3 | | | | | | |
| 550: 4 | | | | | | |
| 551: 3* | | | | | | |
| 551: 6 | | | | | | |
| 551: 8 | | | | | | |
| 551: 14 | | | | | | |
| 551: 27 | | | | | | |
| 551: 29 | | | | | | |
| 552: 31 | | | | | | |
| 554: 19 | | | | | | |
| 555: 15 | | | | | | |
| 555: 22 | | | | | | |
| 557: 6 | | | | | | |
| 557: 25 | | | | | | |
| 557: 26 | | | | | | |
| 94 | 70 | 4 | 22 | 38 | 57 | 39 |

THE APOCALYPSE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|--------|-----------|---------|---------|----------|
| 564: 23 | 561: 25 | 566: 7 | 559: 24 | 561: 10 | 558: 13 | 558: 17 |
| 570: 27 | 562: 8 | | 559: 25 | 561: 17 | 558: 17 | 559: 26 |
| 570: 31 | 567: 13 | | 560: 11 | 561: 19 | 558: 18 | 560: 12 |
| 577: 21 | 571: 23 | | 560: 19 | 561: 29 | 559: 11 | 561: 1 |
| | 572: 17 | | 560: 31 | 569: 1 | 559: 15 | 561: 2 |
| | 575: 25 | | 561: 2 | 577: 14 | 559: 23 | 561: 10 |
| | | | 561: 14 | | 559: 26 | 561: 13 |
| | | | 561: 24 | | 561: 1* | 565: 21 |
| | | | 562: 15 | | 561: 27 | 567: 3 |
| | | | 565: 28 | | 564: 19 | 567: 4 |
| | | | 567: 10 | | 565: 21 | 567: 7 |
| | | | 569: 1 | | 567: 3 | 567: 8 |
| | | | 572: 13 | | 567: 10 | 567: 9 |
| | | | 573: 15 | | 567: 22 | 567: 10 |
| | | | 577: 3 | | 568: 1 | 567: 30 |
| | | | 577: 16 | | 568: 31 | 568: 29 |
| | | | | | 569: 2 | 569: 2 |
| | | | | | 569: 9 | 569: 14 |
| | | | | | 570: 15 | 571: 18 |
| | | | | | 572: 16 | 572: 12 |
| | | | | | 574: 10 | 574: 10 |
| | | | | | 577: 14 | 574: 19 |
| | | | | | | 574: 29 |
| | | | | | | 575: 2 |
| | | | | | | 575: 3 |
| | | | | | | 576: 1 |
| | | | | | | 577: 4 |
| | | | | | | 577: 14 |
| | | | | | | 577: 20 |
| | | | | | | 578: 5 |
| | | | | | | 578: 6 |
| | | | | | | 578: 7 |
| | | | | | | 578: 8* |
| | | | | | | 578: 11* |
| | | | | | | 578: 12 |
| | | | | | | 578: 13 |
| | | | | | | 578: 14 |
| | | | | | | 578: 18 |
| 4 | 6 | 1 | 16 | 6 | 23 | 40 |

GLOSSARY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|----------|---------|-----------|---------|---------|---------|
| 580: 6 | 580: 4 | 580: 24 | 579: 11 | 579: 10 | 580: 15 | 579: 12 |
| 580: 25 | 580: 6 | 582: 15 | 581: 9 | 580: 16 | 580: 30 | 580: 17 |
| 583: 20 | 580: 13* | 583: 5 | 582: 11 | 580: 22 | 581: 8 | 582: 29 |
| 584: 5 | 580: 18 | 587: 7 | 582: 18 | 582: 29 | 582: 2 | 583: 12 |
| 584: 11 | 581: 10 | 587: 27 | 583: 13 | 583: 22 | 582: 29 | 583: 22 |
| 586: 9 | 581: 23 | 588: 9 | 583: 21 | 584: 1 | 583: 12 | 584: 2 |
| 587: 7 | 581: 24 | 590: 3 | 583: 23 | 584: 10 | 583: 22 | 587: 7 |
| 587: 11 | 582: 22 | 591: 16 | 586: 10 | 584: 14 | 584: 2 | 588: 8 |
| 588: 10 | 583: 6 | 595: 1 | 587: 6 | 584: 15 | 584: 18 | 589: 7 |
| 588: 12 | 583: 20 | 598: 16 | 587: 26 | 586: 9 | 586: 16 | 590: 9 |
| 588: 16 | 584: 12 | 599: 1 | 588: 9 | 587: 7 | 587: 7 | 591: 17 |
| 588: 17 | 584: 25 | | 588: 11 | 588: 8 | 588: 8 | 592: 17 |
| 588: 20 | 586: 17 | | 588: 15 | 589: 7 | 589: 19 | 593: 20 |
| 588: 25 | 587: 7 | | 588: 21 | 590: 14 | 589: 21 | 595: 2 |
| 590: 3 | 587: 19 | | 589: 9 | 591: 17 | 590: 8 | 595: 9 |
| 591: 7 | 587: 25 | | 591: 17 | 592: 16 | 591: 12 | 596: 17 |
| 591: 14 | 588: 9 | | 591: 18 | 593: 20 | 591: 17 | 596: 24 |
| 591: 16 | 588: 23 | | 592: 16 | 595: 2 | 591: 23 | 597: 15 |
| 591: 26 | 590: 3 | | 593: 3 | 595: 7 | 592: 17 | 598: 24 |
| 594: 19 | 591: 3 | | 594: 19 | 596: 23 | 593: 5 | 599: 5 |
| 597: 26 | 591: 5 | | 595: 25 | 598: 24 | 593: 16 | |
| | 591: 13 | | | 599: 4 | 593: 18 | |
| | 591: 16 | | | | 593: 20 | |
| | 592: 3 | | | | 593: 23 | |
| | 594: 6 | | | | 594: 2 | |
| | 594: 19 | | | | 595: 2 | |
| | 596: 14 | | | | 595: 3 | |
| | 598: 16 | | | | 595: 8 | |
| | | | | | 596: 17 | |
| | | | | | 599: 4 | |
| 21 | 29 | 11 | 21 | 22 | 30 | 20 |

APPENDIX IV

CLASSIFIED SELECTION OF IDEAS CHARACTERIZING THE SYNONYMOUS TERMS FOR GOD

These lists indicate some of the ideas which Mary Baker Eddy uses to qualify and to identify the days of creation and the synonymous terms for God. (See S. & H. 465 : 10.) They also indicate the intelligent application of these synonymous terms in human experience.

The following classifications show Mrs. Eddy's main use of these words, but since each synonymous term must reflect the others, no idea can be confined wholly to one synonym. For instance, "law" fundamentally characterizes Mind, but Mrs. Eddy also writes of the "law of Life" as opposed to death (see S. & H. 253 : 28-31), and the "law of Love" as opposed to hatred and torment (see S. & H. 574 : 16-24).

NOTE.—In a few instances, an idea indicated by one of these words is employed by Mrs. Eddy to identify more than one synonym for God. In such cases, the capital letters following these words are abbreviations of the individual synonymous terms for God thus identified, viz. :—

| | | |
|----|-----------|-----------|
| M | signifies | Mind |
| Sp | „ | Spirit |
| So | „ | Soul |
| P | „ | Principle |
| Li | „ | Life |
| T | „ | Truth |
| Lo | „ | Love |

| Mind | Spirit | Soul |
|-------------------|----------------|-------------------------|
| action | baptism | bliss So/Lo |
| all | birth | changeless So/T |
| basis | blesses Lo/Sp | changes So/T |
| causation | creates M/Sp | exchanges |
| conception Lo/M | good | freedom |
| consciousness T/M | heaven T/Sp | identity |
| controls | likeness | immortality So/Li |
| creates M/Sp | nature | joy |
| form (noun) M/T | order | representative |
| governs P/M | purity | reverses |
| heals M/T | reality | sinless |
| health T/M | reflection | spiritual sense |
| ideas | strength | spiritual understanding |
| image | substance | |
| immortal M/Li | supremacy Sp/M | |
| includes | understanding | |
| intelligence | unfoldment | |

Mind (cont.)

law
manifests
multiplies M/Li
origin
parent Mind
power
remedy T/M
rest M/Lo
supremacy Sp/M
wisdom

Opposites

brain
ignorance
matter M/Sp
mesmerism
mortal mind

Spirit (cont.)**Opposites**

evil
flesh
materiality
matter M/Sp
opposite
spiritualism

Soul (cont.)**Opposites**

body So/Li
change
hypocrisy P/So
lost
pantheism
pleasures and pains
senses
sin
suffering

Principle

absolute
demonstrates
established
foundation P/T
governs P/M
harmony
idea
interprets
operation
Person
practice
proof
prove
spiritual power
system P/T
universe

Opposites

discord
hypocrisy P/So
personality

Life

being
continuity
eternal
Father
immortal M/Li
immortality So/Li
indestructible
individuality
love
multiplies M/Li
temple
way T/Li

Opposites

age
blood
body So/Li
death
time

Truth

alterative
casts out
Christ
changeless So/T
changes So/T
complete T/Lo
consciousness T/M
destroys
dominion
example T/Lo
form (noun) M/T
foundation P/T
fulfils T/Lo
heals M/T
health T/M
ideal
leaven T/Sp
man
remedy T/M
Son
standard
sword
system P/T
uncovers
voice
way T/Li

Opposites

error
falsity
persecution
sickness

Love

accepts
bestows
blesses Lo/Sp
bliss So/Lo
Comforter
complete T/Lo
conception Lo/M
example T/Lo
fulfils T/Lo
glory
holiness
Mother
peace
purpose
rest M/Lo
universal

Opposites

envy
fear
hate

NOTE.—Where a verb is used, every tense is implied.

The various derivatives of the words given above should also be considered.

APPENDIX V

A BRIEF ANALYSIS TO ILLUSTRATE THE STUDY OF THE NUMERALS OF INFINITY WHICH IDENTIFY THE SYNONYMOUS TERMS FOR GOD

Christian Science teaches that God, as Mind, Spirit, Soul, Principle, Life, Truth, Love, can be spiritually and scientifically learned, understood, and demonstrated, at first through the days of creation, and then through "the numerals of infinity." In her textbook, Mary Baker Eddy has taught in innumerable ways how God's true nature is made manifest through these seven synonymous terms. To illustrate: take any of the important terms or words that Mrs. Eddy associates with a particular synonym and trace this term or word throughout "Science and Health;" in every case it will be found to illustrate or symbolize in some degree the nature of that particular synonym. This symbolization is indicated (a) by the use of the word in direct relationship to the particular synonym; and (b) by its use in relationship to other words or terms which equally symbolize and illustrate the particular synonym.

A few examples in relation to Mind and Spirit only are given below, but the other synonymous terms may be treated in the same way. Selected references to each word and extracts from dictionary definitions have been given to indicate this method of study, which may be developed from the comprehensive references given in the Concordance and the use of a good dictionary.

MIND.

"INTELLIGENCE. I. a. . . . The capacity to know or apprehend; the intellect as a gift or an endowment. b. . . . the ability to apprehend the inter-relationships of presented facts in such a way as to guide action towards a desired goal . . ." (Webster.)

"1. The quality, exercise, or product of active intellect; . . . ability to exercise the higher mental functions; readiness of comprehension; . . ." (Funk and Wagnalls.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 2 : 23-25 (a) | 216 : 11-14 (a) |
| | 184 : 16-17 (b) | 259 : 25-26 (b) |
| | 204 : 12-17 (a) | 269 : 29-2 (a) |
| | 215 : 12-14 (b) | 588 : 24-25 (a) |

"ACTION. 1. The putting forth or exerting of power; an acting, doing, or working; . . . 3. The result of putting forth power; the thing done." (Funk and Wagnalls.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 160 : 3-8 (b) | 399 : 15-20 (a) |
| | 183 : 16-18 (b) | 419 : 20-25 (a) |
| | 239 : 25-30 (a) | 550 : 15 (b) |
| | 384 : 6-15 (b) | |

"LAW. 1. The binding custom or practice of a community ; rules or mode of conduct made obligatory by some sanction which is imposed and enforced for their violation by a controlling authority ; . . . 2. A divine commandment or a revelation of the will of God ; collectively, the whole body of God's commandments or revelations ; the will of God, whether expressed in Scripture, implanted in instinct, or deduced by reason." (Webster.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 14 : 9-11 (b) | 216 : 16-18 (a) |
| | 150 : 18-21 (a) | 229 : 15-22 (a) |
| | 168 : 15-23 (a) | 230 : 11-22 (b) |
| | 200 : 2-7 (a) | 390 : 20-26 (b) |

"CREATE. 1. To cause to come into existence ; . . . 2. To produce as a new construction out of existing materials. 3. To be the cause of ; originate ; produce ; occasion." (Funk and Wagnall .)

"1. To bring into being ; to cause to exist ; . . ." (Webster.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 143 : 26-27 (a) | 280 : 6-8 (a) |
| | 205 : 12-13 (a) | 470 : 32-5 (b) |
| | 256 : 5-7 (a) | 513 : 26-27 (b) |
| | 257 : 12-14 (a) | 520 : 23-28 (a) |

SPIRIT.

"SUBSTANCE. That which underlies all outward manifestations ; the reality itself, . . . that in which qualities inhere ; the abiding part of any existence, in distinction from that which is accidental to it ; . . . that which constitutes anything what it is ; the real essence or nature of a thing . . ." (Webster.)

"1. Essential nature, essence ; . . . 3 . . . That which underlies phenomena ; the permanent substratum of things ; . . . 10. A solid or real thing, as opp. to an appearance or shadow. Also reality . . . 13 . . . that which constitutes the essence of a thing ; the essential part, . . ." (Oxford.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 241 : 19-21 (b) | 301 : 17-20 (a) |
| | 257 : 4-10 (a) | 311 : 26-27 (b) |
| | 267 : 1-5 (a) | 468 : 21-24 (a) |
| | 299 : 24-26 (b) | |

"REFLECTION . . . 3. Act of bending, or folding back . . . 7. Mental consideration of some subject matter, idea, or purpose, often with a view to understanding or accepting it, or seeing it in its right relations ; . . ." (Webster.)

"3. The action of bending, turning, or folding back ; . . ." (Oxford.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 70 : 6-9 (a) | 346 : 2-5 (b) |
| | 280 : 4-6 (a) | 503 : 28-2 (a) |
| | 301 : 5-9 (b) | 523 : 7-13 (a) |
| | 305 : 20-22 (a) | 524 : 22-24 (a) |
| | 332 : 26-29 (b) | |

"UNDERSTANDING. . . . 2. Power to understand ; capability of comprehending and judging ; . . . the power to distinguish truth from falsehood, and to adapt means to ends . . ." (Webster.)

" 1. Ability to understand ; . . . (b) . . . capable of judging with knowledge . . ." (Oxford.)

| | | |
|---------|----------------|-----------------|
| S. & H. | 90 : 27-32 (a) | 317 : 16-20 (b) |
| | 186 : 5-10 (a) | 505 : 16-17 (a) |
| | 252 : 31-2 (a) | 21-22 (b) |
| | 288 : 9-14 (b) | |

"ORDER. . . . 6. Regular arrangement ; any methodical or established succession or harmonious relation ; . . . A condition in which everything is so arranged as to play its proper part ; . . ." (Webster.)

Funk and Wagnalls quotes Spencer as follows :—" When a man's knowledge is not in order, the more of it he has the greater will be his confusion of thought."

" . . . III . . . 5. The fixed arrangement found in the existing constitution of things ; a natural, moral, or spiritual system in which things proceed according to definite laws . . ." (Oxford.)

| | | |
|---------|-----------------|-----------------|
| S. & H. | 73 : 15-18 (a) | 275 : 10-12 (b) |
| | 122 : 29-10 (a) | 277 : 16-23 (a) |
| | 135 : 6-10 (b) | 337 : 14-19 (b) |
| | 240 : 10-11 (b) | |

APPENDIX VI

REFERENCES TO THE WORD, CHRIST, CHRISTIANITY, AND SCIENCE, IN SCIENCE AND HEALTH

KEY

The following abbreviations and symbols have been used :—

| | |
|-----|---|
| C | Christ Science or Science of Christ. |
| J | Christ Jesus, Jesus the Christ, Jesus Christ. |
| Cty | Science of Christianity. |
| D | Divine Science. |
| d | divine Science. |
| aCS | absolute Christian Science. |
| CS | Christian Science. |
| Sp | Spiritual Science. |
| sp | spiritual science. |
| H | Chapter heading. |
| M | Marginal heading. |
| q | quotation from the Bible. |
| * | Indicating that the same reference occurs twice in one line. |
| † | Indicating references in italicised quotations at the head of the chapters. |

NOTE.—All references to Christian Science are to the subject of *Christian Science*. References to certain Christian Science activities and writings have been omitted, also administrative references.

| CHAPTER | | | WORD | CHRIST | | | CHRISTI- ANITY | | SCIENCE | | | | | | | | | |
|---------------------------------------|-----|---------------------------------|------|--------|-----|-----|-------------------|-----|---------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| | | | | Christ | C | J | Christi- anity | Cty | Science | D | d | aCS | CS | Sp | sp | C | Cty | |
| Preface | ... | ... | ... | 3 | — | 1 | — | — | 3 | — | 1 | — | 10 | — | — | — | — | |
| Prayer | ... | ... | ... | 5 | — | 1 | — | 1 | 3 | — | 2 | — | 3 | — | — | — | — | |
| Atonement and Eucharist | ... | ... | ... | 35 | 1 | 1 | 6 | 13 | 9 | 1 | 12 | — | 9 | — | — | 1 | — | |
| Marriage | ... | ... | ... | 2 | — | — | 3 | 6 | 34 | — | 1 | — | 4 | — | — | — | — | |
| Christian Science versus Spiritualism | ... | ... | ... | 8 | — | — | 6 | 1 | 3 | — | 4 | — | 18 | — | — | — | — | |
| Animal Magnetism Unmasked | ... | ... | ... | — | — | — | — | — | — | — | — | — | 8 | — | — | — | — | |
| Science, Theology, Medicine | { | Science Theology Medicine | ... | 3 | 3 | 1 | 4 | — | 3 | 1 | 10 | — | 37 | 1 | — | 3 | — | |
| | | | ... | 17 | — | — | 13 | — | 8 | — | 6 | — | — | — | — | — | — | |
| Physiology | ... | ... | ... | 4 | — | — | 1 | — | 21 | — | 7 | — | 20 | — | — | — | — | |
| Footsteps of Truth | ... | ... | ... | 5 | — | — | 2 | — | 18 | — | 6 | — | 13 | — | — | — | — | |
| Creation | ... | ... | ... | 13 | — | 3 | 10 | 1 | 40 | — | 15 | 1 | 10 | — | — | — | — | |
| Science of Being | ... | ... | ... | 1 | — | — | 1 | — | 76 | — | 4 | — | 3 | — | — | — | — | |
| Some Objections Answered | ... | ... | ... | 46 | 4 | 13 | 7 | 1 | 14 | — | 39 | — | 30 | — | — | — | — | |
| Christian Science Practice | ... | ... | ... | 2 | 11 | 2 | 11 | 2 | 30 | — | 6 | — | 38 | — | — | — | — | |
| Teaching Christian Science | ... | ... | ... | 1 | — | 2 | 7 | — | 24 | — | 4 | 2 | 43 | — | — | — | — | |
| Recapitulation | ... | ... | ... | 15 | — | 4 | 6 | 3 | 48 | — | 10 | 1 | 32 | — | — | — | — | |
| Genesis | ... | ... | ... | 2 | 15 | — | 4 | — | 26 | — | 17 | — | 23 | — | — | — | — | |
| The Apocalypse | ... | ... | ... | 4 | 4 | — | — | — | 9 | — | 13 | — | 5 | — | — | — | — | |
| Glossary | ... | ... | ... | 4 | 11 | — | 2 | — | 9 | — | 10 | — | 5 | — | — | — | — | |
| | ... | ... | ... | 3 | — | — | — | — | 9 | — | 10 | — | 5 | 377 | 1 | 4 | 9 | |
| | ... | ... | ... | 19 | 205 | 4 | 32 | 84 | 444 | 2 | 170 | 5 | 377 | 1 | — | 4 | 9 | |
| Word | ... | ... | ... | 19 | ... | ... | ... | ... | Science | ... | ... | ... | ... | ... | ... | ... | ... | |
| Christ | { | Christ C J | ... | ... | ... | ... | ... | ... | D | ... | ... | ... | ... | ... | ... | ... | ... | |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| Christi- anity | { | Christianity Cty | ... | ... | ... | ... | ... | aCS | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | | | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

PREFACE

| W | C | Cty | Sc. |
|---|---|-----|---|
| — | vii: 7 vii: 8 J ix: 19 xii: 23 | — | vii: 12 d viii: 3 CS viii: 5 viii: 16 CS viii: 28 CS ix: 20 CS ix: 22 x: 9 CS xi: 2 CS xi: 5 CS xi: 8 xi: 9 CS xi: 25 CS xii: 5 CS |
| — | 4 | — | 14 |

PRAYER

| W | C | Cty | Sc. |
|---|--|--------------------|---|
| — | 5: 15 5: 24 5: 29 6: 2 9: 25 16: MJ | 4: 23 Cty 9: 21 | 2: 15 4: 23 Cty 9: 22 10: 12 CS 12: 10 12: 26 d 12: 32 d 14: 9 CS 16: 18 CS |
| — | 6 | 2 | 9 |

ATONEMENT AND EUCHARIST

| W | C | Cty | Sc. |
|-------|---|---|--|
| 46: 9 | 18: † 18: † 18: 13 18: 14 18: 15 18: 17 19: 1 19: 5 22: 6 22: 9 25: 31 26: 10 26: 12 26: M 27: 2 27: 28 28: 10 28: 13 29: 26 30: 7 30: 19 J 31: 15 33: 23 34: 5 34: 15 34: M 35: 6 35: 12 38: 23 38: 25 39: 7 q 45: 17 49: 21 54: 9 55: 8 55: 18 c 55: 24 | 26: 30 28: 26 36: 16 39: 3 40: 31 55: 13 | 20: 31 24: 7 CS 26: 16 26: 26 CS 26: 32 CS 27: 18 29: 15 CS 30: 3 31: 29 36: 4 d 36: 17 CS 37: 1 38: 9 d 39: 25 40: 5 40: 8 d 40: 9 41: 21 41: 22 CS 42: 18 d 42: 21 d 42: 26 CS 42: 29 43: 9 d 43: 23 d 43: 28 44: 11 CS 45: 6 d 46: 32 d 50: M d 52: 23 CS 53: 11 d 53: 18 55: 18 C 55: 24 d 55: 29 D |
| I | 37 | 6 | 36 |

MARRIAGE

| W | C | Cty | Sc. |
|---|----------------|---------------------------|--|
| — | 65: 3 65: M | 64: 9 65: 17 67: 26 | 57: 3 60: 2 60: 27 61: 11 62: 32 63: 3 63: 5 63: 13 CS 63: 17 CS 65: 11 CS 67: 11 68: 6 68: 27 CS 69: 4 d |
| — | 2 | 3 | 14 |

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

| W | C | Cty | Sc. |
|---|---|--|--|
| — | 76: 28 79: 18 84: 29 85: 14 q 95: M 95: 26 98: 19 98: 27 | 88: 24 97: 29 97: M 98: 1 98: 5 98: 8 Cty 98: 23 | 70: H CS 70: 4 CS 71: 21 71: 32 CS 72: 11 72: 23 73: 10 73: 17 73: 29 74: 21 74: 29 CS 76: 19 d 76: 29 d 77: 6 78: 32 79: 9 79: 12 CS 79: 14 CS 79: 27 80: 15 80: 16 81: 6 81: 17 81: 27 81: 28 * 83: 6 83: 9 CS 83: 12 * 83: 15 83: 21 CS 83: 23 CS 84: 1 84: 8 84: 14 84: 30 CS 84: 30 85: 9 87: 15 91: 9 d 91: 10 93: 22 CS 93: 32 95: 2 95: 22 CS 96: 15 96: 26 d 97: 1 CS 97: 9 CS 98: 8 Cty 98: 13 CS 98: M 98: 18 99: 10 CS 99: 14 CS 99: 15 CS |
| — | 8 | 7 | 57 |

