

VERBATIM REPORT
OF
John W. Doorly's Christian Science Pupils'
Association Meeting,
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FOREWORD

The vital spiritual and scientific issues raised by John W. Doorly at his Association Meeting in 1938 proved to be a watershed in the revelation of the pure Science of Christian Science which was gradually dawning on him in the late 1930's and 40's. In my book on John Doorly* several extracts are quoted from this particular Association Address and many who have read my book or have had copies of this full Verbatim Report have been so impressed with its contents that they have suggested that it should be reprinted and made available to all who would value having a copy.

I have hesitated about doing this as these were early days in the unfoldment to John Doorly of what constitutes the Science and system of Mary Baker Eddy's revelation (see S. & H. 146 : 31-1), and although the seeds of the fundamental categories of the divine system are clearly discernible in this 1938 Report, all that is outlined here in a dynamic and compelling way later became amplified and refined, and further categories clarified themselves. For instance, a few years elapsed before the deeper implications of the "city foursquare" came clearly to light with its emphasis on the operation of the Word, Christ, Christianity and Science (see S. & H. 575 : 17-21), bringing with it the meaning and purpose of the three different orders of the seven synonymous terms for God as we have them in the textbook; also the specific range of the various standpoints of Science - Science itself, divine Science, absolute Christian Science and Christian Science.

Later verbatim reports of John Doorly's Talks at his Oxford Summer Schools, his weekly Bible Talks, and finally his week-long Talk on "Christian Science Practice" identify and interpret in a much fuller way the categories of this Science and their relationship to one another within the wholeness of Being. (These Talks have all appeared in published form - see last page of this Report.)

Why then, is this 1938 Association Address now being made available? First, because it sounds a clear clarion call to spiritually alert Christian Scientists - both in or out of the Christian Science organization - to realize the deeply scientific nature of this universal Science of being that was divinely revealed to Mary Baker Eddy. This permeates its message. Secondly, it states in a rousing and definite way, the footsteps needed to be taken by the serious student of Christian Science. These footsteps demand that he cease to regard Christian Science merely as a religious sect, needing the protection of hierarchical control, and come into the recognition of its pure and universal Science operating through "numerals of infinity" in a "divine, infinite calculus" (see S. & H. 520 : 10-15). Such a Science, understood, is its own protection, just as with music or mathematics. Moreover, it must inevitably carry healing in its wings - healing that is not "chronic recovery ebbing and flowing, - but instantaneous cure" as Mrs Eddy writes, adding - "This absolute demonstration of Science must be revived" (Mis. 355 : 6-9). This implies that healing must *naturally* be forthcoming as we understand Science.

The world is crying out for a demonstrable Christianity, and in the words of Mary Baker Eddy, "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).

PEGGY M. BROOK
(Trustee for the writings of John W. Doorly)

* *John W. Doorly and the Scientific Evolution of Christian Science* by Peggy M. Brook (published by the Foundational Book Company, Ltd., London, England) obtainable from their agents. See back page.

NOTE The full text of Mary Baker Eddy's article "Principle and Practice" mentioned on page 13 is reproduced at the end of this Report. This article was written in 1910 and published in the *Christian Science Sentinel* in 1917.

ASSOCIATION MEETING.

18th June, 1938.

MORNING SESSION, FIRST PART.

As I stood here when we were singing Mrs. Eddy's hymn, and saw the faces of this Association, and thought of the many human problems that I knew the members had had to work out, many desperate human problems in some cases, it made me feel how very much worth while our Movement is. And added to that, when I thought of the many members of this Association who are giving the Christ idea to the rest of mankind, it certainly made me realise that Mrs. Eddy was definitely led and inspired to institute these meetings.