ANIMAL MAGNETISM UNMASKED

| W | C | Cty | Sc. |
|---|---|-----|---|
| — | — | — | 102: 5 102: 32 CS 103: 7 103: 18 CS 103: 32 CS 104: 3 CS 104: 13 CS 104: 19 105: 31 CS 106: 6 CS 106: 16 CS |
| — | — | — | II |

SCIENCE, THEOLOGY, MEDICINE

SCIENCE

| W | C | Cty | Sc. |
|---|----------|--------|------------|
| | 107: † J | 127: 1 | 107: H |
| | 107: 1 C | 127: 2 | 107: 1 C |
| | 110: 29 | 127: 3 | 107: 3 CS |
| | 110: 31 | 127: M | 107: M CS |
| | 118: 2 C | | 107: M CS |
| | 118: 8 | | 107: 11 CS |
| | 127: 9 C | | 108: 21 d |
| | | | 109: 4 CS |
| | | | 109: 20 |
| | | | 110: 2 |
| | | | 110: 17 CS |
| | | | 110: 18 |
| | | | 110: 23 |
| | | | 110: 25 CS |
| | | | 110: 30 |
| | | | 111: 3 CS |
| | | | 111: 5 d |
| | | | 111: 6 CS |
| | | | 111: 7 |
| | | | 111: 9 |
| | | | 111: M |
| | | | 111: 11 |
| | | | 111: 14 |
| | | | 111: 24 CS |
| | | | 112: 3 CS |
| | | | 112: 4 CS |
| | | | 112: 12 d |
| | | | 112: 16 CS |
| | | | 112: 23 CS |
| | | | 112: 26 |
| | | | 112: 27 CS |
| | | | 113: 2 |
| | | | 113: 4 |
| | | | 113: 6 CS |
| | | | 113: 7 |
| | | | 113: 26 CS |
| | | | 114: 10 |
| | | | 114: 16 CS |
| | | | 114: 23 CS |
| | | | 114: 28 d |
| | | | 114: 29 |
| | | | 115: 7 CS |
| | | | 116: 5 |
| | | | 116: 11 CS |
| | | | 116: M |
| | | | 116: 20 CS |
| | | | 117: 7 CS |
| | | | 118: 2 C |
| | | | 118: 13 |
| | | | 119: 29 CS |
| | | | 120: 7 |
| | | | 120: 13 |
| | | | 120: 17 |
| | | | 120: 20 |
| | | | 120: 23 |
| | | | 121: 15 |

SCIENCE, THEOLOGY, MEDICINE (continued)

SCIENCE (continued)

| W | C | Cty | Sc. |
|---|---|-----|--|
| | | | 121: 22 121: 31 d 122: 2 122: 8 122: 26 123: 2 CS 123: 7 123: 12 d 123: 16 CS 123: 20 d 123: 30 CS 123: 32 CS 124: 14 124: 28 d 126: 8 126: 15 CS 126: 17 126: 22 CS 127: 1 127: 2 127: M 127: 6 127: 9 D 127: 9 Sp 127: 10 C 127: 10 CS 127: 10 127: 15 CS 127: 16 127: 16 CS 127: 26 127: 30 CS 128: 4 128: M 128: 8 CS 128: 15 128: 27 129: 1 CS 129: 12 129: 27 130: 7 d 130: 9 130: 11 130: 15 CS 130: 26 131: 3 131: 6 d 131: 8 |
| — | 7 | 4 | 104 |

SCIENCE, THEOLOGY, MEDICINE (*continued*)

THEOLOGY

| W | C | Cty | Sc. |
|---|--|--|--|
| — | I31: 23 I32: M I32: 30 I33: 4 q I34: 9 I34: 11 I34: 16 I35: 15 I35: 30 I37: 18 q I37: 20 I41: 9 I41: 22 I41: 24 I42: 4 I42: 8 I42: 9 | I33: 19 I33: 25 I34: 10 I34: 18 I35: 21 I35: 22 I35: M I35: 26 I38: 18 I38: 22 I40: 17 I42: 5 I42: 9 | I31: 13 CS I31: 14 I34: 21 CS I34: 23 I35: 8 I35: 22 * I35: M I36: 22 d I39: M I39: 23 d I39: 29 CS I39: 32 CS I40: 2 I40: 25 CS I41: 29 CS I42: 19 d |
| — | I7 | I3 | I7 |

SCIENCE, THEOLOGY, MEDICINE (*continued*)

MEDICINE

| W | C | Cty | Sc. |
|---|---|--------|---|
| — | 143: 3 145: 12 149: 14 149: 31 | 146: 3 | 144: 14 144: 17 CS 144: 23 d 144: 27 144: 31 145: 4 145: 31 CS 146: 11 146: 17 146: 20 146: 23 d 146: 24 146: M CS 147: 7 CS 147: 10 147: 14 147: 16 147: 20 CS 147: 29 CS 147: 30 149: 5 d 149: 11 CS 149: 12 149: 16 d 149: 30 d 150: 5 150: 11 CS 151: 10 152: 23 CS 155: 13 155: 19 CS 155: 20 156: 28 CS 157: 2 CS 157: 6 157: 8 CS 157: 28 CS 157: 30 162: 4 CS 162: 5 CS 162: 9 162: 17 162: 25 CS 162: 28 CS 164: 12 CS 164: 13 d 164: 20 CS 164: 27 d |
| — | 4 | I | 48 |

PHYSIOLOGY

| W | C | Cty | Sc. |
|---|---|--------------------|--|
| — | 171: 5 171: 24 179: 3 180: 29 J 182: 32 192: 6 200: 26 q J 200: 28 J | 167: 10 192: 29 | 167: 4 167: 6 d 167: 11 d 168: 2 CS 169: 18 171: 6 d 171: 13 172: 12 d 174: 14 CS 178: 15 178: 22 178: 23 CS 178: 32 CS 179: 5 180: 8 180: 28 181: 20 CS 181: 21 182: 15 182: 17 182: 28 CS 183: 30 CS 184: 24 d 185: 6 CS 185: 15 185: 15 d 185: 18 CS 186: 5 CS 187: 23 189: 9 CS 191: 24 191: 29 CS 192: 19 * 195: 14 200: 16 200: 27 CS |
| — | 8 | 2 | 37 |

FOOTSTEPS OF TRUTH

| W | C | Cty | Sc. |
|---------|-------------|------------|------------|
| 231: 32 | 202: 12 | 203: 3 Cty | 202: 7 |
| | 216: 26 q | 207: 6 | 202: 14 CS |
| | 226: 13 | 210: 5 | 202: 15 |
| | 230: 7 | 224: 12 | 203: 3 Cty |
| | 231: 1 | 224: 22 | 204: 19 |
| | 233: M | 228: 31 | 204: 27 |
| | 234: 6 | 231: 13 | 206: 13 |
| | 235: 26 J | 232: 13 | 207: 16 |
| | 236: 9 | 232: 16 | 207: 18 |
| | 238: 10 q | 235: 32 | 207: 24 |
| | 238: 24 | 238: 24 | 208: 20 |
| | 242: 9 | | 209: 13 |
| | 243: 10 q J | | 211: 23 |
| | 244: 11 q J | | 213: 17 d |
| | 249: 18 | | 215: 16 |
| | 251: 13 | | 215: 22 |
| | | | 216: 5 |
| | | | 217: 2 |
| | | | 217: 7 CS |
| | | | 217: 19 |
| | | | 219: 8 |
| | | | 219: 20 |
| | | | 219: 25 |
| | | | 221: 14 CS |
| | | | 221: 22 |
| | | | 221: 28 d |
| | | | 223: 22 |
| | | | 223: M |
| | | | 224: 6 |
| | | | 225: 10 |
| | | | 226: 13 d |
| | | | 226: 20 d |
| | | | 227: 1 CS |
| | | | 227: 21 CS |
| | | | 228: 16 d |
| | | | 231: 1 d |
| | | | 231: 13 |
| | | | 231: 23 d |
| | | | 231: 27 d |
| | | | 232: 8 d |
| | | | 232: 32 |
| | | | 234: 5 |
| | | | 235: 6 d |
| | | | 236: 18 CS |
| | | | 237: 16 CS |
| | | | 237: 22 CS |
| | | | 237: 30 |
| | | | 238: 3 |
| | | | 239: 13 CS |
| | | | 240: 10 |
| | | | 240: 25 |
| | | | 241: 2 d |
| | | | 242: 10 d |
| | | | 242: 25 d |
| | | | 242: 30 d |
| | | | 243: 2 |

FOOTSTEPS OF TRUTH (continued)

| W | C | Cty | Sc. |
|---|----|-----|--|
| | | | 243: 11 244: 4 d 244: 23 249: 1 249: 10 250: 30 250: 31 251: 28 252: 1 252: 6 CS 254: 16 aCS |
| I | 16 | 11 | 67 |

CREATION

| W | C | Cty | Sc. |
|---|---------------------|---------|--|
| — | 259: 7 J 267: 27 | 256: 27 | 258: 29 258: 32 259: 6 d 259: 28 d 260: 13 262: 6 CS 264: 28 CS 265: 1 d 266: 3 266: 19 CS 267: 19 d |
| — | 2 | I | 11 |

SCIENCE OF BEING

| W | C | Cty | Sc. |
|---------|-------------|-------------|--------------|
| 268: † | 268: † J | 271: 2 | 268: H |
| 271: 30 | 270: 23 | 271: 9 | 269: 10 CS |
| 319: 25 | 270: 31 J | 271: 21 Cty | 269: 25 |
| 335: 11 | 271: 1 | 274: 13 | 270: 21 |
| | 276: 9 q J | 322: 6 | 271: 6 d |
| | 285: 30 | 324: 24 | 271: 9 |
| | 286: 10 | 328: 17 | 271: 15 d |
| | 286: 11 | 329: 2 | 271: 21 Cty |
| | 289: 14 | | 271: 24 |
| | 290: 21 | | 272: 25 * CS |
| | 313: 2 * J | | 272: 31 CS |
| | 313: 16 | | 272: 32 |
| | 315: 12 | | 273: 7 d |
| | 315: 16 J | | 273: 8 |
| | 316: 6 | | 273: 10 d |
| | 316: 7 | | 273: M |
| | 316: 12 | | 273: 13 |
| | 316: 20 | | 273: 27 |
| | 316: 21 | | 273: 29 |
| | 320: 2 | | 274: 1 CS |
| | 324: 27 q | | 274: 13 |
| | 325: 10 q | | 274: 23 d |
| | 325: 18 q | | 274: 27 |
| | 326: 3 | | 275: 6 d |
| | 326: 13 | | 275: 10 |
| | 326: 23 | | 275: 23 |
| | 331: 30 | | 275: 25 |
| | 332: 9 | | 276: 10 d |
| | 332: 11 | | 276: 19 |
| | 332: 17 q J | | 276: 30 d |
| | 332: 19 * | | 277: 18 |
| | 332: M J | | 278: 1 |
| | 332: 29 J | | 278: 5 d |
| | 332: 32 | | 280: 31 |
| | 333: 3 | | 281: 1 d |
| | 333: M | | 281: 8 d |
| | 333: 8 | | 281: 27 d |
| | 333: 9 | | 283: 26 |
| | 333: 12 J | | 283: 29 |
| | 333: 14 * J | | 284: 28 CS |
| | 333: 17 | | 285: 3 |
| | 333: 20 | | 285: 21 |
| | 333: 23 | | 285: 28 CS |
| | 333: 24 | | 286: 6 |
| | 333: 26 | | 287: 7 d |
| | 334: 2 | | 287: 10 |
| | 334: 4 | | 288: 11 CS |
| | 334: 10 | | 288: 12 |
| | 334: 14 | | 288: 20 CS |
| | 334: 17 | | 288: 27 |
| | 334: 19 | | 290: 21 d |
| | 334: M | | 292: 4 d |
| | 334: 29 | | 293: 11 |
| | 337: 10 | | 293: 28 CS |
| | 337: 18 | | 294: 18 |
| | 338: 32 J | | 294: 31 |

SCIENCE OF BEING (*continued*)

| W | C | Cty | Sc. |
|---|---|-----|-------------|
| | | | 296: 2 |
| | | | 296: 7 |
| | | | 296: 27 |
| | | | 296: 30 CS |
| | | | 298: 3 d |
| | | | 298: 7 |
| | | | 298: 12 CS |
| | | | 298: 19 |
| | | | 299: 27 |
| | | | 299: 28 |
| | | | 300: 19 |
| | | | 301: 5 CS |
| | | | 301: 16 d |
| | | | 302: 19 |
| | | | 302: 31 CS |
| | | | 303: 16 d |
| | | | 303: 18 |
| | | | 303: 20 |
| | | | 304: 10 CS |
| | | | 304: 30 |
| | | | 305: 21 |
| | | | 305: 26 d |
| | | | 306: 20 |
| | | | 306: 26 |
| | | | 308: 23 d |
| | | | 309: 22 CS |
| | | | 309: 24 |
| | | | 310: 14 |
| | | | 311: 21 |
| | | | 311: 22 |
| | | | 312: 4 |
| | | | 313: 1 |
| | | | 314: 25 d |
| | | | 315: 9 d |
| | | | 316: 1 d |
| | | | 316: 4 |
| | | | 317: 7 CS |
| | | | 318: 22 |
| | | | 318: 29 |
| | | | 319: 3 |
| | | | 319: 21 d |
| | | | 319: 28 |
| | | | 321: 12 |
| | | | 321: 15 d |
| | | | 321: 25 d |
| | | | 321: 30 |
| | | | 322: 11 d |
| | | | 322: 30 d |
| | | | 323: 1 CS |
| | | | 323: 2 CS |
| | | | 323: 9 |
| | | | 323: 21 d |
| | | | 323: 28 C.S |
| | | | 324: 21 |
| | | | 325: 27 d |
| | | | 326: 8 |

SCIENCE OF BEING (continued)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 326: 19 CS |
| | | | 326: 32 d |
| | | | 327: 3 |
| | | | 327: 18 CS |
| | | | 328: 11 |
| | | | 329: 6 CS |
| | | | 329: 9 d |
| | | | 329: 11 |
| | | | 329: 12 |
| | | | 329: 21 |
| | | | 329: 22 |
| | | | 329: 32 d |
| | | | 330: 4 CS |
| | | | 330: 6 CS |
| | | | 330: 18 d |
| | | | 330: 26 |
| | | | 331: 8 |
| | | | 331: 31 d |
| | | | 331: 32 d |
| | | | 334: 18 d |
| | | | 334: 28 |
| | | | 336: 27 |
| | | | 336: 29 d |
| | | | 337: 10 d |
| | | | 337: 14 CS |
| | | | 337: 30 CS |
| | | | 337: 31 |
| | | | 338: 1 CS |
| | | | 339: 12 |
| | | | 339: 29 |
| | | | 340: 5 CS |
| | | | 340: 17 CS |
| | | | 340: 21 |
| 4 | 59 | 8 | 146 |

SOME OBJECTIONS ANSWERED

| W | C | Cty | Sc. |
|-----------|-----------|-------------|-------------|
| 350: 24 q | 341: † | 341: 4 | 341: 11 CS |
| 350: 31 | 347: 14 * | 341: 13 | 341: 13 |
| | 347: 24 | 342: 4 | 341: 18 CS |
| | 350: 9 J | 342: 16 | 342: 8 |
| | 351: 14 | 342: M | 342: 16 |
| | 353: 10 | 347: M | 342: 21 CS |
| | 354: 7 | 347: 18 | 343: 11 CS |
| | 355: 17 | 347: 20 Cty | 344: 1 CS |
| | 361: 1 | 351: 13 Cty | 344: 6 d |
| | 361: 2 | 351: 16 | 344: 13 |
| | 361: 4 | 353: 31 | 344: 15 CS |
| | 361: 12 J | 358: 22 | 344: 23 CS |
| | | 359: 18 | 344: 29 CS |
| | | | 345: 3 CS |
| | | | 345: 10 CS |
| | | | 345: 18 CS |
| | | | 345: 19 CS |
| | | | 345: 20 |
| | | | 345: 23 CS |
| | | | 345: 29 |
| | | | 345: 31 CS |
| | | | 346: 6 CS |
| | | | 347: 4 CS |
| | | | 347: 19 Cty |
| | | | 347: 23 CS |
| | | | 348: 27 CS |
| | | | 348: 30 CS |
| | | | 349: 1 |
| | | | 349: 10 CS |
| | | | 349: 14 d |
| | | | 349: 19 CS |
| | | | 349: 21 |
| | | | 349: 31 CS |
| | | | 349: 32 CS |
| | | | 350: 5 CS |
| | | | 350: 26 |
| | | | 351: 5 CS |
| | | | 351: 12 Cty |
| | | | 353: 3 d |
| | | | 353: 4 |
| | | | 353: 6 CS |
| | | | 354: 1 CS |
| | | | 354: 8 CS |
| | | | 354: 9 d |
| | | | 354: 13 CS |
| | | | 354: 30 d |
| | | | 354: 32 CS |
| | | | 355: 1 CS |
| | | | 355: 9 CS |
| | | | 355: 20 CS |
| | | | 355: 25 CS |
| | | | 355: 26 |
| | | | 358: 8 |
| | | | 358: 9 CS |
| | | | 358: 12 |
| | | | 358: 13 CS |
| | | | 359: 21 CS |
| | | | 361: 2 CS |
| | | | 361: 24 d |
| | | | 361: 25 |
| 2 | 13 | 13 | 60 |

CHRISTIAN SCIENCE PRACTICE

| W | C | Cty | Sc. |
|---------|------------|---------|------------|
| 427: 20 | 364: 26 | 367: 27 | 362: H CS |
| | 367: 10 | 371: 26 | 367: 2 CS |
| | 369: M | 372: 18 | 367: 8 CS |
| | 381: 31 J | 372: 19 | 368: 3 |
| | 391: 5 | 373: 2 | 368: 5 d |
| | 391: 14 | 387: 27 | 369: 25 CS |
| | 410: 9 q J | 426: 27 | 369: 26 |
| | 410: 30 | | 370: 30 CS |
| | 428: 25 | | 371: 8 CS |
| | 430: 5 | | 371: 19 d |
| | 433: 31 | | 371: 23 CS |
| | 434: 6 | | 371: 26 |
| | 434: 7 | | 372: 8 |
| | 436: 11 | | 372: 14 CS |
| | 442: M | | 372: 18 CS |
| | 442: 20 | | 372: 19 CS |
| | 442: 22 | | 372: 27 CS |
| | | | 375: M |
| | | | 375: 30 CS |
| | | | 376: 29 |
| | | | 377: 9 CS |
| | | | 379: 19 CS |
| | | | 380: 1 |
| | | | 382: 6 CS |
| | | | 384: 15 CS |
| | | | 384: 28 |
| | | | 388: 2 CS |
| | | | 388: 4 |
| | | | 388: 8 CS |
| | | | 389: 3 CS |
| | | | 389: 27 |
| | | | 390: 13 d |
| | | | 392: 20 |
| | | | 393: 17 |
| | | | 394: 30 CS |
| | | | 395: 11 d |
| | | | 398: 30 |
| | | | 402: 1 CS |
| | | | 402: 11 |
| | | | 402: 15 |
| | | | 402: 29 |
| | | | 404: 2 CS |
| | | | 404: 22 CS |
| | | | 404: 27 CS |
| | | | 405: 5 CS |
| | | | 406: 7 CS |
| | | | 406: 11 |
| | | | 406: 12 |
| | | | 407: 12 CS |
| | | | 407: 18 CS |
| | | | 407: 22 |
| | | | 409: 25 |
| | | | 409: 29 |
| | | | 410: 1 CS |
| | | | 410: 21 CS |
| | | | 410: 23 |

CHRISTIAN SCIENCE PRACTICE (continued)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 410: 25 CS |
| | | | 411: 9 d |
| | | | 411: 30 CS |
| | | | 412: 13 CS |
| | | | 412: 31 CS |
| | | | 414: 16 CS |
| | | | 414: 23 CS |
| | | | 417: 11 CS |
| | | | 417: 19 |
| | | | 417: 20 CS |
| | | | 417: 26 |
| | | | 418: 9 d |
| | | | 418: 15 CS |
| | | | 420: 13 CS |
| | | | 422: 20 CS |
| | | | 423: 24 |
| | | | 424: 25 CS |
| | | | 426: 5 CS |
| | | | 427: 2 |
| | | | 427: 11 |
| | | | 427: 16 |
| | | | 428: 26 CS |
| | | | 429: 12 |
| | | | 430: 12 |
| | | | 430: 16 CS |
| | | | 433: 10 CS |
| | | | 434: 10 CS |
| | | | 434: 19 CS |
| | | | 437: 21 CS |
| | | | 437: 24 CS |
| | | | 437: 25 CS |
| | | | 437: 32 CS |
| | | | 438: 8 CS |
| | | | 438: 14 CS |
| | | | 438: 18 CS |
| | | | 439: 15 CS |
| | | | 441: 21 CS |
| | | | 442: 10 CS |
| | | | 442: 17 CS |
| | | | 442: 29 CS |
| I | 17 | 7 | 96 |

TEACHING CHRISTIAN SCIENCE

| W | C | Cty | Sc. |
|---|---|---|---|
| — | 444: 17 445: 14 q 458: 29 462: 5 | 451: 6 458: 32 462: 17 464: 21 | 443: H CS 443: 1 CS 443: 15 CS 444: 23 CS 444: 28 d 444: 31 445: 8 CS 445: 10 d 445: 19 CS 446: 11 446: 17 446: 18 447: 3 CS 448: 12 CS 448: 20 d 448: 25 aCS 448: 27 CS 448: 29 CS 449: 4 CS 449: 5 CS 449: 16 449: 29 CS 450: 11 CS 450: M 451: 8 CS 451: 20 451: 21 CS 452: 27 452: 32 CS 453: 21 454: 3 CS 454: 12 aCS 454: 31 CS 455: 8 455: 18 CS 455: 28 CS 455: 31 456: 7 CS 456: 12 CS 456: 14 CS 456: 17 456: 29 CS 456: 29 456: 32 CS 457: 1 457: 4 457: 7 CS 457: 19 CS 457: 24 457: 25 CS 458: 3 458: 17 CS 458: 22 459: 9 CS 459: 16 CS 459: 24 CS |

TEACHING CHRISTIAN SCIENCE *(continued)*

| W | C | Cty | Sc. |
|---|---|-----|------------|
| | | | 459: 25 |
| | | | 460: 19 |
| | | | 460: 24 |
| | | | 460: 32 d |
| | | | 461: 4 CS |
| | | | 461: 7 CS |
| | | | 461: 12 |
| | | | 461: 13 |
| | | | 462: 1 CS |
| | | | 462: 4 CS |
| | | | 462: 5 CS |
| | | | 462: 14 CS |
| | | | 462: 26 CS |
| | | | 463: 6 |
| | | | 463: 17 CS |
| | | | 464: 8 CS |
| | | | 464: 25 CS |
| — | 4 | 4 | 73 |

RECAPITULATION

| W | C | Cty | Sc. |
|---------|-----------|-------------|-------------|
| 480: 27 | 467: 16 | 466: 27 Cty | 465: 5 aCS |
| 497: 3 | 473: 6 | 466: 29 | 466: 5 CS |
| | 473: M | 473: 19 | 466: 12 CS |
| | 473: 10 | 473: 20 | 466: 26 Cty |
| | 473: 13 | 473: 29 Cty | 466: 28 |
| | 473: 16 | 474: 6 Cty | 467: 1 |
| | 473: 17 J | 483: 14 | 467: 3 |
| | 474: 30 | 483: 32 | 467: 17 |
| | 482: 15 | 487: 7 | 467: 21 |
| | 482: 21 | | 467: 29 |
| | 483: 20 J | | 470: 5 d |
| | 484: 5 | | 470: 11 d |
| | 485: 21 | | 471: 1 * |
| | 493: 29 | | 471: 7 |
| | 496: 16 | | 471: 13 d |
| | 497: 6 | | 471: 28 |
| | 497: 15 J | | 471: 30 d |
| | 497: 16 | | 471: 31 CS |
| | 497: 25 J | | 471: 31 |
| | | | 472: 5 CS |
| | | | 472: 6 |
| | | | 473: 1 CS |
| | | | 473: 4 |
| | | | 473: 11 CS |
| | | | 473: 21 |
| | | | 473: 29 Cty |
| | | | 474: 2 |
| | | | 474: 6 Cty |
| | | | 474: 9 |
| | | | 475: 13 CS |
| | | | 475: 17 |
| | | | 476: 4 d |
| | | | 476: 32 |
| | | | 477: 11 CS |
| | | | 477: 13 d |
| | | | 479: 22 |
| | | | 480: 1 CS |
| | | | 480: 12 |
| | | | 480: 13 |
| | | | 480: 29 d |
| | | | 481: 10 |
| | | | 481: 29 |
| | | | 482: 10 CS |
| | | | 482: 11 |
| | | | 482: 27 CS |
| | | | 483: 9 |
| | | | 483: 10 |
| | | | 483: 12 CS |
| | | | 483: 14 |
| | | | 483: 16 |
| | | | 483: 21 CS |
| | | | 483: 22 |
| | | | 483: 24 |
| | | | 483: M |
| | | | 483: 27 CS |
| | | | 484: 2 |

RECAPITULATION (continued)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 484: 6 CS |
| | | | 484: 10 d |
| | | | 484: 24 d |
| | | | 484: 24 |
| | | | 485: 4 |
| | | | 485: 11 CS |
| | | | 487: 8 |
| | | | 487: 19 |
| | | | 488: 16 CS |
| | | | 489: 3 |
| | | | 489: 25 CS |
| | | | 490: 2 CS |
| | | | 490: 7 CS |
| | | | 490: 12 |
| | | | 490: 16 CS |
| | | | 491: 21 |
| | | | 491: 30 CS |
| | | | 492: 19 |
| | | | 492: 24 |
| | | | 492: 27 * |
| | | | 493: 1 CS |
| | | | 493: 8 |
| | | | 493: 11 CS |
| | | | 493: 13 CS |
| | | | 493: 16 CS |
| | | | 493: 22 CS |
| | | | 494: M |
| | | | 494: 19 d |
| | | | 494: 22 |
| | | | 495: 20 CS |
| | | | 495: 26 CS |
| | | | 495: 29 CS |
| | | | 495: 31 |
| | | | 496: 2 |
| | | | 496: 6 CS |
| | | | 497: 2 CS |
| 2 | 19 | 9 | 94 |

KEY TO THE SCRIPTURES

GENESIS

| W | C | Cty | Sc. |
|---------|-----------|-----|------------|
| 501: 4 | 519: 21 q | | 502: 20 CS |
| 503: 12 | 539: 26 q | | 503: 12 d |
| 525: 18 | 540: 1 | | 505: 25 CS |
| 537: 25 | 545: 31 q | | 506: 6 CS |
| | | | 506: 10 d |
| | | | 507: 26 |
| | | | 508: 28 CS |
| | | | 509: 29 |
| | | | 510: 28 |
| | | | 511: 11 d |
| | | | 513: 13 d |
| | | | 514: 29 |
| | | | 515: 30 d |
| | | | 516: 1 CS |
| | | | 516: 7 |
| | | | 517: 11 d |
| | | | 518: 4 |
| | | | 519: 10 |
| | | | 519: 28 d |
| | | | 520: 30 |
| | | | 521: 23 |
| | | | 522: 3 |
| | | | 522: 10 |
| | | | 525: 22 |
| | | | 526: 19 d |
| | | | 529: 9 |
| | | | 530: 5 d |
| | | | 530: 18 d |
| | | | 535: 1 CS |
| | | | 535: 10 d |
| | | | 535: 14 CS |
| | | | 535: 16 CS |
| | | | 537: 23 |
| | | | 539: 23 |
| | | | 539: 30 |
| | | | 540: 17 |
| | | | 543: 8 d |
| | | | 543: 14 d |
| | | | 543: 22 d |
| | | | 544: 13 |
| | | | 545: 4 |
| | | | 545: 18 CS |
| | | | 546: 9 CS |
| | | | 546: 10 |
| | | | 546: 23 CS |
| | | | 547: 2 CS |
| | | | 547: 3 CS |
| | | | 547: 7 |
| | | | 548: 3 CS |
| | | | 548: 5 |
| | | | 548: 10 CS |
| | | | 548: 23 CS |
| | | | 549: 1 |
| | | | 549: 25 d |

GENESIS (continued)

| W | C | Cty | Sc. |
|---|---|-----|---|
| | | | 550: 31 CS 551: 15 d 551: 16 552: 18 CS 552: 20 554: 1 CS 555: 7 CS 555: 13 CS 556: 13 CS 557: 10 CS 557: 19 d 557: 24 |
| 4 | 4 | — | 66 |

THE APOCALYPSE

| W | C | Cty | Sc. |
|--|---|--------------------|---|
| 560: 17 575: 18 575: 27 577: 14 | 561: 15 565: 16 567: 22 568: 15 q 568: 28 568: 31 569: 12 570: 17 570: 25 575: 18 577: 15 | 575: 18 577: 16 | 558: 10 d 558: 11 559: 3 d 559: 20 d 560: 10 d 562: 3 d 562: 16 564: 20 d 565: 18 d 566: 9 567: 31 d 568: 4 568: 6 568: 32 CS 569: M 569: 15 d 571: 30 d 572: 8 572: 12 CS 573: 6 573: 28 a CS 575: 10 d 575: 19 d 576: 23 d 577: 18 CS 577: 28 CS 577: 30 578: 1 CS |
| 4 | 11 | 2 | 28 |

GLOSSARY

| W | C | Cty | Sc. |
|---|------------------------------|-----|--|
| — | 583: 9 583: 10 594: 16 | — | 579: 1 CS 581: 11 583: 4 583: 8 d 583: 18 d 584: 26 d 585: 10 CS 585: 16 d 586: 21 588: 5 d 588: 7 d 588: 22 589: 6 590: 2 d 591: 22 592: 8 592: 18 d 595: 12 d 596: 4 CS 596: 14 CS 596: 15 596: 26 CS 597: 14 d 598: 25 |
| — | 3 | — | 24 |

APPENDIX VII

REFERENCES TO THE COMBINATIONS OF THE SYNONYMOUS TERMS FOR GOD IN "SCIENCE AND HEALTH"

MIND—SPIRIT—PRINCIPLE

281: 12-13

MIND—LIFE

276: 17 407: 27

MIND—TRUTH

208: 11

SPIRIT—MIND

139: 5 267: 4-5 340: 18 467: 27

SPIRIT—MIND—SOUL

468: 22

SPIRIT—SOUL

215: 4 335: 19 467: 17
310: 21 359: 15 467: 22

SPIRIT—SOUL—PRINCIPLE

591: 16-17

SPIRIT—LIFE

280: 23

SPIRIT—TRUTH

177: 23-24 278: 15

SOUL—SPIRIT

274: 6 335: 16 497: 22

PRINCIPLE—LIFE—LOVE

91: 6-7

PRINCIPLE—TRUTH—LOVE

314: 27-28

PRINCIPLE—LOVE

| | | | |
|-----------|------------|------------|----------|
| 13: 25-26 | 230: 9-10 | 332: 21-22 | 496: 18 |
| 15: 13 | 270: 13 | 335: 25 | 512: 3 |
| 35: 14 | 275: 17 | 337: 8 | 520: 8-9 |
| 35: 20 | 286: 14 | 473: 23-24 | |
| 45: 21 | 331: 18-19 | 477: 21-22 | |
| 51: 26-27 | 331: 27 | 490: 18 | |

LIFE—SPIRIT

357: 31

LIFE—SOUL

344: 2

LIFE—TRUTH

117: 18

304: 1-2

LIFE—TRUTH—LOVE

3: 27

14: 18

17: 14

50: 14

54: 14-15

107: 2

108: 23

138: 6-7

140: 8

164: 24

216: 18

279: 20-21

286: 11

298: 2

300: 32

330: 20

331: 26

336: 16

419: 5-6

427: 22-23

467: 10

469: 10-11

474: 1

474: 16-17

502: 27-28

505: 23

508: 7

510: 27

515: 20

518: 23

522: 29-30

577: 14

582: 29

583: 22

588: 8

591: 17

592: 16-17

593: 20

599: 4-5

LIFE—LOVE

22: 12

26: 32

91: 6-7

108: 5

258: 3

323: 25

348: 15-16

381: 17

430: 9

517: 10

538: 12

561: 10

589: 7

596: 23-24

598: 24

LIFE—LOVE—TRUTH

81: 15

TRUTH—MIND

419: 21

TRUTH—SPIRIT

412: 16-17

TRUTH—LIFE

5: 24-25

30: 21

37: 25

43: 32

274: 13

288: 30

332: 14

TRUTH—LIFE—LOVE

15: 5

18: 2-3

26: 14-15

41: 14

49: 23-24

94: 3-4

98: 19

137: 20-21

169: 27

184: 12

231: 10

243: 27

435: 32-33

468: 18

497: 17

504: 13

595: 2

TRUTH—LOVE

4: 1

12: 15

14: 22

15: 20

21: 5

24: 1

25: 2

28: 7-8

31: 13

36: 3

40: 24

45: 15

48: 14-15

48: 20

50: 31

51: 24

57: 19

88: 26

95: 8

106: 11

192: 27

231: 19

255: 4

261: 2

265: 4-5

270: 26

274: 1

298: 29

308: 20

308: 25

314: 28

332: 27-28

394: 27

395: 20

417: 15

418: 24

445: 20

448: 23

455: 1

463: 14

472: 2

476: 30

490: 7

495: 30-31

496: 12

510: 9

540: 30

558: 17

559: 26

561: 1

561: 1-2

565: 21

567: 3-4

567: 10

583: 12

584: 2

LOVE—LIFE—TRUTH

257: 29

LOVE—TRUTH

19: 2-3

227: 19

470: 3

596: 17

LOVE—TRUTH—LIFE

410: 7

LENGTHY COMBINATIONS

Mind, Spirit, Soul, Principle, Life, Truth, Love
Mind, Life, Truth, Love

465: 10

140: 8

303: 11

505: 23

510: 27

275: 12

468: 26

Spirit, Life, Truth, Love

Principle, Mind, Soul, Spirit

Principle, Mind, Soul, Spirit, Life, Truth, Love

Principle, Life, Truth, Love

587: 6-7

469: 10-11

502: 27-28

115: 13-14

Principle, Life, Truth, Love, Soul, Spirit, Mind

APPENDIX VIII

(i) REFERENCES IN MARY BAKER EDDY'S OTHER WRITINGS TO THE SYNONYMOUS TERMS FOR GOD

EXPLANATIONS

Only the synonyms as used by Mrs. Eddy are given ; not those which occur in quotations from the Bible or from other sources.

The line-indications are from the latest edition of Prose Works.

* Indicates that the same synonym occurs twice in one line.

† Indicates that the same synonym occurs three times in one line.

x Indicates a synonym that is used in a title or sub-title and therefore has no line number.

| | MIND | SPIRIT | SOUL | PRIN- CIPLE | LIFE | TRUTH | LOVE |
|--|------|--------|------|----------------|------|-------|------|
| Miscellaneous Writings ... | 244 | 161 | 42 | 149 | 126 | 311 | 226 |
| Manual of The Mother Church | I | I | I | 5 | 5 | 9 | 10 |
| Christ and Christmas ... | I | I | 0 | 0 | 3 | 5 | 0 |
| Retrospection and Introspection | 62 | 31 | 8 | 22 | 23 | 52 | 25 |
| Unity of Good ... | 58 | 55 | 30 | 9 | 86 | 57 | 14 |
| Pulpit and Press ... | 7 | 7 | I | 6 | 8 | 13 | 18 |
| Rudimental Divine Science ... | 42 | 14 | 3 | 11 | 9 | 14 | 10 |
| No and Yes ... | 53 | 17 | 14 | 24 | 20 | 61 | 22 |
| Christian Science versus Pan- theism ... | 9 | 17 | 2 | 3 | 3 | 6 | 3 |
| Message to The Mother Church, June, 1900 ... | 2 | I | 2 | 2 | I | 2 | 9 |
| Message to The Mother Church, June, 1901 ... | 15 | 24 | I | 16 | 6 | 27 | 28 |
| Message to The Mother Church, June, 1902 ... | 0 | 5 | 2 | I | 0 | 9 | 24 |
| Christian Healing ... | 11 | 6 | 3 | 17 | 13 | 25 | 16 |
| The People's Idea of God ... | 9 | 10 | 3 | 7 | 15 | 14 | 8 |
| Poems ... | 0 | I | 6 | I | 13 | 14 | 29 |
| The First Church of Christ, Scientist, and Miscellany ... | 52 | 50 | 24 | 69 | 54 | 114 | 134 |
| | 566 | 401 | 142 | 342 | 385 | 733 | 576 |

Total 3145

Truth 733
Love 576
Mind 566
Spirit 401

Life 385
Principle 342
Soul 142

MISCELLANEOUS WRITINGS

PREFACE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|---------|--------|-----------|------|-------|------------------|
| | vii: 17 | ix: 22 | | | | ix: 18 ix: 20 |
| o | i | i | o | o | o | 2 |

CHAPTER I. INTRODUCTORY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|--|------------------|---|--|--|--|
| 3: 18 3: 19 3: 22 4: 7 5: 24 5: 26 6: 18 8: 6 | 2: 8 2: 30 3: 14 5: 18 16: 14 16: 31 16: 32 17: 20 17: 32 18: 1 18: 13 | 13: 21 16: 25 | 2: 19 3: 18 14: 14* 14: 23 14: 24 16: 9 16: 10 16: 22 17: 16 18: 19 19: 9 | 2: 17 5: 27 6: 19 12: 26 12: 31 16: 1 16: 17 17: 2 18: 28 19: 31 20: 1 | 1: 12 2: 2 2: 13 2: 18 3: 8 4: 1 5: 13 5: 27 6: 19 6: 16 6: 19 7: 13 12: 26 12: 31 14: 29 18: 7 19: 13 | 2: 2 2: 18 3: 8 4: 1 5: 13 5: 27 6: 20 8: 15 11: 14 12: 16 12: 25 12: 26 12: 27 12: 30 12: 31 16: 1 16: 22 17: 3 19: 13 20: 2 |
| 8 | 11 | 2 | 12 | 11 | 16 | 20 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER II. ONE CAUSE AND EFFECT

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------|------|-----------|---------|--------|--------|
| 21: 17 | 21: 18 | | 22: 5 | 23: 26 | 21: 19 | 23: 26 |
| 22: 4 | 21: 19 | | 22: 24 | 24: 17* | 23: 26 | 28: 27 |
| 22: 10 | 21: 20 | | 30: 1 | 25: 3 | 24: 12 | |
| 22: 31 | 22: 12 | | | 28: 13 | 24: 22 | |
| 23: 10 | 23: 22 | | | 28: 14 | 25: 9 | |
| 23: 15 | 23: 31 | | | 29: 32 | | |
| 23: 22 | 24: 17 | | | 30: 16 | | |
| 23: 30* | 24: 20 | | | 30: 20 | | |
| 24: 20 | 26: 18 | | | | | |
| 25: 12 | 26: 23 | | | | | |
| 25: 23 | 27: 3 | | | | | |
| 26: 6 | 27: 5 | | | | | |
| 26: 15 | 27: 24 | | | | | |
| 26: 19 | 28: 22 | | | | | |
| 27: 25 | 28: 23 | | | | | |
| 27: 29 | 30: 31 | | | | | |
| 29: 30 | | | | | | |
| 30: 18 | | | | | | |
| 19 | 16 | 0 | 3 | 9 | 5 | 2 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER III. QUESTIONS AND ANSWERS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|--------|-----------|--------|---------|--------|
| 33: 29 | 40: 16 | 75: 6 | 31: 14 | 42: 22 | 31: 2 | 36: 29 |
| 35: 2 | 47: 7 | 75: 7 | 32: 9 | 42: 26 | 32: 20 | 40: 23 |
| 35: 5 | 47: 20 | 75: 11 | 34: 13 | 46: 26 | 33: 6 | 46: 26 |
| 35: 27 | 49: 23 | 75: 13 | 35: 3 | 50: 24 | 33: 9 | 59: 14 |
| 36: 2 | 52: 7 | 75: 15 | 40: 1 | 55: 25 | 36: 4 | 63: 7 |
| 36: 5 | 55: 7 | 75: 18 | 40: 15 | 56: 4* | 36: 29 | 66: 14 |
| 36: 7 | 55: 16 | 75: 30 | 41: 27 | 56: 9* | 37: 22 | 67: 6 |
| 36: 8 | 55: 18 | 75: 31 | 41: 30 | 56: 12 | 38: 18 | 67: 18 |
| 36: 9 | 55: 21 | 76: 25 | 45: 5 | 56: 22 | 39: 20 | 68: 2 |
| 36: 18 | 55: 23 | 76: 26 | 46: 25 | 61: 10 | 40: 6 | 77: 14 |
| 36: 20 | 55: 26 | 76: 29 | 46: 30 | 63: 7 | 40: 17 | 77: 15 |
| 37: 4* | 56: 4* | 85: 28 | 62: 24 | 63: 17 | 40: 23 | 77: 19 |
| 37: 12 | 56: 5 | | 63: 8 | 65: 15 | 41: 11 | 79: 17 |
| 37: 18 | 56: 8 | | 69: 7* | 67: 6 | 43: 27 | 81: 26 |
| 39: 18 | 56: 13* | | 71: 17 | 67: 11 | 45: 15 | 82: 19 |
| 41: 5 | 56: 20 | | 77: 12 | 67: 12 | 46: 14 | 84: 25 |
| 41: 19 | 56: 29 | | 78: 26 | 68: 2 | 46: 18 | 92: 9 |
| 42: 30 | 57: 7 | | 78: 28 | 70: 15 | 47: 22 | |
| 43: 2 | 60: 27 | | 79: 22 | 74: 26 | 49: 19 | |
| 45: 1 | 62: 1 | | 82: 2 | 74: 31 | 49: 30* | |
| 45: 3 | 63: 29 | | 83: 1 | 75: 3 | 52: 8 | |
| 47: 18* | 64: 1 | | 85: 8 | 76: 26 | 53: 6 | |
| 48: 26 | 70: 14 | | 87: 22 | 77: 14 | 56: 21 | |
| 49: 25 | 70: 24 | | 89: 29 | 77: 17 | 57: 14 | |
| 50: 25 | 70: 27 | | 93: 17 | 78: 1 | 57: 21 | |
| 51: 16 | 72: 21 | | | 79: 16 | 59: 4 | |
| 53: 14 | 72: 29 | | | 82: 18 | 59: 26 | |
| 55: 25 | 73: 31 | | | 83: 27 | 61: 9 | |
| 55: 29 | 74: 20 | | | 84: 21 | 61: 27 | |
| 55: 31 | 74: 28 | | | 84: 27 | 62: 17 | |
| 56: 7 | 75: 11* | | | 84: 29 | 62: 19 | |
| 56: 9 | 76: 29 | | | 84: 31 | 63: 3 | |
| 56: 10 | 82: 8 | | | 85: 2 | 63: 7 | |
| 56: 16 | 85: 21 | | | 85: 7 | 65: 10 | |
| 57: 6 | 86: 25 | | | 86: 31 | 65: 13 | |
| 57: 30 | | | | | 66: 14 | |
| 58: 29 | | | | | 66: 19 | |
| 59: 2 | | | | | 67: 6 | |
| 59: 20 | | | | | 68: 17 | |
| 59: 22 | | | | | 71: 16 | |
| 59: 28 | | | | | 75: 3 | |
| 59: 29 | | | | | 77: 14 | |
| 60: 12 | | | | | 77: 18 | |
| 60: 15 | | | | | 77: 23 | |
| 60: 16 | | | | | 77: 27 | |
| 60: 20 | | | | | 79: 3 | |
| 61: 8 | | | | | 79: 12 | |
| 62: 29 | | | | | 79: 16 | |
| 66: 11 | | | | | 81: 13 | |
| 66: 26 | | | | | 81: 21 | |
| 67: 2 | | | | | 81: 27 | |
| 67: 22 | | | | | 82: 7* | |
| 69: 6 | | | | | 82: 19 | |

MISCELLANEOUS WRITINGS—QUESTIONS AND ANSWERS (*continued*)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|------|-----------|------|--------|------|
| 70: 6 | | | | | 84: 25 | |
| 70: 22 | | | | | 85: 30 | |
| 71: 16 | | | | | 89: 22 | |
| 71: 26 | | | | | 89: 30 | |
| 72: 23 | | | | | 90: 6 | |
| 72: 27 | | | | | 92: 9 | |
| 73: 3 | | | | | 92: 28 | |
| 74: 17 | | | | | 93: 2 | |
| 74: 23 | | | | | 93: 9 | |
| 75: 30 | | | | | | |
| 78: 7 | | | | | | |
| 78: 9 | | | | | | |
| 78: 11 | | | | | | |
| 80: 32 | | | | | | |
| 82: 25 | | | | | | |
| 82: 28 | | | | | | |
| 82: 30 | | | | | | |
| 84: 16 | | | | | | |
| 86: 21 | | | | | | |
| 87: 14 | | | | | | |
| 87: 23 | | | | | | |
| 88: 28 | | | | | | |
| 77 | 38 | 12 | 26 | 37 | 64 | 17 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER IV. ADDRESSES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|---------|-----------|---------|---------|----------|
| 95: 20 | 96: 32 | 102: 28 | 96: 14 | 103: 29 | 97: 1 | 100: 1 |
| 97: 24* | 103: 3 | 103: 3 | 98: 25 | 104: 29 | 97: 4 | 100: 11 |
| 101: 2 | 104: 7 | 104: 7 | 100: 27 | 105: 12 | 99: 15 | 100: 16 |
| 101: 24 | 113: 4 | 106: 28 | 104: 24 | 105: 14 | 99: 29 | 100: 27 |
| 101: 31* | 119: 15 | 126: 12 | 104: 26 | 117: 2 | 100: 1 | 102: 19 |
| 102: 6 | 121: 7 | | 116: 25 | 123: 27 | 100: 9 | 103: 30 |
| 102: 7 | 123: 29 | | 117: 2 | 124: 14 | 100: 10 | 104: 24 |
| 102: 20 | 124: 8 | | 117: 14 | 125: 15 | 100: 17 | 104: 25 |
| 103: 14 | | | 118: 26 | 125: 17 | 100: 20 | 104: 26 |
| 103: 17 | | | 120: 5 | | 102: 24 | 106: 12 |
| 103: 30 | | | 121: 30 | | 103: 30 | 111: 8 |
| 104: 14 | | | | | 105: 18 | 113: 24 |
| 105: 31* | | | | | 105: 24 | 113: 25 |
| 105: 32 | | | | | 106: 21 | 117: 13* |
| 113: 1 | | | | | 109: 2 | 118: 15 |
| 113: 15 | | | | | 109: 6 | 119: 22 |
| | | | | | 109: 28 | 121: 14 |
| | | | | | 110: 27 | 121: 28 |
| | | | | | 111: 15 | 122: 20 |
| | | | | | 111: 18 | 122: 27 |
| | | | | | 113: 12 | 123: 8 |
| | | | | | 114: 2 | 123: 20 |
| | | | | | 115: 1 | 123: 29 |
| | | | | | 116: 22 | 124: 15 |
| | | | | | 116: 26 | 124: 25 |
| | | | | | 124: 14 | 124: 26 |
| | | | | | | 124: 30 |
| | | | | | | 125: 3 |
| | | | | | | 125: 13 |
| | | | | | | 125: 18 |
| | | | | | | 127: 14 |
| | | | | | | 127: 18 |
| 19 | 8 | 5 | 11 | 9 | 26 | 33 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER V. LETTERS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|---|-----------------------------|---|--------------------|--|---|
| | 135: 15 140: 10 141: 13 149: 22 153: 18 | 145: 7 149: 5 152: 27 | 135: 3 138: 12 140: 32 144: 29 147: 8 147: 19 150: 29 | 150: 27 151: 28 | 133: 24 134: 26 135: 5 135: 16 141: 12 147: 15 150: 11 150: 27 153: 4 156: 4 156: 10 157: 3 157: 13 157: 28 159: 24 160: 11 | 130: 29 132: 5 133: 24 133: 27 133: 29 135: 5 135: 8 135: 18 135: 20 140: 23 141: 11 141: 14 141: 23 144: 29 150: 28 150: 29 151: 28 152: 25 153: 4 154: 10 154: 16 155: 30 156: 10 157: 14 158: 10 159: 24 160: 11 |
| 0 | 5 | 3 | 7 | 2 | 16 | 27 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER VI. SERMONS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|---------|---------|-----------|----------|----------|----------|
| 163: 21 | 162: 15 | 179: 23 | 163: 31 | 167: 17 | 163: 17 | 164: 16 |
| 172: 12 | 162: 17 | 186: 4 | 164: 1 | 170: 6 | 163: 23 | 165: 21 |
| 173: 6 | 169: 27 | 189: 15 | 164: 12 | 174: 29 | 163: 27 | 165: 26 |
| 173: 10 | 174: 16 | 202: 4 | 165: 10 | 175: 10* | 164: 9 | 166: 9 |
| 173: 12* | 174: 21 | | 166: 1 | 175: 12 | 164: 16 | 166: 15 |
| 173: 15 | 175: 5 | | 173: 2 | 175: 14 | 164: 26 | 167: 18 |
| 173: 20 | 176: 19 | | 174: 10 | 179: 32 | 165: 7 | 183: 3 |
| 173: 21 | 180: 1 | | 176: 9 | 180: 16 | 165: 21 | 186: 2 |
| 173: 31 | 180: 2 | | 181: 6 | 183: 3 | 166: 5 | 186: 15* |
| 174: 1 | 181: 12 | | 181: 11* | 187: 22 | 166: 8 | 187: 22 |
| 174: 3 | 181: 13 | | 182: 6 | 189: 19* | 166: 15 | 189: 11 |
| 175: 8 | 181: 18 | | 182: 27 | 189: 20 | 167: 17 | 190: 10 |
| 175: 21 | 184: 2 | | 185: 3 | 189: 21 | 168: 14 | 194: 25 |
| 175: 26 | 184: 9 | | 186: 16 | 189: 31 | 169: 9 | |
| 175: 28 | 185: 4 | | 186: 17 | 190: 4 | 171: 3 | |
| 179: 26 | 187: 6 | | 186: 20 | 190: 9 | 172: 2 | |
| 182: 8 | 187: 24 | | 186: 23 | 194: 27 | 174: 4 | |
| 183: 8 | 188: 11 | | 188: 10 | 194: 28 | 174: 32 | |
| 189: 15 | 188: 23 | | 189: 4 | 194: 29 | 179: 5 | |
| 190: 1 | 190: 3 | | 192: 17 | 196: 21 | 179: 14* | |
| 190: 5 | 194: 18 | | 194: 3 | 196: 27 | 179: 29 | |
| 190: 9 | 194: 22 | | 194: 5 | 199: 26 | 180: 9 | |
| 190: 25 | 198: 4 | | 195: 3 | 200: 9 | 180: 10 | |
| 190: 27 | 198: 16 | | 197: 32 | | 182: 7 | |
| 196: 2 | 199: 21 | | 198: 18 | | 182: 30 | |
| 196: 3 | 200: 7 | | 198: 26 | | 183: 6 | |
| 196: 12 | 201: 6* | | 199: 23 | | 183: 19 | |
| 198: 1 | 201: 8 | | 199: 24 | | 184: 20 | |
| 199: 19 | 201: 14 | | 200: 28 | | 185: 5 | |
| 200: 32 | 202: 1 | | | | 187: 22 | |
| 201: 12 | | | | | 188: 2 | |
| | | | | | 188: 12 | |
| | | | | | 188: 17 | |
| | | | | | 189: 11 | |
| | | | | | 190: 3 | |
| | | | | | 191: 17 | |
| | | | | | 191: 25 | |
| | | | | | 192: 7 | |
| | | | | | 192: 14 | |
| | | | | | 193: 24 | |
| | | | | | 194: 14 | |
| | | | | | 194: 26 | |
| | | | | | 195: 1 | |
| | | | | | 196: 13 | |
| | | | | | 197: 31 | |
| | | | | | 200: 1 | |
| | | | | | 201: 3 | |
| 32 | 31 | 4 | 30 | 25 | 48 | 14 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER VII. POND AND PURPOSE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|---|------|--------------------|------|--|---|
| 205: 3 | 205: 13 205: 17 205: 20 206: 7 | | 204: 28 206: 18 | | 204: 4 204: 13 205: 4 205: 10 | 204: 9 205: 4 205: 10 205: 14 206: 22 206: 23 206: 31 |
| 1 | 4 | 0 | 2 | 0 | 4 | 7 |

MISCELLANEOUS WRITINGS—(continued)

CHAPTER VIII. PRECEPT UPON PRECEPT

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|----------|----------|---------|-----------|---------|----------|----------|
| 217: 19 | 215: 26 | 267: 22 | 209: 8 | 209: 17 | 208: 2 | 208: 13 |
| 218: 3 | 217: 5 | 287: 9 | 209: 9 | 211: 24 | 208: 18 | 209: 8 |
| 218: 4 | 217: 6 | 287: 12 | 209: 11 | 217: 23 | 213: 19 | 209: 9 |
| 218: 10 | 217: 11 | 292: 27 | 215: 14 | 234: 31 | 214: 14 | 209: 32 |
| 219: 23 | 217: 12* | 311: 14 | 215: 16 | 258: 11 | 214: 27 | 210: 29* |
| 219: 24 | 217: 16 | 321: 12 | 217: 7 | 258: 25 | 215: 3 | 212: 20 |
| 221: 21 | 217: 30 | | 218: 15 | 259: 5 | 218: 6 | 212: 22 |
| 221: 22 | 218: 1 | | 221: 6 | 270: 12 | 218: 16 | 213: 8 |
| 223: 13 | 218: 2 | | 221: 8 | 293: 3 | 220: 11 | 213: 29 |
| 223: 14 | 218: 3 | | 222: 25 | 320: 22 | 220: 32 | 214: 2 |
| 229: 14 | 218: 14 | | 223: 16 | 321: 12 | 221: 9 | 214: 3 |
| 235: 7 | 218: 21 | | 232: 6 | 322: 12 | 221: 18 | 214: 11 |
| 243: 22 | 218: 25 | | 232: 24 | | 222: 25 | 214: 15 |
| 244: 5 | 218: 26 | | 232: 25 | | 222: 31 | 215: 15 |
| 247: 22 | 219: 5 | | 233: 2 | | 225: 11 | 223: 20 |
| 252: 1 | 232: 18 | | 234: 6 | | 233: 8 | 234: 6* |
| 253: 11 | 234: 2 | | 242: 17 | | 233: 17 | 234: 10 |
| 255: 11 | 244: 19 | | 243: 15 | | 234: 5 | 234: 31 |
| 255: 17 | 247: 20 | | 252: 22 | | 234: 31 | 236: 24 |
| 255: 24 | 256: 21 | | 258: 18 | | 235: 11 | 241: 28 |
| 256: 4 | 257: 9 | | 260: 11 | | 235: 16 | 249: 27 |
| 256: 26 | 258: 6 | | 264: 11 | | 241: 10 | 250: 2 |
| 257: 1 | 258: 21 | | 265: 9 | | 241: 14 | 250: 11 |
| 257: 7* | 258: 30 | | 265: 10 | | 241: 16 | 258: 11 |
| 257: 10 | 260: 12 | | 265: 13 | | 241: 19 | 258: 26 |
| 258: 7 | 267: 23 | | 266: 14 | | 241: 20 | 260: 28 |
| 258: 17 | 267: 24 | | 268: 1 | | 241: 28 | 261: 22 |
| 258: 20 | 276: 27 | | 269: 11 | | 245: 27 | 262: 20 |
| 260: 9 | 286: 26 | | 270: 13 | | 247: 32 | 276: 20 |
| 260: 16 | 302: 7 | | 290: 11 | | 251: 27 | 277: 26 |
| 260: 22 | 303: 10 | | 290: 13 | | 251: 30* | 284: 18 |
| 260: 23 | 321: 10 | | 291: 2 | | 254: 6 | 285: 11 |
| 260: 25 | | | 291: 3 | | 258: 25 | 286: 10 |
| 260: 28 | | | 307: 28 | | 259: 22 | 287: 11 |
| 264: 24 | | | 308: 15 | | 259: 24 | 288: 7 |
| 264: 29 | | | 308: 28 | | 259: 27 | 288: 29 |
| 268: 11 | | | 309: 17 | | 260: 19 | 290: 11 |
| 268: 17 | | | | | 260: 26 | 292: 7 |
| 269: 15 | | | | | 260: 28 | 292: 9 |
| 269: 18* | | | | | 261: 21 | 292: 12 |
| 269: 20 | | | | | 262: 7 | 292: 14 |
| 269: 21 | | | | | 264: 3 | 292: 18 |
| 269: 22 | | | | | 265: 20 | 292: 24 |
| 269: 23 | | | | | 265: 21 | 293: 3 |
| 270: 29 | | | | | 266: 28 | 293: 21 |
| 273: 22 | | | | | 267: 1 | 303: 7 |
| 279: 28 | | | | | 267: 17 | 307: 3 |
| 279: 29 | | | | | 268: 10 | 307: 7 |
| 280: 1 | | | | | 268: 11 | 317: 3 |
| 280: 12 | | | | | 268: 16 | 317: 28 |
| 280: 15* | | | | | 268: 31 | 320: 15 |
| 282: 23 | | | | | 268: 32 | 320: 28 |
| 286: 21 | | | | | 277: 3 | 321: 29 |

MISCELLANEOUS WRITINGS—PRECEPT UPON PRECEPT (*continued*)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-------------------|--------|------|-----------|------|---|---------|
| 286: 30 308: 1 | | | | | 277: 4 277: 6 277: 8 277: 9 277: 17 280: 8 281: 22 283: 29 284: 18 285: 11 285: 29 293: 13 293: 22 293: 27 297: 28* 298: 21 302: 11 302: 16 310: 1 310: 6 311: 24 312: 25 317: 3 319: 29 320: 5 320: 11 320: 14 320: 22 320: 24 321: 8 321: 11 322: 13 | 322: 13 |
| 58 | 33 | 6 | 37 | 12 | 87 | 56 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER IX. THE FRUIT OF SPIRIT

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|---------|-----------|---------|---------|----------|
| 331: 23 | 323: x | 344: 17 | 331: 26 | 331: 19 | 328: 14 | 328: 12 |
| 331: 31 | 331: 10 | 354: 12 | 335: 1 | 332: 2 | 331: 8 | 328: 25 |
| 332: 3 | 333: 12 | 360: 14 | 336: 16 | 337: 28 | 332: 3 | 330: 16 |
| 332: 5 | 333: 20 | 362: 25 | 337: 7 | 337: 29 | 332: 22 | 331: 20 |
| 332: 28 | 342: 32 | 373: 5 | 337: 10 | 341: 19 | 333: 4 | 331: 31 |
| 333: 19 | 345: 1 | | 338: 7 | 342: 10 | 333: 29 | 332: 5 |
| 333: 28 | 359: 7 | | 352: 14 | 344: 20 | 334: 8 | 333: 29 |
| 334: 23 | 360: 21 | | 353: 24 | 352: 4 | 334: 16 | 334: 32 |
| 336: 1 | 362: 26 | | 354: 13 | 358: 11 | 334: 23 | 335: 15 |
| 348: 24 | 363: 14 | | 354: 20 | 361: 7* | 334: 26 | 336: 1 |
| 351: 10 | 363: 25 | | 356: 29 | 367: 9 | 336: 1 | 336: 24 |
| 356: 26 | 364: 22 | | 361: 26 | 367: 32 | 336: 24 | 337: 2 |
| 358: 24 | 364: 25 | | 361: 29 | | 342: 9 | 337: 11 |
| 361: 24 | | | 363: 24 | | 342: 24 | 342: 10 |
| 363: 3 | | | 364: 11 | | 342: 27 | 343: 11 |
| 363: 12 | | | 366: 7 | | 343: 10 | 343: 17 |
| 364: 1 | | | 369: 26 | | 346: 22 | 348: 9 |
| 364: 19 | | | 374: 15 | | 346: 25 | 351: 21* |
| 364: 20 | | | | | 351: 20 | 351: 23 |
| 365: 19 | | | | | 352: 4 | 351: 27* |
| 367: 6 | | | | | 352: 8 | 352: 4 |
| 367: 8 | | | | | 354: 11 | 354: 25 |
| 367: 20 | | | | | 354: 25 | 356: 31 |
| 368: 19 | | | | | 356: 31 | 357: 31 |
| 369: 9 | | | | | 357: 13 | 358: 1* |
| 373: 13 | | | | | 358: 11 | 358: 12 |
| | | | | | 360: 10 | 367: 32 |
| | | | | | 360: 26 | 369: 20 |
| | | | | | 362: 27 | 371: 15 |
| | | | | | 363: 13 | 373: 32 |
| | | | | | 363: 25 | |
| | | | | | 363: 31 | |
| | | | | | 364: 8 | |
| | | | | | 365: 4 | |
| | | | | | 366: 28 | |
| | | | | | 367: 29 | |
| | | | | | 367: 32 | |
| | | | | | 371: 15 | |
| | | | | | 371: 23 | |
| | | | | | 373: 32 | |
| 26 | 13 | 5 | 18 | 13 | 40 | 33 |

MISCELLANEOUS WRITINGS (continued)

CHAPTER X. INKLINGS HISTORIC

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|--------|------|-----------------------------|---------|-------|------|
| 379: 13 379: 25 379: 28 382: 15 | | | 379: 15 380: 2 380: 4 | 380: 15 | | |
| 4 | 0 | 0 | 3 | 1 | 0 | 0 |

MISCELLANEOUS WRITINGS (continued)

CHAPTER XI. POEMS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|--|-----------|---|--|---|
| | 399: 8 | 385: 17 390: 23 393: 5 394: 5 | | 385: 19 386: 3 386: 13 388: 10 389: 7 397: 10 399: 12 | 386: 8 391: 9 397: 9 398: 24 399: 14 | 384: 13 384: 15 384: 19 386: 3 387: 1 387: 7 387: 24 388: 5 388: 10 389: 8 389: 10 391: 13 397: 19 399: 2 399: 26 |
| 0 | 1 | 4 | 0 | 7 | 5 | 15 |
| 244 | 161 | 42 | 149 | 126 | 311 | 226 |

MANUAL OF THE MOTHER CHURCH

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|-------|--|--|--|--|
| 16: 10 | 16: 7 | 16: 7 | 43: 24 62: 22 67: 19 83: 15 87: 16 | 15: 5 16: 2 16: 7 19: 4 41: 22 | 15: 3 16: 2 17: 2 19: 4 41: 22 48: 4 60: 10 87: 20 92: 4 | 15: 15 16: 2 19: 4 40: 7 40: 9 41: 22 45: 13 60: 10 87: 20 104: 9 |
| I | I | I | 5 | 5 | 9 | 10 |

CHRIST AND CHRISTMAS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|------|-----------|----------------------------|--|------|
| 53: 48 | 53: 5 | | | 53: 10 53: 39 53: 41 | 53: 10 53: 19 53: 41 53: 55 53: 58 | |
| I | I | O | O | 3 | 5 | O |

RETROSPECTION AND INTROSPECTION

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------|---------|-----------|--------|--------|--------|
| 24: 10 | 22: 20 | 25: 14* | 25: 2 | 27: 30 | 21: 27 | 14: 10 |
| 24: 24 | 23: 17 | 56: 6 | 25: 8 | 28: 2 | 26: 28 | 21: 23 |
| 25: 11 | 24: 20 | 57: 9 | 26: 4 | 36: 2 | 27: 15 | 23: 5 |
| 25: 27 | 25: 18 | 57: 10 | 26: 25 | 57: 21 | 30: 3 | 30: 14 |
| 27: 8 | 25: 25 | 57: 11 | 26: 27 | 58: 12 | 30: 14 | 31: 14 |
| 28: 1 | 26: 11 | 57: 13 | 28: 2 | 59: 5 | 31: 6 | 31: 29 |
| 28: 7 | 26: 28 | 60: 29 | 28: 26 | 59: 6 | 31: 14 | 47: 3 |
| 28: 19 | 28: 10 | | 33: 14 | 59: 12 | 35: 13 | 49: 3 |
| 28: 22 | 28: 15 | | 33: 21 | 59: 15 | 36: 2 | 50: 22 |
| 28: 24 | 31: 24 | | 37: 17 | 59: 16 | 48: 28 | 60: 29 |
| 33: 12 | 34: 3 | | 55: 8 | 60: 3 | 49: 2 | 61: 20 |
| 33: 14 | 45: 22 | | 56: 8 | 60: 29 | 50: 21 | 64: 25 |
| 33: 20 | 56: 6 | | 57: 8 | 62: 6 | 50: 25 | 65: 2 |
| 34: 3 | 56: 10 | | 57: 25 | 63: 15 | 52: 9 | 65: 10 |
| 34: 9 | 56: 12 | | 58: 1 | 63: 17 | 54: 5 | 65: 23 |
| 34: 13 | 56: 15 | | 64: 19 | 65: 8 | 54: 14 | 66: 1 |
| 35: 2 | 57: 10 | | 78: 7 | 68: 24 | 54: 17 | 76: 16 |
| 36: 6 | 57: 17 | | 82: 11 | 69: 4 | 55: 5 | 79: 23 |
| 37: 4 | 58: 4 | | 93: 6 | 69: 13 | 57: 18 | 80: 17 |
| 37: 14 | 58: 14 | | 93: 7 | 69: 14 | 60: 28 | 84: 6 |
| 42: 12 | 60: 6 | | 93: 12 | 75: 10 | 61: 19 | 84: 25 |
| 43: 3 | 60: 9 | | 94: 24 | 88: 9 | 64: 25 | 85: 10 |
| 43: 8 | 60: 10 | | | 91: 23 | 65: 2 | 88: 13 |
| 44: 2 | 60: 29 | | | | 65: 10 | 89: 1 |
| 48: 23 | 65: 5 | | | | 65: 23 | 92: 4 |
| 49: 21 | 65: 8 | | | | 66: 1 | |
| 50: 2 | 68: 28 | | | | 69: 9 | |
| 52: 3 | 69: 2 | | | | 69: 11 | |
| 54: 22 | 69: 12 | | | | 69: 26 | |
| 56: 5 | 73: 8 | | | | 75: 11 | |
| 56: 6 | 76: 9 | | | | 75: 21 | |
| 56: 18* | | | | | 76: 10 | |
| 56: 19 | | | | | 79: 17 | |
| 56: 20 | | | | | 80: 14 | |
| 56: 23 | | | | | 81: 10 | |
| 56: 24 | | | | | 81: 15 | |
| 57: 5 | | | | | 83: 13 | |
| 57: 16 | | | | | 83: 16 | |
| 57: 19* | | | | | 84: 6 | |
| 57: 21 | | | | | 84: 16 | |
| 59: 18 | | | | | 84: 22 | |
| 59: 19 | | | | | 84: 25 | |
| 59: 21 | | | | | 85: 10 | |
| 60: 4 | | | | | 86: 17 | |
| 60: 29 | | | | | 86: 19 | |
| 69: 22 | | | | | 87: 26 | |
| 73: 5 | | | | | 88: 6 | |
| 73: 16 | | | | | 91: 1 | |
| 75: 18 | | | | | 92: 4 | |
| 76: 17 | | | | | 93: 11 | |
| 76: 20 | | | | | 93: 14 | |
| 78: 5 | | | | | 94: 16 | |
| 78: 15 | | | | | | |
| 78: 18 | | | | | | |
| 78: 21 | | | | | | |
| 85: 20 | | | | | | |

RETROSPECTION AND INTROSPECTION (*continued*)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------|------|-----------|------|-------|------|
| 88 : 28 | | | | | | |
| 88 : 29 | | | | | | |
| 89 : 2 | | | | | | |
| 89 : 4 | | | | | | |
| 62 | 31 | 8 | 22 | 23 | 52 | 25 |

UNITY OF GOOD

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|---------|-----------|---------|---------|--------|
| 2: 16 | 3: 12 | 12: 6 | 10: 16 | 2: 22 | 1: x | 2: 23 |
| 3: 22 | 10: 11 | 25: 15 | 38: 2 | 3: 18 | 2: 15 | 20: 16 |
| 3: 23 | 21: 20 | 28: x | 38: 28 | 3: 22 | 2: 23 | 20: 17 |
| 4: 19 | 22: 19 | 28: 3 | 46: 8 | 3: 23 | 4: 5 | 25: 25 |
| 4: 20 | 23: 17 | 28: 5 | 49: 22* | 5: 13 | 4: 6* | 29: 14 |
| 7: 26 | 24: 17 | 28: 8 | 51: 27 | 10: 11 | 5: 11 | 34: 27 |
| 10: 13 | 25: 6* | 28: 17* | 59: 6 | 18: 23 | 5: 17 | 39: 7 |
| 11: 27 | 25: 24 | 28: 19 | 61: 14 | 18: 24 | 5: 26 | 40: 8 |
| 12: 3 | 29: 6* | 28: 22 | | 25: 23 | 10: 18 | 48: 21 |
| 12: 5 | 29: 7 | 29: 3 | | 25: 25 | 16: 2 | 51: 25 |
| 14: 21* | 30: 1 | 29: 7 | | 29: 14 | 17: 3 | 55: 13 |
| 14: 23 | 30: 21 | 29: 10 | | 30: 7* | 17: 15 | 55: 22 |
| 14: 24 | 30: 24 | 29: 12 | | 30: 11 | 18: 14 | 56: 25 |
| 24: 1 | 30: 26 | 29: 15 | | 30: 27 | 19: 17 | 63: 4 |
| 24: 3 | 31: 2 | 29: 19 | | 32: 2 | 22: 6 | |
| 24: 4 | 31: 5 | 29: 25 | | 32: 13 | 22: 15 | |
| 24: 7 | 31: 6 | 29: 27 | | 32: 19 | 23: 7 | |
| 24: 12* | 31: 18 | 30: 7 | | 34: 27 | 25: 12 | |
| 24: 15 | 31: 19* | 30: 11 | | 37: 2 | 25: 25 | |
| 24: 18 | 31: 22 | 30: 25 | | 37: 3 | 29: 13 | |
| 25: 8* | 31: 23 | 42: 3 | | 37: 7 | 32: 2 | |
| 25: 9 | 32: 6 | 45: 25 | | 37: 8 | 33: 13 | |
| 25: 11 | 32: 11 | 48: 18 | | 37: 13* | 34: 27 | |
| 25: 21 | 32: 19 | 51: 4 | | 37: 15 | 35: 16 | |
| 28: 22 | 34: 11 | 51: 27 | | 37: 16 | 35: 17 | |
| 29: 11 | 34: 12 | 52: 1 | | 38: 4 | 36: 7 | |
| 29: 12 | 34: 26 | 52: 26 | | 38: 8 | 36: 12 | |
| 32: 8 | 35: 12 | 59: 17 | | 38: 9 | 38: 6 | |
| 32: 11 | 35: 23 | 62: 14 | | 38: 10 | 39: 2 | |
| 32: 17 | 35: 24 | | | 38: 15 | 40: 8 | |
| 33: 12 | 35: 25 | | | 38: 20* | 40: 9 | |
| 33: 13 | 35: 26 | | | 38: 22 | 41: 21 | |
| 34: 26 | 36: 5 | | | 38: 23 | 42: 24 | |
| 35: 11 | 36: 11 | | | 38: 25 | 44: 12 | |
| 35: 16 | 36: 13 | | | 38: 27 | 45: 3 | |
| 35: 21 | 36: 14 | | | 39: 2 | 45: 17 | |
| 36: 23 | 41: 22* | | | 39: 3 | 45: 22 | |
| 38: 7 | 41: 28 | | | 39: 4 | 45: 23 | |
| 44: 18 | 42: 3 | | | 39: 7 | 46: 3 | |
| 45: 25 | 42: 4 | | | 39: 23 | 48: 20 | |
| 45: 28 | 42: 23 | | | 39: 24 | 49: 19 | |
| 50: 1 | 43: 27 | | | 40: 10 | 51: 23 | |
| 50: 2 | 45: 25 | | | 40: 16* | 51: 24 | |
| 50: 17 | 45: 27 | | | 40: 18 | 52: 13* | |
| 50: 18* | 46: 4 | | | 40: 20 | 53: 2* | |
| 50: 23 | 50: 10 | | | 40: 21 | 54: 1 | |
| 53: 12 | 55: 13 | | | 40: 22 | 55: 13 | |
| 53: 13 | 56: 15 | | | 40: 25 | 55: 16 | |
| 53: 24 | 56: 25 | | | 40: 28 | 56: 10 | |
| 56: 2 | 58: 10 | | | 41: 4 | 61: 2 | |
| 56: 6 | 61: 14 | | | 41: 5 | 61: 25 | |
| 64: 7 | | | | 41: 10 | 62: 17 | |
| 64: 10 | | | | 41: 18* | 62: 20 | |
| 64: 19 | | | | 41: 20 | 63: 3 | |
| | | | | 41: 22 | | |
| | | | | 41: 23 | | |

UNITY OF GOOD (continued)

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|------|-----------|--|-------|------|
| | | | | 42: I 42: 4 42: 16 42: 21 42: 23 43: 5 43: 6 43: 8 43: 26 45: 25 46: 15 48: 9 48: 13 51: 3 51: 24 55: 2 55: 13 60: I 61: I 61: 12 62: 11* 62: 16 62: 20 63: 3 | | |
| 58 | 55 | 30 | 9 | 86 | 57 | 14 |

PULPIT AND PRESS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--|---|-------|---|---|---|---|
| vii: 19 3: 25 6: 9 14: 27 15: 2 35: 21 75: 3 | 2: 24 10: 29 20: 15 20: 16 34: 21 35: 14 35: 19 | 2: 24 | 4: 9 4: 14 4: 23 13: 1 35: 3 75: 2 | 3: 1 3: 3 3: 23 4: 20 4: 24 4: 25 13: 1 18: 19 | vii: 21 2: 30 3: 3 3: 12 6: 1 6: 24 12: 23 13: 2 13: 8 14: 15 13: 18 22: 10 75: 2 | 2: 30 3: 4 3: 9 3: 12 3: 15 3: 21 4: 24 10: 15 12: 21 13: 2 13: 14 15: 19 16: 11 19: 3 21: 5 22: 18 74: 26 75: 2 |
| 7 | 7 | 1 | 6 | 8 | 13 | 18 |

RUDIMENTAL DIVINE SCIENCE

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|-------|-----------|--------|--------|---------|
| v: 7 | 1: 8 | 1: 7 | 1: 3 | 1: 8 | 1: 8 | 1: 9 |
| 1: 7 | 2: 11 | 5: 11 | 1: 5 | 2: 19 | 2: 19 | 2: 19 |
| 3: 19 | 2: 17 | 5: 18 | 1: 9 | 3: 8 | 3: 5 | 3: 5 |
| 4: 1 | 4: 11 | | 3: 26 | 4: 1 | 3: 8 | 3: 8 |
| 4: 8 | 4: 17 | | 4: 6 | 9: 12 | 3: 22 | 4: 2 |
| 4: 15 | 4: 18 | | 8: 9 | 11: 24 | 4: 2 | 8: 13 |
| 4: 16† | 4: 23 | | 8: 21 | 13: 1 | 8: 13 | 9: 12 |
| 4: 18 | 5: 8 | | 9: 14 | 13: 2 | 8: 16 | 10: 18* |
| 4: 20 | 7: 21 | | 12: 12 | 13: 13 | 8: 21 | 12: 20 |
| 5: 5 | 7: 23 | | 13: 6 | | 9: 12 | |
| 5: 6 | 7: 24 | | 16: 18 | | 9: 17 | |
| 5: 10 | 8: 5 | | | | 10: 3 | |
| 5: 16 | 11: 2 | | | | 10: 22 | |
| 5: 17* | 13: 10 | | | | 10: 25 | |
| 5: 28 | | | | | | |
| 6: 6 | | | | | | |
| 6: 7 | | | | | | |
| 6: 9 | | | | | | |
| 6: 18 | | | | | | |
| 6: 22 | | | | | | |
| 6: 23 | | | | | | |
| 7: 1 | | | | | | |
| 7: 10 | | | | | | |
| 7: 20 | | | | | | |
| 7: 21 | | | | | | |
| 8: 18 | | | | | | |
| 9: 3 | | | | | | |
| 9: 14 | | | | | | |
| 10: 24 | | | | | | |
| 11: 11 | | | | | | |
| 11: 18 | | | | | | |
| 12: 12 | | | | | | |
| 12: 26 | | | | | | |
| 13: 1 | | | | | | |
| 13: 13 | | | | | | |
| 16: 9 | | | | | | |
| 16: 16 | | | | | | |
| 16: 23 | | | | | | |
| 17: 8 | | | | | | |
| 42 | 14 | 3 | 11 | 9 | 14 | 10 |

NO AND YES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|---------|--------|-----------|--------|---------|---------|
| v: 8 | 3: 13 | 11: 4 | 4: 20 | 1: 19 | v: 13 | v: 4 |
| 1: 21 | 5: 15 | 11: 7 | 5: 2 | 12: 26 | 1: 4 | 1: 19 |
| 2: 27 | 15: 20 | 12: 25 | 10: 12 | 13: 7 | 1: 17 | 3: 24 |
| 3: 10 | 15: 25 | 26: 4 | 11: 4 | 13: 12 | 1: 19 | 7: 15 |
| 3: 18 | 15: 10 | 28: 24 | 11: 21 | 15: 24 | 4: 14 | 8: 7 |
| 3: 20 | 16: 14* | 29: 3 | 11: 24 | 16: 10 | 5: 4 | 8: 18 |
| 4: 3 | 16: 24 | 29: 4 | 11: 25 | 17: 27 | 5: 7* | 9: 21 |
| 4: 12 | 17: 4 | 29: 5 | 13: 5 | 18: 14 | 5: 9 | 11: 28 |
| 4: 16 | 19: 23 | 29: 6 | 13: 6 | 19: 21 | 5: 12 | 15: 24 |
| 5: 3 | 26: 3 | 29: 7 | 19: 12 | 20: 10 | 5: 15 | 18: 15 |
| 5: 19 | 26: 4 | 29: 8 | 20: 8 | 28: 23 | 5: 26 | 19: 12* |
| 6: 2 | 27: 10 | 29: 14 | 20: 10 | 30: 2 | 7: 15 | 19: 18 |
| 6: 3 | 29: 6 | 35: 18 | 20: 11 | 33: 21 | 8: 18 | 20: 10 |
| 6: 12 | 34: 22 | 35: 21 | 20: 13 | 34: 22 | 9: 4 | 20: 18 |
| 7: 1 | 38: 7 | | 21: 10 | 35: 5 | 9: 24 | 33: 21 |
| 10: 14 | 42: 7 | | 21: 26 | 35: 10 | 10: 14 | 34: 7 |
| 10: 18 | | | 25: 14 | 35: 18 | 10: 17 | 35: 8 |
| 10: 23 | | | 26: 15 | 35: 21 | 11: 28 | 35: 12 |
| 12: 1 | | | 28: 23 | 36: 14 | 12: 19 | 39: 14 |
| 14: 3 | | | 33: 10 | 39: 14 | 13: 11 | 40: 23 |
| 15: 14 | | | 35: 4 | | 15: 1 | 44: 19 |
| 15: 23 | | | 35: 7 | | 16: 6 | |
| 16: 3 | | | 43: 28 | | 16: 10 | |
| 16: 4 | | | 44: 1 | | 20: 6 | |
| 16: 28 | | | | | 20: 10 | |
| 18: 25 | | | | | 21: 4 | |
| 19: 1 | | | | | 21: 6 | |
| 20: 10 | | | | | 22: 13 | |
| 20: 12 | | | | | 25: 11 | |
| 20: 16 | | | | | 27: 7 | |
| 23: 27 | | | | | 27: 12 | |
| 24: 1 | | | | | 28: 16 | |
| 25: 10 | | | | | 28: 18 | |
| 25: 16 | | | | | 28: 20 | |
| 26: 5 | | | | | 29: 24 | |
| 27: 1 | | | | | 30: 2 | |
| 27: 2 | | | | | 30: 18 | |
| 27: 4 | | | | | 30: 25* | |
| 27: 5 | | | | | 31: 9 | |
| 27: 16* | | | | | 32: 15 | |
| 32: 13 | | | | | 34: 7 | |
| 35: 21 | | | | | 35: 24 | |
| 37: 9 | | | | | 38: 10 | |
| 37: 16 | | | | | 38: 13 | |
| 37: 27 | | | | | 39: 14 | |
| 38: 20 | | | | | 40: 7 | |
| 39: 25 | | | | | 40: 16 | |
| 40: 20 | | | | | 40: 23 | |
| 42: 13 | | | | | 41: 23 | |
| 43: 17 | | | | | 42: 24* | |
| 43: 24 | | | | | 43: 3 | |
| 44: 7 | | | | | 43: 5 | |
| | | | | | 43: 7 | |
| | | | | | 43: 21 | |
| | | | | | 44: 6 | |
| | | | | | 44: 9 | |
| | | | | | 44: 19 | |
| | | | | | 45: 27 | |
| 53 | 17 | 14 | 24 | 20 | 61 | 22 |

CHRISTIAN SCIENCE VERSUS PANTHEISM

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--|-----------------|--------------------------|---------------------------|---|---------------------------|
| 4: 17 6: 18 6: 22 7: 23 7: 27 7: 28 8: 1* | 4: 20 5: 3 6: 16 6: 23 7: 1 7: 8 7: 17 7: 24 8: 25 9: 3 9: 5 9: 7 12: 6 12: 24 13: 16 13: 19 14: 9 | I: 14 II: 12 | 7: 7 II: 11 12: 22 | 12: 24 13: 21 14: 7 | I: 18 7: 5 II: 10 12: 24 14: 7 15: 8 | 12: 24 14: 7 14: 22 |
| 9 | 17 | 2 | 3 | 3 | 6 | 3 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1900

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-----------------|--------|----------------|---------------|-------|----------------|---|
| 4: 25 II: 19 | 14: 10 | 8: 24 II: 8 | 4: 20 6: 2 | 7: 16 | 7: 16 7: 25 | I: 6 2: 5 4: 28 5: 18 5: 28 II: 18 15: 16 15: 17 15: 18 |
| 2 | I | 2 | 2 | I | 2 | 9 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1901

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|--------|-----------|--------|--------|--------|
| 3: 18 | 1: 15 | 13: 26 | 2: 15 | 4: 26 | 1: 19 | 1: 24 |
| 5: 16 | 3: 19 | | 3: 17 | 5: 8 | 2: 16 | 2: 18 |
| 6: 9 | 3: 25 | | 3: 28 | 7: 5 | 2: 25 | 3: 16 |
| 6: 26 | 5: 20 | | 4: 1 | 10: 27 | 4: 26 | 3: 19 |
| 6: 28 | 5: 22 | | 4: 8 | 18: 26 | 5: 8 | 3: 23 |
| 7: 8 | 7: 2 | | 4: 14 | 21: 19 | 5: 25 | 3: 28* |
| 7: 12 | 8: 17 | | 4: 28 | | 7: 5 | 4: 1 |
| 7: 13 | 8: 20 | | 5: 7 | | 9: 13 | 4: 9 |
| 17: 25 | 8: 21 | | 5: 13 | | 11: 8 | 4: 14 |
| 18: 7 | 9: 8 | | 7: 19 | | 12: 21 | 4: 26 |
| 18: 12 | 9: 28 | | 8: 4 | | 14: 17 | 4: 29 |
| 20: 6 | 12: 23 | | 21: 20 | | 15: 9 | 5: 8 |
| 22: 4 | 22: 5 | | 22: 21 | | 16: 21 | 7: 1 |
| 24: 13 | 22: 6 | | 22: 24 | | 18: 14 | 7: 5 |
| 27: 25 | 22: 9* | | 23: 12 | | 18: 26 | 7: 23 |
| | 22: 10 | | 23: 15 | | 20: 6 | 8: 4 |
| | 22: 12 | | | | 21: 21 | 9: 14 |
| | 22: 30 | | | | 22: 1 | 10: 2* |
| | 23: 5 | | | | 22: 5 | 15: 15 |
| | 25: 22 | | | | 22: 9* | 17: 5 |
| | 25: 27 | | | | 22: 10 | 18: 26 |
| | 26: 9 | | | | 22: 12 | 19: 6 |
| | 27: 26 | | | | 26: 5 | 21: 27 |
| | | | | | 28: 22 | 32: 29 |
| | | | | | 31: 4 | 32: 30 |
| | | | | | 31: 6 | 35: 10 |
| | | | | | | 35: 11 |
| 15 | 24 | 1 | 16 | 6 | 27 | 28 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1902

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|---|-----------------|-----------|------|---|---|
| | 6: 6 7: 3 8: 5 10: 23 20: 5 | 4: 11 10: 16 | 8: 21 | | 2: 9 6: 5 6: 8 6: 9 6: 23 6: 25 8: 16 9: 9 10: 24 | 2: 5 4: 18 5: 10 5: 25 5: 28 6: 4 6: 8 6: 22 6: 29 7: 1 7: 9 7: 14 8: 6 8: 14 8: 16 8: 17 8: 20 9: 1 11: 6 14: 26 19: 18 19: 22 20: 9 20: 14 |
| 0 | 5 | 2 | 1 | 0 | 9 | 24 |

CHRISTIAN HEALING

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|--------|-----------|--------|--------|--------|
| 4: 1 | 4: 16 | 7: 8 | 3: 13 | 3: 25 | 2: 26 | 2: 21 |
| 7: 6 | 9: 26 | 10: 20 | 3: 21 | 4: 6 | 3: 16 | 2: 27 |
| 7: 9 | 11: 9 | 10: 27 | 3: 23 | 4: 17 | 3: 24 | 3: 24 |
| 8: 6 | 18: 8 | | 3: 26 | 4: 19 | 3: 27 | 4: 6 |
| 11: 22 | 18: 9 | | 3: 28 | 8: 4 | 4: 7 | 4: 13 |
| 12: 2 | 19: 12 | | 4: 5 | 8: 20 | 4: 14 | 8: 4 |
| 13: 20 | | | 4: 22 | 9: 26 | 7: 3 | 8: 20 |
| 13: 23 | | | 4: 27 | 15: 5 | 8: 4 | 10: 8 |
| 15: 15 | | | 8: 21 | 16: 4 | 8: 20 | 15: 5 |
| 15: 16 | | | 8: 26 | 16: 13 | 10: 5 | 16: 8 |
| 18: 3 | | | 8: 27 | 16: 23 | 10: 14 | 16: 10 |
| | | | 9: 4 | 16: 27 | 11: 10 | 16: 13 |
| | | | 13: 21 | 17: 19 | 11: 26 | 16: 23 |
| | | | 14: 7 | | 14: 13 | 17: 7 |
| | | | 14: 25 | | 15: 5 | 17: 19 |
| | | | 15: 3 | | 16: 7 | 19: 16 |
| | | | 15: 26 | | 16: 10 | |
| | | | | | 16: 15 | |
| | | | | | 16: 20 | |
| | | | | | 16: 23 | |
| | | | | | 17: 1 | |
| | | | | | 17: 19 | |
| | | | | | 17: 20 | |
| | | | | | 18: 11 | |
| | | | | | 18: 21 | |
| 11 | 6 | 3 | 17 | 13 | 25 | 16 |

THE PEOPLE'S IDEA OF GOD

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|--------|-----------|--------|--------|--------|
| 1: 7 | 2: 14 | 1: 9 | 2: 11* | 2: 11 | 2: 11 | 2: 11 |
| 2: 12 | 4: 6 | 2: 13 | 4: 19 | 2: 23 | 2: 23 | 2: 23 |
| 4: 5 | 7: 30 | 11: 10 | 5: 20 | 2: 24 | 2: 24 | 2: 25 |
| 7: 7 | 9: 2 | | 6: 20 | 4: 9 | 3: 16 | 4: 18 |
| 8: 16 | 9: 9 | | 12: 22 | 4: 18 | 4: 18 | 5: 19 |
| 8: 17 | 9: 13 | | 13: 11 | 5: 16 | 5: 11 | 9: 8 |
| 9: 25 | 9: 18 | | | 5: 19 | 5: 24 | 13: 7 |
| 10: 7 | 9: 24 | | | 6: 21 | 6: 22 | 14: 18 |
| 13: 11 | 12: 25 | | | 8: 14* | 7: 28 | |
| | 13: 3 | | | 9: 11 | 8: 2 | |
| | | | | 13: 7 | 9: 11 | |
| | | | | 13: 22 | 12: 10 | |
| | | | | 14: 7 | 13: 7 | |
| | | | | 14: 17 | 14: 14 | |
| 9 | 10 | 3 | 7 | 15 | 14 | 8 |

POEMS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|---|-----------|---|---|---|
| | 75: 15 | 31: 7 45: 7 48: 11 51: 10 56: 2 70: 21 | 70: 13 | 4: 3 7: 10 12: 19 22: 8 24: 11 29: 11 29: 16 48: 13 49: 5 49: 20 70: 13 75: 19 79: 16 | 12: 18 31: 15 38: 8 40: 4 47: 9 49: 13 70: x 70: 10 70: 13 70: 17 75: 4 75: 21 77: 10 77: 15 | 3: 14 4: 5 4: 9 6: x 6: 19 7: 5 7: 10 13: 7 22: 5 22: 13 22: 19 24: 12 24: 20 29: 15 31: 3 31: 11 31: 15 36: 12 36: 14 38: 12 44: 1 47: 9 48: 5 50: 18 75: 9 76: 10 77: 10 79: 2 79: 14 |
| 0 | 1 | 6 | 1 | 13 | 14 | 29 |

THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY

THE FIRST CHURCH OF CHRIST, SCIENTIST

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-------------------------|-----------------|------|-----------|------|---------------------------------|--|
| 3: 15 4: 19 5: 30 | 14: 1 18: 24 | | | | 3: 5 4: 2 4: 10 60: 14 | 4: 12 12: 26 18: 11 18: 14 27: 4 28: 4 60: 14 73: 9 |
| 3 | 2 | 0 | 0 | 0 | 4 | 8 |

MISCELLANY

CHAPTER I. TO THE CHRISTIAN WORLD

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--------|------|-------------------|------|--|------|
| 103: 20 106: 9 106: 15 106: 20 106: 31 108: 7 108: 14 108: 15 108: 17 108: 18* | | | 105: 5 106: 18 | | 103: 21 104: 2 104: 15 105: 1 | |
| 11 | 0 | 0 | 2 | 0 | 4 | 0 |

CHAPTER II. THE CHRISTIAN SCIENCE TEXTBOOK

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|--------|------|---|---------|-------------------------------|---|
| 109: 8 | | | 109: 14 112: 1 113: 24 113: 25 | 109: 22 | 109: 22 109: 24 114: 24 | 109: 22 113: 19 114: 24 115: 2 |
| 1 | 0 | 0 | 4 | 1 | 3 | 4 |

MISCELLANY (continued)

CHAPTER III. PERSONALITY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|---------|--|--|-------------------|--|-------------------|
| 119: 9 | 118: 28 | 117: 31 118: 19 119: 24 119: 31 | 116: 13 116: 16 117: 3 117: 24 118: 3 119: 4 119: 14 | 116: 4 119: 24 | 116: 4 118: 18 118: 27 119: 17 119: 23 119: 30 119: 32 | 116: 4 116: 14 |
| 1 | 1 | 4 | 7 | 2 | 7 | 2 |

CHAPTER IV. MESSAGES TO THE MOTHER CHURCH

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------------------|-------------------------------|-------------------------------|-----------|--|--|--|
| 131: 31 132: 21 | 129: 14 129: 15 129: 18 | 129: 23 131: 16 142: 20 | 125: 13 | 134: 14 134: 17 139: 6 139: 12 139: 14 | 122: 20 122: 26 122: 27 122: 28 122: 32 126: 1 126: 6 127: 7 128: 9 128: 24 129: 1 129: 19 130: 12 130: 19 134: 14 134: 16 139: 12 | 123: 6 129: 2 129: 13 132: 1 132: 16 132: 19 132: 24 132: 28 134: 14 134: 18 135: 30 138: 11 139: 27 |
| 2 | 3 | 3 | 1 | 5 | 17 | 13 |

MISCELLANY (*continued*)

CHAPTER V. CHRISTIAN SCIENCE HALL, CONCORD, N.H.

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-------------------|--|---------|--|--|---|--|
| 153: 25 154: 2 | 151: 22 151: 28 152: 11 152: 15 | 156: 13 | 149: 2 149: 5* 149: 7 149: 23 152: 2 152: 16 152: 22 152: 27 153: 24 | 149: 6 150: 14 153: 32 154: 5 | 149: 6 150: 14 153: 5 154: 3 155: 13 156: 20 | 148: 29 149: 6 150: 1 150: 14 152: 16 153: 5 153: 18 153: 24 153: 32 154: 8 |
| 2 | 4 | 1 | 10 | 4 | 6 | 10 |

CHAPTER VI. FIRST CHURCH OF CHRIST, SCIENTIST, CONCORD, N.H.

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|--------|---------------------------------------|------------------|-----------|------|--|--|
| 160: 1 | 158: 20 163: 7 167: 7 167: 8 | 163: 2 163: 6 | | | 158: 27 160: 3 161: 16 165: 7 | 158: 9 158: 27 161: 7 162: 29 164: 30* 167: 9 |
| 1 | 4 | 2 | 0 | 0 | 4 | 7 |

CHAPTER VII. PLEASANT VIEW AND CONCORD, N.H.

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|------|-----------|------|--------|------|
| | | | | | 171: 2 | |
| 0 | 0 | 0 | 0 | 0 | 1 | 0 |

MISCELLANY (continued)

CHAPTER VIII. DEDICATORY MESSAGES TO BRANCH CHURCHES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-------------------------------|---|------|--|--|--|--|
| 181: 12 190: 19 190: 21 | 178: 13 179: 8 180: 10 181: 11 185: 9 189: 2 191: 19 195: 28 | | 179: 22 179: 27 180: 14 180: 15 187: 9 | 177: 15 180: 14 180: 17 181: 12* 185: 10 185: 15 185: 16 185: 17 185: 19 191: 16 191: 25 192: 12 195: 31 | 178: 2 180: 11 180: 14 180: 17 182: 9 182: 13 185: 3 185: 9 185: 10 185: 15 188: 15 190: 25 191: 17 193: 18 194: 16 195: 31 | 178: 9 179: 32 180: 14 180: 17 180: 21 181: 9 182: 21 182: 31 183: 14 184: 25 185: 8 185: 11 185: 14* 185: 15 185: 16 185: 17 188: 31 189: 15 190: 3 191: 16 192: 3 192: 15 193: 15 194: 26 195: 31 197: 20 |
| 3 | 8 | 0 | 5 | 14 | 16 | 27 |

CHAPTER IX. LETTERS TO BRANCH CHURCHES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|--------------------|--|--------------------|--------------------|---|
| | 206: 2 | 201: 10 204: 11 | 200: 29 204: 10 204: 30 205: 26 206: 4 | 200: 13 206: 17 | 206: 10 206: 17 | 200: 14 200: 29 201: 3 204: 10 205: 27 206: 17 |
| 0 | 1 | 2 | 5 | 2 | 2 | 6 |

MISCELLANY (*continued*)

CHAPTER X. ADMONITION AND COUNSEL

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|----------|---------|-----------|---------|---------|---------|
| 210: 20 | 221: 16 | 225: 29 | 218: 13 | 214: 8 | 210: 3 | 210: 3 |
| 212: 17 | 225: 20 | 230: 8 | 218: 17 | 214: 9 | 214: 9* | 214: 5 |
| 212: 25 | 225: 29 | 234: 14 | 225: 22 | 214: 12 | 214: 27 | 214: 13 |
| 213: 1 | 232: 25 | | 225: 28 | 221: 30 | 218: 9 | 223: 28 |
| 221: 11 | 235: 17* | | 225: 30* | 225: 28 | 219: 15 | 225: 22 |
| 221: 28 | 235: 21 | | 226: 10 | | 221: 7 | 225: 28 |
| 221: 30 | | | 226: 15 | | 221: 30 | 226: 20 |
| 225: 29 | | | 226: 20 | | 225: 3 | 232: 7 |
| | | | 233: 28 | | 225: 28 | 234: 14 |
| | | | 234: 1 | | 228: 19 | |
| | | | | | 229: 30 | |
| | | | | | 232: 7 | |
| | | | | | 232: 23 | |
| | | | | | 233: 7 | |
| 8 | 7 | 3 | 11 | 5 | 15 | 9 |

CHAPTER XI. QUESTIONS ANSWERED

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------------------|------|---------------------------------------|---------|-------------------|------------------|
| 240: 11 | 238: 10 239: 27 | | 239: 5 241: 4 242: 9 242: 13 | 238: 23 | 238: 18 239: 1 | 239: 1 240: 1 |
| 1 | 2 | 0 | 4 | 1 | 2 | 2 |

CHAPTER XII. READERS, TEACHERS, LECTURERS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---------|--------|--------|--------------------|---------|--|---|
| 246: 17 | | 252: 6 | 246: 17 248: 30 | 248: 23 | 245: 17 247: 11 248: 11 248: 30 249: 5 | 245: 17 247: 22 252: 3 252: 22 |
| 1 | 0 | 1 | 2 | 1 | 5 | 4 |

MISCELLANY (*continued*)

CHAPTER XIII. CHRISTMAS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-------------------|-------------------------------|-------------------|-----------|--|--|------------------------------|
| 260: 5 260: 24 | 260: 10 261: 26 262: 14 | 259: 30 263: 6 | | 256: 13 257: 21 258: 1 260: 1 260: 2* 260: 29 261: 26 261: 28 | 257: 21 260: 29 261: 26 262: 11 262: 15 262: 30 | 256: 21 262: 4 262: 16 |
| 2 | 3 | 2 | 0 | 9 | 6 | 3 |

CHAPTER XIV. CONTRIBUTIONS TO NEWSPAPERS AND MAGAZINES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|-----------------------------|------------------------------|------------------------------|--|---|---|---|
| 267: 5 267: 11 269: 1 | 266: 19 270: 31 271: 1 | 269: 19 273: 25 274: 3 | 267: 26 268: 12 269: 3 270: 29 272: 13 274: 2 | 267: 28 273: 22 273: 31 274: 2 274: 8 274: 14 275: 16 | 264: 17 268: 14 268: 24 269: 30 270: 27 | 264: 17 265: 20 265: 26 267: 26 268: 23 269: 3 270: 11 275: 4 275: 7 275: 16 |
| 3 | 3 | 3 | 6 | 7 | 5 | 10 |

CHAPTER XV. PEACE AND WAR

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--------|------|-------------------|------|---------|---|
| 279: 13 279: 14 281: 11 286: 6 | | | 278: 29 279: 7 | | 278: 26 | 278: 7* 278: 12 278: 29 279: 1 279: 3 281: 13 282: 11 283: 23 284: 25 |
| 4 | 0 | 0 | 2 | 0 | 1 | 10 |

MISCELLANY (*continued*)

CHAPTER XVI. TRIBUTES

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--|------|-----------|---------|-------------------|---|
| 287: 17 288: 16 292: 28 293: 3 | 288: 18 288: 19 293: 25 294: 14 | | 287: 10 | 290: 20 | 288: 9 293: 16 | 287: 6 287: 7 287: 9 288: 2 288: 9 288: 20 288: 26 290: 17 292: 5 293: 24 295: 4 295: 25 |
| 4 | 4 | 0 | 1 | 1 | 2 | 12 |

CHAPTER XVII. ANSWERS TO CRITICISMS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|--------|---|------|--------------------|--|
| | | 308: 9 | 299: 14 299: 22 300: 12 303: 9 | | 307: 19 316: 3* | 301: 4 301: 11 303: 10 308: 1 |
| 0 | 0 | 1 | 4 | 0 | 3 | 4 |

CHAPTER XVIII. AUTHORSHIP OF SCIENCE AND HEALTH

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|------|-----------|------|-------|------|
| 0 | 0 | 0 | 0 | 0 | 0 | 0 |

MISCELLANY (*continued*)

CHAPTER XIX. A MEMORABLE COINCIDENCE AND HISTORICAL FACTS

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|------|--------|------|-----------|------|-------|------|
| o | o | o | o | o | o | o |

CHAPTER XX. GENERAL MISCELLANY

| MIND | SPIRIT | SOUL | PRINCIPLE | LIFE | TRUTH | LOVE |
|---|--|--------------------|--|--------------------|---|-------------------------------|
| 348: 18 349: 1* 349: 24 350: 4 | 339: 28 349: 29 356: 25* 357: 4 357: 5 357: 22* | 344: 15 351: 16 | 347: 27 348: 12 348: 23 348: 26 348 30 | 348: 29 353: 13 | 339: 22 348: 29 349: 5 349: 6 350: 26 353: 12 353: 13 353: 15 358: 9 360: 34 362: 5 | 348: 29 350: 24 353: 13 |
| 5 | 8 | 2 | 5 | 2 | 11 | 3 |
| 52 | 50 | 24 | 69 | 54 | 114 | 134 |

APPENDIX VIII—(continued)

(ii) REFERENCES IN MARY BAKER EDDY'S OTHER WRITINGS TO THE WORD, CHRIST, CHRISTIANITY, AND SCIENCE

KEY

The following abbreviations and symbols have been used :—

| | |
|-----|---|
| C | Christ Science or Science of Christ. |
| J | Christ Jesus, Jesus the Christ, Jesus Christ. |
| Cty | Science of Christianity. |
| D | Divine Science. |
| d | divine Science. |
| aCS | absolute Christian Science. |
| CS | Christian Science. |
| Sp | Spiritual Science. |
| sp | spiritual science. |
| H | Chapter heading. |
| M | Marginal heading. |
| q | quotation from the Bible. |
| * | Indicating that the same reference occurs twice in one line. |
| † | Indicating references in italicised quotations at the head of the chapters. |

NOTE.—All references to Christian Science are to the subject of *Christian Science*. References to certain Christian Science activities and writings have been omitted, also administrative references.

MISCELLANEOUS WRITINGS

PREFACE

| W | C | Cty | Sc. |
|---|---|-----|-------------------------------|
| — | — | — | v: 8 CS ix: 6 CS xi: 14 |
| — | — | — | 3 |

CHAPTER I

| W | C | Cty | Sc. |
|--------|--|--|--|
| 15: 30 | 2: 20 3: 14 7: 13 15: 25 17: 13 18: 7 19: 12 | 1: 9 2: 15 5: 10 15: 29 16: 7 16: 9 16: 23 | 2: 31 d 3: 9 d 3: 13 d 3: 31 4: 2 4: 6 4: 7 CS 4: 7 4: 30 CS 5: 4 10: 32 12: 25 CS 12: 29 13: 21 13: 25 d 14: 11 14: 12 14: 29 15: 11 d 16: 23 d 16: 26 CS 18: 9 19: 4 CS 19: 10 CS 19: 14 d |
| 1 | 7 | 7 | 25 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER II

| W | C | Cty | Sc. |
|------------|---|---|---|
| 29: II * q | 21: 4 22: 1 25: 9 25: 21 30: 30 | 22: 8 23: 6 25: 5 25: 19 29: 25 29: 29 30: 1 30: 7 | 21: 1 CS 21: 8 CS 21: 12 CS 21: 15 CS 22: 3 22: 6 22: 10 CS 22: 22 CS 22: 32 23: 2 23: 25 CS 25: 4 CS 25: 7 d 25: 12 27: 2 27: 3 d 27: 8 CS 27: 11 CS 27: 14 d 27: 26 28: 16 d 29: 13 CS 29: 15 CS 30: 5 CS 30: 22 CS |
| 2 | 5 | 8 | 25 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER III

| W | C | Cty | Sc. |
|--------|----------|--------|-----------|
| 61: 21 | 33: 6 | 50: 27 | 31: 3 CS |
| 72: 11 | 39: 24 q | 51: 1 | 31: 14 CS |
| | 41: 11 | | 31: 15 |
| | 46: 25 q | | 32: 9 CS |
| | 52: 5 | | 32: 18 CS |
| | 63: 22 | | 33: 12 CS |
| | 63: 26 | | 33: 16 |
| | 70: 16 J | | 33: 19 CS |
| | 74: 13 J | | 33: 23 CS |
| | 75: 2 | | 34: 4 CS |
| | 76: 28 q | | 34: 11 CS |
| | 77: 2 J | | 34: 12 CS |
| | 77: 21 J | | 34: 25 CS |
| | 79: 24 q | | 34: 30 |
| | 84: 12 | | 35: 7 CS |
| | 84: 13 | | 35: 25 |
| | 84: 15 | | 37: 16 |
| | 84: 20 q | | 37: 17 CS |
| | 84: 25 | | 37: 23 |
| | 85: 30 | | 37: 29 CS |
| | 91: 1 | | 38: 1 CS |
| | 91: 4 | | 38: 18 |
| | 93: 30 | | 38: 25 |
| | | | 38: 29 |
| | | | 39: 3 CS |
| | | | 39: 9 CS |
| | | | 39: 11 CS |
| | | | 40: 9 CS |
| | | | 40: 13 CS |
| | | | 40: 22 CS |
| | | | 41: 10 CS |
| | | | 41: 16 |
| | | | 41: 26 |
| | | | 43: 1 CS |
| | | | 43: 7 CS |
| | | | 43: 8 CS |
| | | | 43: 9 |
| | | | 43: 13 |
| | | | 43: 18 CS |
| | | | 43: 25 CS |
| | | | 43: 28 CS |
| | | | 44: 5 CS |
| | | | 44: 6 CS |
| | | | 44: 8 CS |
| | | | 44: 11 |
| | | | 45: 2 |
| | | | 45: 5 CS |
| | | | 45: 10 |
| | | | 45: 13 CS |
| | | | 45: 17 |
| | | | 45: 18 d |
| | | | 45: 19 |
| | | | 46: 4 CS |

MISCELLANEOUS WRITINGS—CHAPTER III (*continued*)

| W | C | Cty | Sc. |
|---|---|-----|-----------|
| | | | 46: 13 CS |
| | | | 46: 21 d |
| | | | 46: 25 |
| | | | 46: 28 |
| | | | 47: 17 |
| | | | 47: 19 |
| | | | 48: 12 |
| | | | 49: 7 CS |
| | | | 50: 10 CS |
| | | | 52: 9 d |
| | | | 52: 22 d |
| | | | 53: 20 CS |
| | | | 53: 21 CS |
| | | | 53: 25 CS |
| | | | 54: 6 CS |
| | | | 54: 12 CS |
| | | | 54: 17 |
| | | | 54: 20 |
| | | | 54: 24 |
| | | | 55: 3 CS |
| | | | 55: 16 CS |
| | | | 55: 18 CS |
| | | | 56: 2 CS |
| | | | 56: 22 |
| | | | 57: 9 sp |
| | | | 57: 22 |
| | | | 57: 27 |
| | | | 58: 18 |
| | | | 58: 19 CS |
| | | | 58: 22 |
| | | | 58: 25 |
| | | | 59: 3 |
| | | | 59: 7 CS |
| | | | 59: 8 |
| | | | 59: 17 d |
| | | | 60: 8 CS |
| | | | 60: 16 |
| | | | 60: 22 |
| | | | 61: 5 sp |
| | | | 62: 17 CS |
| | | | 62: 23 CS |
| | | | 62: 25 |
| | | | 62: 27 |
| | | | 62: 28 CS |
| | | | 64: 24 CS |
| | | | 65: 2 |
| | | | 65: 7 |
| | | | 65: 9 |
| | | | 65: 11 |
| | | | 65: 12 |
| | | | 65: 21 CS |
| | | | 66: 15 d |
| | | | 66: 17 |
| | | | 66: 26 |
| | | | 69: 5 CS |
| | | | 69: 6 |

MISCELLANEOUS WRITINGS—CHAPTER III (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|-----------|
| | | | 69: 8 CS |
| | | | 71: 11 CS |
| | | | 71: 14 |
| | | | 71: 31 |
| | | | 72: 4 |
| | | | 72: 23 |
| | | | 73: 8 |
| | | | 74: 1 CS |
| | | | 74: 9 |
| | | | 75: 9 CS |
| | | | 75: 10 |
| | | | 75: 21 CS |
| | | | 75: 22 |
| | | | 76: 7 CS |
| | | | 76: 29 |
| | | | 77: 14 d |
| | | | 77: 23 d |
| | | | 78: 7 CS |
| | | | 78: 9 |
| | | | 78: 11 |
| | | | 78: 22 CS |
| | | | 79: 5 |
| | | | 79: 18 |
| | | | 80: 9 CS |
| | | | 80: 13 CS |
| | | | 80: 32 CS |
| | | | 81: 1 |
| | | | 82: 4 CS |
| | | | 82: 23 |
| | | | 84: 21 |
| | | | 85: 14 |
| | | | 87: 18 |
| | | | 87: 21 CS |
| | | | 87: 23 |
| | | | 88: 15 CS |
| | | | 89: 28 d |
| | | | 91: 18 CS |
| | | | 91: 21 CS |
| | | | 92: 2 |
| | | | 92: 3 CS |
| | | | 92: 7 CS |
| | | | 92: 12 CS |
| | | | 93: 7 CS |
| | | | 93: 10 CS |
| | | | 93: 16 |
| | | | 93: 20 |
| 2 | 23 | 2 | 155 |

MISCELLANEOUS WRITINGS (continued)

CHAPTER IV

| W | C | Cty | Sc. |
|---------|---------|---------|------------|
| III: 22 | 96: 17 | 107: 4 | 95: 1 CS |
| II6: 22 | 96: 20 | III: 21 | 95: 12 CS |
| | 96: 32 | II3: 24 | 95: 23 CS |
| | 102: 2 | 124: 27 | 96: 22 |
| | 104: 2 | | 96: 24 CS |
| | 107: 8 | | 96: 31 |
| | 109: 28 | | 97: 15 CS |
| | III: 31 | | 98: 6 |
| | II4: 16 | | 98: 20 |
| | II4: 32 | | 99: 1 |
| | 123: 21 | | 99: 6 |
| | 124: 12 | | 99: 13 |
| | 124: 22 | | 99: 31 |
| | 125: 9 | | 100: 4 CS |
| | | | 100: 14 |
| | | | 100: 19 |
| | | | 100: 22 CS |
| | | | 100: 32 |
| | | | 101: 8 CS |
| | | | 101: 20 |
| | | | 101: 22 |
| | | | 101: 29 |
| | | | 102: 20 d |
| | | | 102: 23 |
| | | | 102: 27 |
| | | | 102: 29 |
| | | | 102: 32 |
| | | | 103: 12 |
| | | | 103: 25 |
| | | | 104: 9 |
| | | | 104: 13 CS |
| | | | 104: 19 |
| | | | 104: 25 CS |
| | | | 105: 1 CS |
| | | | 105: 8 CS |
| | | | 105: 12 |
| | | | 105: 17 CS |
| | | | 105: 20 CS |
| | | | 105: 28 |
| | | | 106: 3 CS |
| | | | 107: 4 |
| | | | 107: 15 CS |
| | | | 110: 24 CS |
| | | | 111: 27 CS |
| | | | 113: 17 CS |
| | | | 113: 28 CS |
| | | | 114: 7 CS |
| | | | 114: 11 d |
| | | | 114: 30 CS |
| | | | 115: 15 CS |
| | | | 115: 19 |
| | | | 116: 21 d |
| | | | 117: 4 CS |

MISCELLANEOUS WRITINGS—CHAPTER IV (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|--|
| | | | 118: 10 119: 21 CS 120: 1 CS 120: 4 CS 123: 18 d 124: 20 CS 127: 18 CS |
| 2 | 14 | 4 | 60 |

CHAPTER V

| W | C | Cty | Sc. |
|-------------------|---|---|---|
| 151: 22 159: 4 | 139: 14 q 140: 26 141: 17 141: 25 144: 28 145: 4 150: 5 151: 26 151: 29 152: 22 154: 20 155: 4 157: 3 159: 20 159: 27 | 132: 29 134: 6 144: 30 149: 21 | 132: 20 CS 135: 3 CS 136: 18 CS 138: 15 CS 139: 16 CS 139: 30 CS 141: 3 CS 141: 20 CS 142: 30 CS 144: 13 CS 147: 8 CS 148: 19 CS 149: 5 CS 149: 29 CS 150: 16 CS 153: 2 CS 156: 17 156: 26 CS 159: 22 CS 160: 2 CS |
| 2 | 15 | 4 | 20 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER VI

| W | C | Cty | Sc. |
|---------|-------------|------------|------------|
| 163: 11 | 161: 11 | 162: 5 | 161: 9 |
| 169: 7 | 161: 13 J | 164: 5 Cty | 163: 13 |
| 170: 9 | 161: 24 J | 192: 24 | 163: 28 CS |
| 172: 3 | 162: 23 | 193: 20 | 164: 5 Cty |
| 182: 29 | 162: 27 | 193: 26 | 164: 27 |
| 184: 6 | 163: 26 | 193: 29 | 164: 31 |
| 188: 6 | 164: 7 | 195: 30 | 165: 11 CS |
| 192: 19 | 164: 20 | 199: 30 | 165: 11 |
| | 166: 7 | | 166: 1 d |
| | 166: 15 | | 166: 23 |
| | 166: 29 | | 166: 24 CS |
| | 167: 15 c | | 167: 4 CS |
| | 168: 11 | | 167: 15 c |
| | 170: 2 | | 169: 1 d |
| | 176: 18 | | 170: 23 CS |
| | 177: 7 | | 171: 26 |
| | 179: 31 | | 171: 29 |
| | 180: 9 * | | 172: 5 |
| | 188: 1 | | 172: 16 |
| | 188: 14 q J | | 172: 23 |
| | 189: 13 | | 172: 25 |
| | 191: 17 | | 172: 29 |
| | 193: 8 | | 173: 2 |
| | 193: 24 | | 173: 9 |
| | 194: 9 | | 174: 9 |
| | 195: 1 | | 174: 14 |
| | 196: 23 | | 174: 23 d |
| | 196: 28 q J | | 174: 28 |
| | 197: 21 q J | | 174: 31 D |
| | 197: 24 | | 175: 9 d |
| | 199: 12 q | | 175: 18 |
| | 201: 18 q J | | 175: 25 |
| | | | 176: 2 |
| | | | 177: 8 CS |
| | | | 177: 17 |
| | | | 181: 4 d |
| | | | 181: 10 |
| | | | 181: 22 d |
| | | | 181: 32 d |
| | | | 182: 11 d |
| | | | 183: 2 d |
| | | | 183: 14 |
| | | | 183: 22 d |
| | | | 183: 27 |
| | | | 183: 30 |
| | | | 184: 3 |
| | | | 184: 16 d |
| | | | 184: 23 |
| | | | 185: 4 CS |
| | | | 185: 10 |
| | | | 186: 13 d |
| | | | 186: 18 |
| | | | 187: 10 |

MISCELLANEOUS WRITINGS—CHAPTER VI (continued)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 188: 22 CS |
| | | | 189: 5 d |
| | | | 190: 4 d |
| | | | 192: 17 d |
| | | | 193: 12 CS |
| | | | 193: 20 |
| | | | 194: 2 d |
| | | | 194: 5 |
| | | | 194: 11 d |
| | | | 194: 14 |
| | | | 194: 16 |
| | | | 195: 5 CS |
| | | | 195: 7 |
| | | | 195: 23 CS |
| | | | 195: 32 d |
| | | | 196: 18 |
| | | | 198: 26 |
| | | | 199: 25 CS |
| | | | 200: 12 CS |
| | | | 200: 14 d |
| | | | 200: 18 CS |
| | | | 201: 3 |
| | | | 202: 2 CS |
| 8 | 33 | 8 | 76 |

CHAPTER VII

| W | C | Cty | Sc. |
|---|---|-----|------------|
| — | — | — | 203: 7 CS |
| | | | 203: 18 CS |
| | | | 204: 29 CS |
| | | | 205: 3 CS |
| | | | 205: 22 |
| | | | 205: 32 CS |
| | | | 206: 8 d |
| | | | 206: 11 CS |
| | | | 206: 29 CS |
| | | | 207: 6 CS |
| — | — | — | 10 |

MISCELLANEOUS WRITINGS (continued)

CHAPTER VIII

| W | C | Cty | Sc. |
|---------|-------------|---------|------------|
| 270: 19 | 210: 9 | 232: 10 | 209: 8 d |
| 302: 17 | 211: 3 | 232: 18 | 210: 4 CS |
| 315: 30 | 212: 23 | 235: 24 | 210: 13 CS |
| | 223: 21 | 241: 5 | 210: 16 CS |
| | 225: 11 | 242: 11 | 212: 15 d |
| | 234: 29 | 245: 26 | 212: 21 CS |
| | 241: 5 | 246: 28 | 213: 5 |
| | 245: 24 | 246: 31 | 213: 19 CS |
| | 246: 11 | 247: 8 | 215: 12 CS |
| | 255: 11 J | 251: 15 | 217: 1 d |
| | 255: 16 q | 252: 18 | 217: 25 |
| | 258: 2 | 253: 2 | 218: 2 |
| | 261: 16 | 269: 23 | 218: 15 |
| | 264: 3 | 270: 16 | 219: 2 d |
| | 270: 21 | 283: 20 | 219: 3 |
| | 273: 14 | 307: 16 | 219: 22 CS |
| | 274: 10 | 316: 28 | 220: 31 |
| | 276: 14 | | 221: 8 CS |
| | 281: 22 | | 221: 21 |
| | 292: 19 | | 221: 23 |
| | 292: 22 | | 222: 4 CS |
| | 302: 9 | | 222: 19 d |
| | 302: 19 | | 223: 9 |
| | 303: 18 | | 225: 9 CS |
| | 309: 16 | | 232: 5 CS |
| | 310: 5 | | 232: 16 |
| | 311: 8 | | 232: 20 |
| | 311: 21 | | 232: 21 CS |
| | 318: 19 | | 233: 1 |
| | 320: 7 | | 233: 10 |
| | 321: 15 q J | | 233: 22 CS |
| | | | 233: 25 CS |
| | | | 234: 6 i |
| | | | 234: 15 |
| | | | 234: 21 CS |
| | | | 235: 8 CS |
| | | | 235: 9 |
| | | | 239: 6 CS |
| | | | 242: 18 CS |
| | | | 243: 14 |
| | | | 244: 4 CS |
| | | | 245: 10 CS |
| | | | 245: 16 CS |
| | | | 246: 12 CS |
| | | | 247: 14 |
| | | | 247: 16 |
| | | | 247: 19 CS |
| | | | 248: 26 CS |
| | | | 249: 3 CS |
| | | | 252: 8 CS |
| | | | 252: 17 CS |
| | | | 252: 17 |
| | | | 253: 29 CS |

MISCELLANEOUS WRITINGS—CHAPTER VIII (*continued*)

| W | C | Cty | Sc. |
|---|---|-----|------------|
| | | | 254: 19 |
| | | | 254: 21 |
| | | | 255: 12 d |
| | | | 255: 20 CS |
| | | | 256: 2 CS |
| | | | 258: 14 d |
| | | | 259: 17 d |
| | | | 259: 18 |
| | | | 260: 3 CS |
| | | | 260: 28 |
| | | | 261: 7 CS |
| | | | 261: 30 * |
| | | | 261: 31 |
| | | | 263: 23 CS |
| | | | 263: 24 |
| | | | 264: 10 CS |
| | | | 264: 16 |
| | | | 264: 32 CS |
| | | | 265: 2 |
| | | | 265: 8 |
| | | | 265: 12 |
| | | | 265: 28 CS |
| | | | 265: 29 |
| | | | 266: 15 CS |
| | | | 266: 25 CS |
| | | | 269: 15 |
| | | | 269: 21 |
| | | | 269: 24 |
| | | | 269: 25 CS |
| | | | 270: 7 CS |
| | | | 271: 5 CS |
| | | | 271: 8 CS |
| | | | 272: 30 CS |
| | | | 273: 22 CS |
| | | | 276: 15 CS |
| | | | 278: 10 CS |
| | | | 279: 5 |
| | | | 280: 17 |
| | | | 280: 29 CS |
| | | | 281: 28 CS |
| | | | 282: 9 CS |
| | | | 282: 25 CS |
| | | | 283: 19 CS |
| | | | 283: 21 |
| | | | 283: 27 CS |
| | | | 283: 28 |
| | | | 284: 1 |
| | | | 284: 4 CS |
| | | | 284: 27 |
| | | | 284: 28 |
| | | | 285: 21 CS |
| | | | 286: 2 CS |
| | | | 286: 7 CS |
| | | | 286: 9 |
| | | | 286: 17 |
| | | | 286: 20 |

MISCELLANEOUS WRITINGS—CHAPTER VIII (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|-------------|
| | | | 286: 29 |
| | | | 287: 10 |
| | | | 287: 16 |
| | | | 288: 17 |
| | | | 288: 27 CS |
| | | | 289: 18 |
| | | | 289: 26 |
| | | | 290: 5 |
| | | | 291: 2 d |
| | | | 291: 18 CS |
| | | | 292: 25 CS |
| | | | 293: 2 CS |
| | | | 293: 17 CS |
| | | | 296: 15 CS |
| | | | 296: 17 CS |
| | | | 297: 2 CS |
| | | | 297: 3 |
| | | | 297: 7 |
| | | | 297: 15 CS |
| | | | 297: 17 CS |
| | | | 297: 20 CS |
| | | | 298: 20 aCS |
| | | | 299: 6 CS |
| | | | 300: 29 CS |
| | | | 301: 4 CS |
| | | | 302: 9 |
| | | | 302: 10 CS |
| | | | 303: 9 CS |
| | | | 307: 19 CS |
| | | | 307: 21 CS |
| | | | 308: 9 CS |
| | | | 308: 28 CS |
| | | | 309: 4 CS |
| | | | 309: 12 d |
| | | | 310: 3 |
| | | | 310: 7 CS |
| | | | 311: 19 CS |
| | | | 311: 23 CS |
| | | | 315: 15 CS |
| | | | 315: 19 CS |
| | | | 315: 20 CS |
| | | | 316: 6 CS |
| | | | 316: 10 CS |
| | | | 318: 3 aCS |
| | | | 318: 15 CS |
| | | | 318: 18 CS |
| | | | 320: 17 d |
| | | | 320: 29 d |
| | | | 321: 8 CS |
| | | | 322: 22 CS |
| 3 | 31 | 17 | 160 |

MISCELLANEOUS WRITINGS (continued)

CHAPTER IX

| W | C | Cty | Sc. |
|-----------|------------|---------|------------|
| 363: 25 * | 326: 2 q J | 328: 7 | 328: 21 CS |
| 364: 3 | 328: 8 | 336: 23 | 331: 25 d |
| | 328: 13 | 344: 30 | 332: 7 CS |
| | 330: 10 | 345: 31 | 333: 10 CS |
| | 333: 23 q | 357: 11 | 333: 32 d |
| | 358: 15 | 373: 19 | 334: 18 |
| | 360: 15 | 373: 21 | 334: 27 |
| | 360: 32 | 374: 2 | 334: 29 d |
| | 362: 8 | 374: 8 | 335: 30 d |
| | 365: 3 | | 336: 2 |
| | 365: 8 | | 336: 12 d |
| | 366: 28 | | 336: 17 CS |
| | 367: 27 | | 336: 20 D |
| | 369: 17 | | 336: 21 CS |
| | 370: 7 | | 336: 27 |
| | 373: 15 | | 337: 2 CS |
| | 374: 4 | | 337: 7 CS |
| | | | 337: 16 |
| | | | 337: 20 CS |
| | | | 337: 30 d |
| | | | 338: 1 |
| | | | 338: 7 CS |
| | | | 338: 14 CS |
| | | | 341: 8 |
| | | | 341: 12 |
| | | | 342: 1 d |
| | | | 343: 11 CS |
| | | | 344: 17 |
| | | | 344: 20 * |
| | | | 346: 2 CS |
| | | | 346: 8 CS |
| | | | 346: 11 CS |
| | | | 346: 20 CS |
| | | | 346: 24 CS |
| | | | 347: 30 CS |
| | | | 349: 14 CS |
| | | | 350: 23 |
| | | | 351: 14 CS |
| | | | 352: 6 |
| | | | 352: 14 |
| | | | 354: 14 CS |
| | | | 354: 24 CS |
| | | | 355: 2 CS |
| | | | 355: 9 |
| | | | 356: 16 CS |
| | | | 356: 24 CS |
| | | | 357: 23 CS |
| | | | 357: 31 CS |
| | | | 358: 3 d |
| | | | 358: 6 CS |
| | | | 358: 19 CS |
| | | | 358: 24 CS |
| | | | 359: 17 |

MISCELLANEOUS WRITINGS—CHAPTER IX (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 359: 24 d |
| | | | 359: 24 |
| | | | 359: 27 |
| | | | 360: 9 CS |
| | | | 360: 16 CS |
| | | | 361: 12 CS |
| | | | 362: 4 d |
| | | | 362: 25 |
| | | | 362: 27 |
| | | | 363: 24 CS |
| | | | 364: 1 CS |
| | | | 364: 10 CS |
| | | | 364: 31 CS |
| | | | 365: 6 |
| | | | 365: 10 CS |
| | | | 365: 20 d |
| | | | 365: 23 CS |
| | | | 365: 28 |
| | | | 366: 7 |
| | | | 366: 9 CS |
| | | | 366: 29 CS |
| | | | 367: 2 CS |
| | | | 367: 2 |
| | | | 367: 10 |
| | | | 368: 18 |
| | | | 369: 3 d |
| | | | 370: 23 CS |
| | | | 371: 13 CS |
| | | | 372: 5 CS |
| | | | 372: 7 CS |
| | | | 372: 25 d |
| | | | 372: 28 CS |
| | | | 372: 29 |
| | | | 373: 30 CS |
| | | | 374: 12 CS |
| | | | 375: 5 CS |
| 3 | 17 | 9 | 90 |

MISCELLANEOUS WRITINGS (*continued*)

CHAPTER X

| W | C | Cty | Sc. |
|---|---------|-------------|--|
| — | 383: 10 | 382: 13 Cty | 378: 21 CS 379: 17 379: 30 CS 379: 31 380: 13 CS 380: 14 380: 25 380: 31 CS 382: 3 CS 382: 4 382: 7 CS 382: 13 Cty 382: 14 CS 382: 15 CS 382: 31 CS 383: 6 CS 383: 9 CS 383: 12 |
| — | I | I | 18 |

CHAPTER XI

| W | C | Cty | Sc. |
|---------|------------------------------|-----|--------|
| 398: 23 | 396: 17 397: 6 399: 13 | — | 393: 7 |
| I | 3 | — | I |
| 24 | 149 | 60 | 643 |

MANUAL OF THE MOTHER CHURCH

| W | C | Cty | Sc. |
|-----------------|--|--------|---|
| 15: 4 41: 24 | 15: 7 15: 16 J 16: 1 16: 10 J 19: 3 41: 1 J 41: 4 J 42: 11 42: 17 * 47: 16 48: 4 | 17: 12 | 3: 16 CS 17: 6 CS 17: 16 CS 31: 9 CS 34: 4 CS 34: 8 CS 34: 15 CS 35: 18 CS 40: 7 41: 3 CS 41: 7 CS 42: 21 CS 43: 8 CS 43: 11 CS 43: 13 CS 43: 20 CS 43: 26 CS 44: 4 CS 44: 7 CS 44: 26 CS 45: 24 CS 47: 10 49: 5 CS 49: 11 CS 50: 9 CS 52: 26 CS 53: 26 CS 55: 13 CS 55: 23 CS 59: 1 CS 63: 10 aCS 64: 16 CS 65: 8 CS 71: 15 CS 74: 6 CS 74: 11 CS 80: 3 CS 82: 20 CS 83: 1 CS 83: 5 CS 83: 11 CS 83: 18 CS 84: 8 CS 84: 14 CS 84: 24 CS 85: 5 CS 85: 13 CS 85: 21 CS 86: 5 CS 87: 3 CS 87: 10 CS 87: 14 CS 87: 16 CS 88: 9 CS 89: 13 CS 89: 21 CS |

MANUAL OF THE MOTHER CHURCH (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|--|
| | | | 91: 20 CS 92: 1 CS 92: 5 CS 92: 9 CS 92: 10 92: 13 CS 92: 17 CS 92: 26 CS 93: 13 CS 94: 8 CS 95: 8 CS 97: 18 CS III: 11 CS III: 12 CS |
| 2 | 12 | I | 70 |

CHRIST AND CHRISTMAS

| W | C | Cty | Sc. |
|---|--|-----|-------------------------------|
| — | 53: 17 53: 29 53: 34 53: 43 53: 54 53: 59 55: 16 q 55: 18 q J | — | 53: 11 53: 14 53: 45 CS |
| — | 8 | — | 3 |

RETROSPECTION AND INTROSPECTION

| W | C | Cty | Sc. |
|-------|------------|--------|------------|
| 76: 9 | 15: 6 q J | 22: 9 | 10: 12 CS |
| | 23: 16 | 45: 24 | 11: 16 |
| | 26: 15 | 65: 25 | 15: 5 CS |
| | 30: 18 | 65: 30 | 21: 15 |
| | 30: 21 | | 22: 16 |
| | 31: 8 | | 23: 24 CS |
| | 36: 2 | | 24: 5 |
| | 45: 23 | | 24: 6 CS |
| | 47: 17 | | 24: 24 |
| | 47: 23 | | 25: 8 sp |
| | 49: 17 | | 25: 9 CS |
| | 65: 13 | | 26: 21 |
| | 65: 17 | | 26: 23 d |
| | 65: 19 | | 26: 29 |
| | 65: 21 | | 27: 2 |
| | 65: 22 | | 27: 7 |
| | 70: 10 J | | 27: 9 sp |
| | 71: 17 | | 27: 24 d |
| | 76: 18 q J | | 28: 7 |
| | 81: 6 | | 28: 12 d |
| | 88: 4 | | 28: 24 sp |
| | 93: 3 | | 28: 25 |
| | 93: 5 | | 29: 2 CS |
| | 94: 9 | | 30: 1 CS |
| | 94: 27 | | 30: 3 CS |
| | | | 30: 10 CS |
| | | | 30: 23 CS |
| | | | 31: 3 CS |
| | | | 31: 15 CS |
| | | | 34: 3 |
| | | | 34: 8 sp |
| | | | 34: 17 CS |
| | | | 35: 9 CS |
| | | | 35: 11 CS |
| | | | 35: 13 |
| | | | 36: 6 |
| | | | 36: 6 CS |
| | | | 37: 3 CS |
| | | | 37: 4 d sp |
| | | | 37: 14 |
| | | | 38: 27 CS |
| | | | 38: 30 CS |
| | | | 41: 1 CS |
| | | | 43: 3 CS |
| | | | 43: 8 |
| | | | 43: 16 CS |
| | | | 47: 10 CS |
| | | | 47: 22 CS |
| | | | 48: 5 CS |
| | | | 48: 23 CS |
| | | | 49: 5 CS |
| | | | 49: 12 CS |
| | | | 49: 21 |
| | | | 50: 2 CS |
| | | | 50: 23 CS |
| | | | 50: 28 d |

RETROSPECTION AND INTROSPECTION (*continued*)

| W | C | Cty | Sc. |
|---|---|-----|-----------|
| | | | 51: 6 CS |
| | | | 53: 6 CS |
| | | | 54: 6 d |
| | | | 54: 13 |
| | | | 54: 22 |
| | | | 56: 3 CS |
| | | | 56: 8 |
| | | | 56: 15 d |
| | | | 56: 24 d |
| | | | 57: 5 |
| | | | 57: 14 |
| | | | 57: 25 CS |
| | | | 57: 30 CS |
| | | | 59: 1 CS |
| | | | 59: 5 |
| | | | 59: 18 CS |
| | | | 59: 22 |
| | | | 60: 3 |
| | | | 60: 6 |
| | | | 60: 11 CS |
| | | | 60: 14 CS |
| | | | 60: 16 |
| | | | 60: 18 |
| | | | 60: 24 CS |
| | | | 60: 25 |
| | | | 60: 28 CS |
| | | | 61: 2 d |
| | | | 61: 3 CS |
| | | | 61: 9 CS |
| | | | 61: 13 |
| | | | 61: 21 CS |
| | | | 61: 27 CS |
| | | | 62: 1 |
| | | | 62: 3 CS |
| | | | 63: 3 CS |
| | | | 64: 9 d |
| | | | 64: 12 CS |
| | | | 65: 1 CS |
| | | | 65: 19 CS |
| | | | 66: 3 CS |
| | | | 68: 16 CS |
| | | | 68: 25 CS |
| | | | 70: 18 CS |
| | | | 70: 22 CS |
| | | | 70: 26 CS |
| | | | 71: 9 CS |
| | | | 71: 26 CS |
| | | | 72: 1 CS |
| | | | 75: 6 CS |
| | | | 75: 18 |
| | | | 76: 2 CS |
| | | | 76: 5 |
| | | | 76: 7 CS |
| | | | 76: 10 CS |
| | | | 76: 11 |
| | | | 76: 24 CS |

RETROSPECTION AND INTROSPECTION (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|------------|
| | | | 78: 1 CS |
| | | | 78: 10 CS |
| | | | 78: 12 CS |
| | | | 78: 14 |
| | | | 78: 17 |
| | | | 78: 19 CS |
| | | | 78: 20 |
| | | | 78: 21 |
| | | | 79: 9 d |
| | | | 79: 14 |
| | | | 81: 29 CS |
| | | | 83: 29 |
| | | | 83: 30 aCS |
| | | | 84: 13 CS |
| | | | 85: 3 CS |
| | | | 85: 23 CS |
| | | | 86: 4 CS |
| | | | 87: 8 CS |
| | | | 88: 2 CS |
| | | | 88: 18 CS |
| | | | 88: 28 d |
| | | | 90: 2 |
| | | | 93: 6 |
| | | | 93: 22 CS |
| | | | 94: 6 d |
| | | | 94: 21 d |
| | | | 94: 23 |
| | | | 95: 1 d |
| I | 25 | 4 | 141 |

UNITY OF GOOD

| W | C | Cty | Sc. |
|---------|------------|--------|-----------|
| 39: 1 q | 2: 22 | 15: 28 | 1: 1 CS |
| | 2: 25 J | 31: 7 | 1: 9 CS |
| | 4: 19 q J | | 1: 15 CS |
| | 4: 25 J | | 2: 12 |
| | 9: 26 | | 2: 20 d |
| | 33: 12 | | 3: 13 d |
| | 42: 16 | | 4: 11 |
| | 43: 20 | | 4: 26 |
| | 43: 26 q J | | 5: 11 d |
| | 51: 9 | | 5: 22 CS |
| | 52: 13 | | 6: 2 d |
| | 56: 13 | | 6: 10 |
| | 57: 24 | | 6: 14 CS |
| | 58: 13 | | 6: 26 CS |
| | 59: 5 | | 7: 7 CS |
| | 59: 8 | | 7: 22 d |
| | 59: 11 | | 8: 2 |
| | 60: 2 J | | 8: 17 |
| | 60: 24 q | | 8: 19 |
| | 60: 26 | | 8: 22 |
| | 62: 18 | | 10: 19 d |
| | 63: 2 | | 13: 1 |
| | | | 13: 4 |
| | | | 17: 7 CS |
| | | | 25: 13 CS |
| | | | 26: 21 CS |
| | | | 29: 10 |
| | | | 29: 15 |
| | | | 29: 17 CS |
| | | | 29: 19 |
| | | | 30: 5 * |
| | | | 31: 11 CS |
| | | | 32: 20 CS |
| | | | 32: 27 CS |
| | | | 36: 7 CS |
| | | | 36: 11 CS |
| | | | 36: 17 CS |
| | | | 36: 25 d |
| | | | 39: 11 d |
| | | | 39: 17 |
| | | | 39: 20 |
| | | | 39: 28 |
| | | | 40: 5 |
| | | | 41: 24 CS |
| | | | 42: 12 |
| | | | 42: 13 |
| | | | 42: 24 |
| | | | 43: 9 |
| | | | 43: 14 d |
| | | | 43: 22 |
| | | | 44: 14 CS |
| | | | 45: 4 CS |
| | | | 49: 19 |
| | | | 49: 23 |
| | | | 50: 25 |
| | | | 51: 8 CS |

UNITY OF GOOD (continued)

| W | C | Cty | Sc. |
|---|----|-----|--|
| | | | 51: 24 d 52: 4 53: 12 56: 12 CS 56: 13 57: 26 d 61: 23 CS 61: 25 61: 25 d 62: 2 d 62: 18 62: 20 d 63: 1 63: 7 |
| I | 22 | 2 | 71 |

PULPIT AND FRESS

| W | C | Cty | Sc. |
|-------|--|-----------------------------------|---|
| II: 4 | 4: 14 6: 6 8: 20 9: 30 10: 17 12: 7 q 12: 20 12: 23 13: 11 14: 17 14: 24 18: 1 18: 15 21: 3 21: 12 21: 27 22: 13 22: 19 74: 14 74: 24 74: 25 75: 1 75: 3 75: 4 J 75: 8 | vii: 16 6: 3 6: 8 22: 14 | vii: 3 CS vii: 14 CS vii: 22 5: 4 CS 6: 7 12: 24 CS 13: 14 d 21: 23 CS 22: 12 CS 35: 3 sp 35: 5 CS 35: 9 d 35: 16 d 35: 22 74: 18 CS 75: 10 CS |
| I | 25 | 4 | 16 |

RUDIMENTAL DIVINE SCIENCE

| W | C | Cty | Sc. |
|---|--|--------|--|
| — | 3: 5 11: 3 11: 4 12: 4 17: 3 | 17: 15 | v: 7 1: 1 CS 1: 5 CS 2: 7 CS 2: 18 2: 22 2: 24 CS 2: 26 CS 3: 15 4: 7 D CS 4: 8 4: 10 4: 21 CS 5: 6 d 6: 12 CS 6: 22 7: 1 CS 7: 1 7: 2 7: 6 CS 7: 9 7: 14 7: 23 d 8: 5 8: 7 CS 8: 21 8: 23 9: 13 CS 9: 17 11: 6 CS 11: 7 11: 10 CS 11: 18 11: 21 d 12: 16 CS 12: 28 13: 4 13: 5 CS 13: 6 13: 17 13: 18 13: 26 CS 14: 6 D 15: 4 15: 22 CS 15: 27 CS 16: 4 CS 16: 12 16: 16 * 16: 17 16: 18 16: 21 17: 1 17: 6 CS 17: 8 CS 17: 10 17: 14 |
| — | 5 | 1 | 59 |

NO AND YES

| W | C | Cty | Sc. |
|--------|------------|--------|-----------|
| V: 12 | V: 11 | 12: 14 | 2: 2 CS |
| 12: 24 | 8: 9 | 12: 20 | 2: 17 CS |
| 22: 13 | 8: 18 | 15: 12 | 2: 26 CS |
| 29: 17 | 10: 10 | 32: 2 | 3: 1 |
| 45: 24 | 11: 18 | 35: 2 | 3: 10 CS |
| | 12: 16 | 44: 7 | 3: 27 CS |
| | 18: 19 | 44: 27 | 4: 2 |
| | 19: 25 | 46: 4 | 4: 12 |
| | 21: 24 q J | | 4: 14 |
| | 21: 26 | | 4: 16 |
| | 22: 2 | | 5: 7 |
| | 28: 15 | | 6: 2 |
| | 30: 2 | | 6: 7 CS |
| | 33: 7 | | 6: 12 |
| | 33: 19 | | 6: 19 |
| | 34: 5 | | 6: 22 |
| | 34: 11 | | 6: 27 |
| | 34: 18 | | 6: 28 CS |
| | 34: 26 | | 7: 1 |
| | 34: 27 | | 7: 23 CS |
| | 36: 12 | | 8: 21 CS |
| | 36: 28 | | 9: 22 |
| | 41: 14 | | 9: 25 |
| | 41: 20 | | 10: 3 CS |
| | 42: 14 | | 10: 5 |
| | 43: 1 | | 10: 7 |
| | 46: 7 | | 10: 21 CS |
| | | | 10: 23 |
| | | | 11: 7 |
| | | | 11: 11 |
| | | | 11: 14 |
| | | | 11: 21 d |
| | | | 11: 24 CS |
| | | | 12: 1 CS |
| | | | 12: 4 |
| | | | 13: 1 |
| | | | 13: 14 CS |
| | | | 13: 15 CS |
| | | | 13: 17 |
| | | | 13: 21 CS |
| | | | 13: 26 CS |
| | | | 14: 3 |
| | | | 14: 12 CS |
| | | | 14: 16 CS |
| | | | 15: 19 CS |
| | | | 15: 20 CS |
| | | | 16: 9 CS |
| | | | 17: 10 |
| | | | 17: 17 |
| | | | 18: 1 CS |
| | | | 18: 6 CS |
| | | | 18: 6 |
| | | | 18: 10 |
| | | | 18: 15 d |
| | | | 19: 2 CS |
| | | | 19: 7 CS |

NO AND YES (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|-----------|
| | | | 20: 13 d |
| | | | 20: 21 d |
| | | | 20: 27 |
| | | | 21: 5 |
| | | | 21: 10 |
| | | | 21: 20 CS |
| | | | 21: 27 |
| | | | 24: 2 |
| | | | 24: 16 CS |
| | | | 24: 18 |
| | | | 24: 21 CS |
| | | | 25: 4 d |
| | | | 26: 6 CS |
| | | | 26: 14 |
| | | | 26: 23 |
| | | | 27: 7 CS |
| | | | 27: 12 d |
| | | | 27: 14 |
| | | | 27: 14 d |
| | | | 28: 9 |
| | | | 28: 11 |
| | | | 28: 14 CS |
| | | | 28: 19 CS |
| | | | 28: 22 |
| | | | 29: 7 |
| | | | 30: 26 |
| | | | 31: 1 CS |
| | | | 32: 12 CS |
| | | | 32: 24 CS |
| | | | 33: 2 |
| | | | 33: 10 d |
| | | | 35: 3 |
| | | | 35: 3 CS |
| | | | 37: 2 |
| | | | 37: 12 CS |
| | | | 38: 2 CS |
| | | | 38: 18 CS |
| | | | 38: 22 CS |
| | | | 40: 19 |
| | | | 41: 2 CS |
| | | | 41: 17 |
| | | | 42: 4 CS |
| | | | 42: 15 |
| | | | 42: 20 CS |
| | | | 43: 17 CS |
| | | | 43: 26 |
| | | | 44: 1 CS |
| | | | 44: 4 CS |
| | | | 44: 12 CS |
| | | | 46: 8 CS |
| 5 | 27 | 8 | 106 |

CHRISTIAN SCIENCE VERSUS PANTHEISM

| W | C | Cty | Sc. |
|----------------|---|--|--|
| 5: 4 q 5: 5 | 7: 5 8: 12 J 11: 10 11: 30 13: 6 15: 8 | 1: 19 6: 21 8: 13 8: 14 8: 17 8: 21 9: 6 9: 15 9: 21 12: 9 12: 12 12: 21 Cty 13: 5 | 1: 4 CS 2: 1 CS 2: 3 CS 2: 5 CS 2: 5 6: 1 7: 3 8: 18 d 9: 28 CS 10: 6 CS 10: 9 CS 11: 13 11: 16 11: 29 CS 12: 21 Cty 12: 26 CS 13: 2 13: 3 CS |
| 2 | 6 | 13 | 18 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1900

| W | C | Cty | Sc. |
|---|--|------------------------|--|
| — | 4: 7 J 5: 21 6: 8 q J 6: 12 6: 23 6: 30 7: 16 7: 17 * 7: 18 7: 19 7: 22 7: 24 7: 27 7: 29 8: 2 | 4: 6 4: 17 4: 20 | 1: 16 CS 2: 2 CS 2: 7 CS 3: 1 CS 4: 17 d 4: 26 4: 27 4: 28 d 5: 12 d 5: 17 d 5: 22 CS 5: 24 6: 1 CS 6: 9 CS 6: 13 CS 6: 15 CS 6: 17 6: 18 6: 25 CS 6: 25 7: 15 8: 25 9: 8 CS 9: 23 CS |
| — | 16 | 3 | 24 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1901

| W | C | Cty | Sc. |
|--------|-----------|------------|------------|
| 11: 19 | 2: 1 J | 2: 1 | 1: 7 CS |
| 31: 26 | 2: 12 | 2: 3 | 2: 5 |
| 34: 15 | 2: 23 | 2: 18 | 2: 6 CS |
| | 4: 10 | 4: 15 | 2: 27 CS |
| | 6: 19 | 4: 16 | 3: 17 d |
| | 8: 1 | 6: 15 | 4: 8 d |
| | 8: 3 * | 6: 19 | 4: 12 |
| | 8: 11 | 15: 12 Cty | 4: 13 |
| | 8: 24 | 16: 24 | 4: 15 d |
| | 8: 25 | 22: 18 Cty | 4: 15 |
| | 9: 1 J | 24: 26 Cty | 5: 25 d |
| | 9: 7 * | 25: 20 | 5: 30 CS |
| | 9: 10 q J | 26: 4 | 6: 1 CS |
| | 9: 14 J | 30: 4 | 6: 4 CS |
| | 9: 17 | 32: 6 | 6: 7 CS |
| | 9: 18 | 32: 26 Cty | 6: 16 CS |
| | 10: 8 | 34: 10 | 6: 18 d |
| | 10: 9 | 34: 13 | 6: 30 d |
| | 10: 12 | 34: 26 | 7: 4 CS |
| | 10: 13 J | | 7: 5 CS |
| | 10: 20 J | | 8: 13 CS |
| | 10: 22 * | | 8: 27 CS |
| | 11: 1 | | 9: 4 CS |
| | 11: 5 J | | 10: 14 |
| | 11: 8 | | 10: 17 CS |
| | 12: 15 | | 11: 6 d |
| | 15: 8 | | 12: 17 d |
| | 18: 11 J | | 12: 20 d |
| | 21: 21 | | 12: 22 |
| | 21: 23 | | 13: 15 CS |
| | 22: 15 | | 13: 22 CS |
| | 24: 27 | | 15: 10 CS |
| | 25: 3 | | 15: 11 Cty |
| | 25: 17 J | | 17: 11 CS |
| | 26: 5 | | 18: 5 CS |
| | 26: 12 | | 18: 13 CS |
| | 26: 14 | | 18: 16 d |
| | 28: 16 | | 19: 21 CS |
| | 28: 19 | | 20: 3 CS |
| | 28: 21 | | 20: 7 CS |
| | 28: 25 J | | 21: 2 |
| | 28: 28 J | | 21: 5 |
| | 34: 7 | | 21: 13 CS |
| | 34: 17 | | 21: 17 CS |
| | 34: 26 | | 21: 20 CS |
| | 35: 5 | | 21: 27 CS |
| | | | 22: 1 |
| | | | 22: 2 |
| | | | 22: 4 |
| | | | 22: 7 |
| | | | 22: 16 CS |
| | | | 22: 18 Cty |
| | | | 22: 21 CS |
| | | | 22: 26 |
| | | | 22: 28 CS |
| | | | 23: 3 CS |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1901 (*continued*)

| W | C | Cty | Sc. |
|---|----|-----|---|
| | | | 23: 13 CS 23: 15 CS 24: 17 CS 24: 26 d Cty 26: 30 CS 27: 10 CS 27: 12 CS 27: 23 CS 27: 24 CS 28: 1 CS 28: 20 CS 30: 18 CS 31: 4 CS 31: 8 CS 32: 26 Cty 32: 29 CS 35: 7 CS |
| 3 | 49 | 19 | 74 |

MESSAGE TO THE MOTHER CHURCH, JUNE, 1902

| W | C | Cty | Sc. |
|---|---|-----------------------------------|--|
| — | 2: 21 4: 4 5: 21 6: 9 6: 23 7: 24 J 8: 9 J 8: 16 J 8: 26 J 9: 12 q J 9: 19 10: 24 12: 1 12: 2 12: 5 12: 13 J 12: 14 13: 2 15: 16 17: 2 19: 18 19: 30 | 8: 2 8: 21 16: 25 18: 27 | 1: 3 CS 1: 20 CS 2: 7 2: 15 CS 4: 7 CS 5: 6 CS 6: 28 d 7: 24 CS 8: 25 d 8: 26 11: 12 12: 3 CS 12: 30 CS 14: 14 CS 19: 28 d |
| — | 22 | 4 | 15 |

CHRISTIAN HEALING

| W | C | Cty | Sc. |
|---|---|---|--|
| — | 3: 15 3: 18 J 12: 12 16: 9 18: 21 | 2: 2 2: 23 3: 1 3: 3 3: 11 7: 13 Cty 7: 24 8: 8 11: 27 14: 6 | 6: 11 7: 13 Cty 13: 23 d 14: 25 d 15: 1 CS 15: 12 CS 16: 4 16: 12 19: 19 |
| — | 5 | 10 | 9 |

THE PEOPLE'S IDEA OF GOD

| W | C | Cty | Sc. |
|---|------|---|---|
| — | 5: 9 | 2: 9 3: 11 5: 2 5: 10 5: 25 8: 12 13: 4 | 2: 9 3: 19 CS 8: 23 CS 9: 1 CS 9: 28 CS 10: 15 11: 2 CS 13: 9 CS |
| — | 1 | 7 | 8 |

POEMS

| W | C | Cty | Sc. |
|-------|--|-----|----------------------------|
| 75: 3 | 12: H 12: 15 29: 7 31: 5 31: 18 33: 5 75: 20 78: 13 | — | 43: 20 51: 12 60: 13 |
| 1 | 8 | — | 3 |

MISCELLANY

PART I

CHAPTER I

| W | | Cty | Sc. |
|---|-------|-------|---|
| — | 4: 25 | 4: 18 | 3: 13 CS 3: 15 4: 6 CS 4: 23 CS 5: 8 CS 5: 15 CS 5: 19 CS |
| — | I | I | 7 |

CHAPTER II

| W | C | Cty | Sc. |
|---|-------|--------|-------------------------------------|
| — | 20: 3 | 46: 12 | 18: 15 CS 20: 18 CS 64: 14 CS |
| — | I | I | 3 |

PART II

CHAPTER I

| W | C | Cty | Sc. |
|---|--|-----------------------------|--|
| — | 103: 9 C 103: 13 J 104: 15 105: 1 108: 26 108: 29 q | 104: 19 107: 1 107: 2 | 103: 2 103: 8 CS 103: 9 103: 9 C 103: 9 103: 11 103: 14 103: 18 CS 104: 20 CS 104: 24 CS 105: 7 CS 106: 11 CS 106: 13 CS 106: 17 CS 108: 11 CS 108: 15 CS |
| — | 6 | 3 | 16 |

MISCELLANY (*continued*)

CHAPTER II

| W | C | Cty | Sc. |
|---|---|---------|--|
| — | 109: 10 109: 12 109: 20 110: 25 113: 12 q J 113: 13 q J 113: 15 | III: 16 | III: 4 CS III: 15 CS III: 30 CS II2: 2 CS II2: 2 II2: 4 II2: 6 CS II2: 10 d II2: 18 II2: 22 CS II3: 3 CS II3: 10 CS II3: 21 CS II3: 22 CS II3: 30 II4: 3 CS II4: 14 CS |
| — | 7 | I | 17 |

CHAPTER III

| W | C | Cty | Sc. |
|-------------------------------------|--|------------|--|
| 117: 18 * q 117: 19 q 119: 32 | 118: 27 119: 15 * 119: 17 119: 19 119: 21 119: 23 119: 32 120: 11 | 117: 2 Cty | 116: 5 CS 117: 1 Cty 117: 10 117: 22 CS 118: 4 CS 118: 22 118: 27 CS 119: 3 119: 7 119: 10 CS 119: 12 CS |
| 4 | 9 | I | 11 |

MISCELLANY (*continued*)

CHAPTER IV

| W | C | Cty | Sc. |
|---------|--|------------------|--|
| 125: 26 | 122: 17 122: 25 122: 26 122: 28 126: 1 127: 10 129: 19 129: 32 J 131: 8 135: 20 138: 18 139: 6 J 140: 22 142: 2 q | 127: 2 129: 5 | 121: 22 CS 123: 9 CS 124: 19 125: 24 CS 126: 32 d 127: 1 127: 2 127: 8 CS 127: 9 CS 127: 24 CS 129: 6 CS 130: 5 CS 133: 7 d 134: 5 CS 136: 3 CS 143: 16 CS 143: 20 CS 143: 22 |
| I | I4 | 2 | 18 |

CHAPTER V

| W | C | Cty | Sc. |
|----------------------|--|--|--|
| 152: 21 153: 28 * | 147: 24 149: 6 150: 20 150: 26 153: 5 155: 5 155: 8 155: 20 | 148: 24 148: 28 149: 24 Cty 152: 12 | 146: 13 CS 147: 17 CS 149: 5 149: 7 149: 8 CS 149: 24 Cty 150: 12 CS 151: 5 CS 151: 7 151: 9 CS 152: 24 CS 153: 27 CS 154: 2 |
| 3 | 8 | 4 | 13 |

MISCELLANY (*continued*)

CHAPTER VI

| W | C | Cty | Sc. |
|---|---|-----|--|
| — | 159: 6 161: 1 J 161: 9 J 161: 16 165: 7 168: 4 | — | 158: 16 CS 158: 18 CS 158: 18 159: 13 CS 160: 8 CS 160: 23 CS 163: 20 CS 164: 15 CS |
| — | 6 | — | 8 |

CHAPTER VII

| W | C | Cty | Sc. |
|---|---------|-----|-----------|
| — | 174: 21 | — | 170: 5 CS |
| — | 1 | — | 1 |

MISCELLANY (*continued*)

CHAPTER VIII

| W | C | Cty | Sc. |
|---------|-----------|------------|------------|
| 184: 28 | 179: 21 | 178: 5 | 177: 16 CS |
| 186: 11 | 179: 32 | 178: 7 Cty | 178: 6 Cty |
| 197: 21 | 180: 6 | 179: 19 | 178: 8 |
| | 181: 29 | 179: 21 | 178: 10 |
| | 182: 9 | 179: 25 | 178: 11 |
| | 183: 1 | 179: 31 | 178: 19 CS |
| | 185: 20 * | 180: 7 | 179: 11 d |
| | 188: 1 | 181: 20 | 179: 25 CS |
| | 190: 25 | 184: 21 | 179: 25 |
| | 191: 12 | 194: 1 | 179: 30 CS |
| | 191: 13 | | 180: 3 CS |
| | 191: 17 | | 180: 12 CS |
| | 192: 7 | | 180: 16 CS |
| | 192: 8 | | 180: 31 CS |
| | 196: 16 q | | 181: 1 CS |
| | | | 181: 21 CS |
| | | | 181: 32 CS |
| | | | 182: 11 CS |
| | | | 182: 31 CS |
| | | | 187: 6 CS |
| | | | 188: 23 CS |
| | | | 188: 26 CS |
| | | | 188: 28 |
| | | | 190: 6 CS |
| | | | 190: 8 CS |
| | | | 191: 6 CS |
| | | | 191: 12 CS |
| | | | 195: 20 CS |
| | | | 197: 18 CS |
| 3 | 16 | 10 | 29 |

CHAPTER IX

| W | C | Cty | Sc. |
|---|------------|-----|------------|
| — | 204: 11 | — | 199: 16 CS |
| | 205: 2 q J | | 200: 3 CS |
| | 205: 4 q | | 200: 20 CS |
| | | | 200: 26 CS |
| | | | 204: 9 CS |
| | | | 204: 19 CS |
| | | | 204: 26 CS |
| | | | 205: 23 CS |
| | | | 205: 26 CS |
| | | | 205: 30 |
| | | | 206: 4 |
| | | | 206: 9 CS |
| | | | 206: 10 |
| | | | 207: 24 d |
| | | | 208: 5 CS |
| | | | 208: 16 d |
| | | | 208: 27 CS |
| — | 3 | — | 17 |

MISCELLANY (*continued*)

CHAPTER X

| W | C | Cty | Sc. |
|---|---|---|--|
| — | 219: 15 219: 20 J 219: 22 220: 18 221: 12 J 225: 17 227: 26 228: 9 229: 17 J 229: 22 232: 18 232: 29 | 214: 8 219: 20 220: 18 221: 3 221: 24 | 210: 20 CS 212: 17 CS 212: 25 213: 1 CS 214: 19 CS 215: 1 CS 215: 22 CS 217: 27 CS 218: 14 CS 218: 16 CS 218: 17 CS 219: 11 CS 219: 21 CS 219: 23 CS 220: 6 CS 221: 11 221: 14 d 222: 29 CS 224: 16 CS 224: 21 CS 224: 22 224: 29 CS 225: 8 CS 225: 11 CS 225: 12 d 225: 21 CS 226: 5 CS 226: 25 226: 29 CS 227: 31 CS 229: 10 CS 229: 11 232: 19 CS 232: 20 CS 234: 6 CS 234: 15 CS 234: 17 CS 234: 19 CS 234: 24 CS 234: 28 CS 235: 7 237: 5 CS 237: 7 |
| — | 12 | 5 | 43 |

MISCELLANY (*continued*)

CHAPTER XI

| W | C | Cty | Sc. |
|--------------------|----------------------|-----------------------------|---|
| 238: 12 238: 17 | 238: 14 C 239: 14 | 239: 4 239: 6 239: 10 | 238: 14 CS 238: 14 C 238: 18 238: 23 CS 238: 23 239: 2 239: 7 CS 239: 30 CS 240: 9 CS 240: 11 240: 16 CS 242: 5 CS 242: 12 CS 242: 16 CS 242: 17 CS |
| 2 | 2 | 3 | 15 |

CHAPTER XII

| W | C | Cty | Sc. |
|---------|--|-------------------------------|---|
| 246: 21 | 247: 7 J 247: 11 247: 12 248: 23 254: 28 J | 245: 20 246: 15 246: 16 | 243: 22 CS 244: 8 CS 244: 17 d 245: 11 CS 245: 19 CS 245: 25 CS 246: 3 CS 246: 8 CS 246: 30 CS 247: 6 CS 249: 20 CS 251: 4 CS 251: 19 CS 251: 28 CS 254: 6 CS 254: 21 CS 254: 27 CS |
| 1 | 5 | 3 | 17 |

MISCELLANY (*continued*)

CHAPTER XIII

| W | C | Cty | Sc. |
|---|--|-----|------------------------------------|
| — | 257: 10 257: 12 257: 13 * 257: 21 258: 11 259: 28 260: 17 J 260: 28 260: 30 J 260: 30 260: 32 261: 25 * 262: 11 262: 14 262: 26 262: 31 | — | 260: 9 CS 260: 11 261: 25 CS |
| — | 18 | — | 3 |

CHAPTER XIV

| W | C | Cty | Sc. |
|---|-----------------------|-----------------------|---|
| — | 269: 11 272: 6 q J | 265: 14 Cty 267: 2 | 265: 14 Cty 265: 21 d 266: 11 CS 266: 29 CS 267: 3 d 267: 5 267: 24 d 268: 26 * 269: 23 CS 270: 26 CS 270: 30 CS 272: 12 CS 273: 31 d 274: 14 274: 26 CS 275: 3 CS |
| — | 2 | 2 | 17 |

MISCELLANY (*continued*)

CHAPTER XV

| W | C | Cty | Sc. |
|---|--------|----------------------------|---|
| — | 279: 6 | 279: 3 279: 8 285: 9 | 278: 12 d 279: 6 CS 279: 7 CS 281: 14 d 283: 13 d 283: 25 CS 284: 2 CS 285: 10 |
| — | I | 3 | 8 |

CHAPTER XVI

| W | C | Cty | Sc. |
|---|-------------|-----|---|
| — | 293: 29 q J | — | 289: 10 CS 296: 4 296: 13 d 297: 19 CS 297: 24 CS 297: 29 CS |
| — | I | — | 6 |

MISCELLANY (continued)

CHAPTER XVII

| W | C | Cty | Sc. |
|---|---|-----------------------------|---|
| — | 300: 17 300: 24 303: 2 * 303: 3 303: 18 | 300: 23 301: 3 301: 8 | 299: 2 CS 299: 10 CS 299: 14 CS 299: 22 CS 300: 12 CS 300: 21 CS 300: 29 CS 301: 1 CS 301: 3 CS 302: 23 CS 303: 5 303: 14 CS 303: 16 CS 303: 17 305: 2 CS 305: 5 CS 305: 30 CS 306: 6 CS 307: 32 308: 4 d 308: 6 CS 308: 14 CS 313: 28 CS 315: 27 CS 316: 3 |
| — | 6 | 3 | 25 |

CHAPTER XVIII

| W | C | Cty | Sc. |
|---|---|-----|--|
| — | — | — | 317: 13 CS 317: 22 CS 318: 32 CS |
| — | — | — | 3 |

CHAPTER XIX

| W | C | Cty | Sc. |
|---|---|-----|------------------------|
| — | — | — | 327: 2 CS 327: 6 CS |
| — | — | — | 2 |

MISCELLANY (*continued*)

CHAPTER XX

| W | C | Cty | Sc. |
|---------|---|-------------------------------|--|
| 352: 22 | 339: 6 J 339: 22 342: 23 344: 2 * 344: 4 344: 6 * 344: 8 345: 28 347: 1 J 349: 5 351: 18 357: 5 357: 19 | 338: 26 339: 21 348: 25 | 339: 5 CS 339: 9 CS 343: 17 345: 6 CS 347: 2 CS 347: 23 CS 347: 24 347: 26 347: 28 348: 8 d 348: 11 d 348: 17 348: 25 348: 27 348: 28 348: 30 349: 12 CS 349: 23 349: 26 350: 10 350: 27 351: 26 d 353: 11 d 353: 16 354: 22 355: 7 CS 355: 11 CS 356: 28 CS 357: 1 357: 2 CS 357: 4 CS 357: 12 CS 357: 15 CS 357: 21 CS 357: 23 CS 357: 24 358: 1 CS 358: 7 d 359: 7 CS 361: 2 CS 361: 6 CS 363: 14 364: 3 CS |
| I | 15 | 3 | 43 |
| 15 | 134 | 45 | 322 |

APPENDIX VIII—(continued)

(iii) REFERENCES IN MARY BAKER EDDY'S OTHER WRITINGS TO THE COMBINATIONS OF THE SYNONYMOUS TERMS FOR GOD

MIND—SPIRIT

Mis. 218: 3
Pan. 7: 23-24

MIND—LIFE

Mis. 55: 25

MIND—LIFE—SOUL

No. 35: 21

MIND—TRUTH—LIFE

My. 221: 30

SPIRIT—MIND

| | |
|----------------|---------------|
| Mis. 23: 22 | Un. 45: 27-28 |
| Mis. 27: 24-25 | Pan. 12: 24 |

SPIRIT—MIND—SOUL

Ret. 60: 29

SPIRIT—SOUL

| | |
|-------------|-----------|
| Mis. 103: 3 | Un. 29: 7 |
|-------------|-----------|

SPIRIT—TRUTH

Mis. 363: 25

SPIRIT—TRUTH—LIFE

| | |
|---------------|------------|
| Mis. 190: 3-4 | No. 16: 10 |
|---------------|------------|

SPIRIT—LOVE

| | |
|-----------|----------------|
| 'OI 3: 19 | My. 288: 19-20 |
|-----------|----------------|

SOUL—SPIRIT

| | | |
|-------------|------------|-----------|
| Mis. 76: 29 | Man. 16: 7 | Un. 42: 3 |
|-------------|------------|-----------|

PRINCIPLE—SPIRIT

Un. 61: 14

PRINCIPLE—LIFE—LOVE

Mis. 46: 25-26

PRINCIPLE—LOVE

| | | |
|----------------|-------------|-------------|
| Mis. 100: 27 | My. 200: 29 | My. 226: 20 |
| 'OI 8: 4 | My. 204: 10 | My. 267: 26 |
| My. 116: 13-14 | My. 225: 22 | My. 269: 3 |

LIFE—MIND

Un. 3: 22

Un. 3: 23

LIFE—TRUTH

Mis. 12: 26

Mis. 75: 3

No. 30: 2
Peo. 6: 21-22

My. 149: 6

LIFE—TRUTH—LOVE

Mis. 2: 17-18

Mis. 6: 19-20

Mis. 23: 26

Mis. 63: 7

Mis. 77: 14

Mis. 79: 16-17

Mis. 82: 18-19

Mis. 103: 29-30

Mis. 124: 14-15

Mis. 150: 27-28

Mis. 167: 17-18

Mis. 187: 22

Mis. 234: 31

Mis. 258: 25-26

Mis. 352: 4

Mis. 358: 11-12

Mis. 367: 32

Un. 25: 25

Un. 51: 24-25

Un. 55: 13

Rud. 2: 19

Rud. 3: 8

Rud. 4: 1-2

No. 1: 19

No. 20: 10

Pan. 12: 24

Pan. 14: 7

'oi 4: 26

'oi 5: 8

'oi 7: 5

'oi 18: 26

Hea. 8: 20

Peo. 2: 11

Peo. 2: 23

Peo. 4: 18

Peo. 13: 7

My. 109: 22

My. 116: 4

My. 150: 14

My. 180: 14

My. 206: 17

My. 348: 29

LIFE—LOVE

Mis. 16: 1

Mis. 46: 26

Mis. 68: 2

Mis. 151: 28

Mis. 190: 9-10

Mis. 258: 11

Mis. 293: 3

Mis. 342: 10

Mis. 386: 3

No. 15: 24

No. 18: 14-15

No. 33: 21

Hea. 16: 13

Peo. 5: 19

Peo. 14: 17-18

Po. 49: 5

My. 153: 32

My. 191: 16

LIFE—LOVE—TRUTH

No. 39: 14

Hea. 8: 4

TRUTH—PRINCIPLE

Rud. 8: 21

TRUTH—LIFE

Mis. 320: 22

Chr. 53: 10

Chr. 53: 41

Ret. 36: 2

Un. 32: 2

Un. 63: 3

'oo 7: 16

My. 139: 12

My. 257: 21

My. 260: 29

My. 261: 26

TRUTH—LIFE—LOVE

Mis. 5: 27

Mis. 12: 31

Man. 16: 2

Man. 19: 4

Man. 41: 22

Ret. 60: 28-29

Un. 29: 13-14

Rud. 9: 12

Hea. 15: 5

Hea. 16: 23

Hea. 17: 19

My. 134: 14

My. 185: 10-11

My. 185: 15

My. 195: 31

My. 353: 13

TRUTH—LOVE

Mis. 2: 2

Mis. 3: 8

Mis. 4: 1

Mis. 5: 13

Mis. 19: 13

Mis. 36: 29

Mis. 40: 23

Mis. 66: 14

Mis. 92: 9

Mis. 317: 3

Mis. 320: 14-15

Mis. 333: 29

Mis. 336: 24

Mis. 354: 25

Mis. 356: 31

Mis. 371: 15

Mis. 373: 32

Man. 60: 10

Pul. 3: 12

Pul. 75: 2

Rud. 3: 5

Rud. 8: 13

No. 7: 15

No. 8: 18

No. 11: 28

No. 34: 7

No. 40: 23

TRUTH—LOVE—(continued)

Mis. 100: 1
 Mis. 135: 5
 Mis. 157: 13-14
 Mis. 160: 11
 Mis. 164: 16
 Mis. 165: 21
 Mis. 166: 8-9
 Mis. 166: 15
 Mis. 189: 11
 Mis. 205: 4
 Mis. 205: 10
 Mis. 241: 28
 Mis. 260: 28
 Mis. 284: 18
 Mis. 285: 11

Man. 87: 20
 Ret. 30: 14
 Ret. 31: 14
 Ret. 49: 2-3
 Ret. 50: 21-22
 Ret. 64: 25
 Ret. 65: 2
 Ret. 65: 10
 Ret. 66: 1
 Ret. 84: 6
 Ret. 84: 25
 Ret. 85: 10
 Ret. 92: 4
 Un. 2: 23
 Un. 48: 20-21

No. 44: 19
 'Oz 8: 16
 Hea. 16: 7-8
 Po. 31: 15
 Po. 47: 9
 My. 60: 14
 My. 114: 24
 My. 129: 1-2
 My. 153: 5
 My. 158: 27
 My. 210: 3
 My. 232: 7
 My. 245: 17
 My. 264: 17

LOVE—LIFE—TRUTH

Mis. 12: 26

My. 149: 6

LOVE—TRUTH

Mis. 133: 24
 'Oz 6: 4-5

'Oz 6: 8
 Hea. 16: 10

Po. 77: 10

LOVE—TRUTH—LIFE

Hea. 3: 24-25

LENGTHY COMBINATIONS

Spirit,—Mind, Life, Soul
 Spirit, Life, Truth, Love

Principle,—Life, Truth, Love
 Love, Truth, Life, Spirit, Mind, Soul

Un. 45: 25
 Un. 34: 26-27
 Rud. 1: 8-9
 Peo. 2: 11
 My. 225: 28-29