Now, I want your time to-day, and I want your consecrated attention. You know, that at the time when Mrs. Eddy discovered Christian Science, religion was largely a matter of sentiment and emotion, of creed and dogma. Little or nothing was known of God's true nature and those who wanted to find out more about Him were told that it was not possible, but that after death they would know more. Religion pertained mostly to morals. There was a great deal of holy, uplifting faith, which had inspired men and women, but there was no real knowledge of God, no real understanding of Him, or of His creation. And then God revealed Himself to Mary Baker Eddy. Mrs. Eddy did not originate anything, Mrs. Eddy did not create anything ; God revealed to her His true nature, the true nature of His creation, the true nature of His Christ, and the true nature of His divine Science. Mrs. Eddy then saw that religion was not a narrow, bigoted thing that only applied to a few details of life, but that religion was the truth of being that applied to every detail of life. This revelation applied to economics, it applied to government, it applied to health, to holiness, to happiness ; it applied to art, to literature, to mathematics and to music. It applied to everything one can designate as science in any way, shape or form. She also saw that the only real Science was divine Science, which, reduced to human comprehension, she named Christian Science. But the whole outlook of religion was changed—the Spirit of Truth, which Jesus promised, had come, and had changed it. Religion ceased to be a matter of emotion, a matter of sentiment ; as Mrs. Eddy says, the holy, uplifting faith had accomplished so much ; it could not progress further until it was based on Mind, until it was based on absolute spiritual knowing, or absolute spiritual understanding. From the moment that Mrs. Eddy saw this, the trend of religion was bound to be changed. Religion ceased to be a thing that believed, but became instead the most definite, the most coherent, the most specific and the most scientific thing on earth.

Mrs. Eddy grasped that God is Mind, that creation consists of the ideas of God only, that there is nothing else in all the realm of Being but the ideas of God. She also realised that these ideas were definite, specific, individual ; that they had form, outline, identity, tangibility, colour, quality and quantity. Mrs. Eddy saw that in the whole of God's creation there was nothing vague or indefinite, but that everything was tangible to true consciousness, that everything was individual, that everything was specific, that everything could be understood. She saw that in understanding God's ideas one is really understanding that which expresses God, and he is, indeed, understanding God in the only way that God can be understood, that is, through the ideas which express Him. She also saw that mortal existence is only the false sense, the erroneous sense of existence. God's ideas are forever operating scientifically in the realm of Science. Let me say to you that nothing is scientific but that which is spiritual, and nothing is spiritual but that which is scientific.

Mrs. Eddy saw clearly that the only Science is the Science of spiritual being and that nothing else is science at all. When this revelation came to her, the question was how to give it to the world. She realised at once that the world could not accept it fully. She was in the same position as Jesus when he said, "I have yet many things to say unto you, but ye cannot bear them now." Think what it must have meant to Jesus, when he saw the Truth of Being, that God is Mind, that Being is composed of divine ideas, that these ideas can be understood, that they operate in the rhythm of Science, that they are the truth about you and about me, about health, holiness, happiness, and about everything that exists. When Jesus saw this (and remember he had to deal with a state of consciousness which a few months before had been sacrificing birds and animals to appease God), he realised that it was impossible to tell mankind of these things, but he said that the Spirit of Truth would come and would guide men into all righteousness. It took nineteen hundred years for the promise to be fulfilled, but this Spirit of Truth has now come. It is not sentimental and emotional religion. Sentimental and emotional religion would destroy Christian Science, as it has always attempted to destroy Truth, because there is nothing definite, there is nothing individual, there is nothing specific, there is nothing demonstrable about sentimental and emotional religion.

It is true that as you understand the Science of Being, the senses of Spirit will operate, and your thought will be spiritualised, even humanly ; but more and more that spiritualisation of thought will be scientific, it will be absolute, it will be invariable, it will be like God, " the same yesterday, and to-day, and for ever."

When Mrs. Eddy discovered the Science of Christianity, or divine Science, the Science of Being, the truth about God manifested through His infinite ideas, all having definite specific identity and individuality, all operating in the realm of Science according to law, and order, and plan or design, when she saw this, her great problem was how to give it to mankind, and she says as much. She wrote her textbook, using statements which would appeal to every class of thought, to the beginner, to those who were a little more advanced, to the religionists, to those approaching from every point of view, also from the point of view of sin or suffering. She had to write a textbook which would meet the thought of everyone who read that textbook. But underlying it all, she had to give the divine Science which God had revealed to her in order that those people who had eyes to see would see when they were spiritually ready to receive it, but not before. This textbook (and remember that Mrs. Eddy says it will be hundreds of years before it is understood) contains the absolute Science of divine Science. It also contains the method of its application to the human problem ; statements that will meet the thought of the beginner, such as " God comes to us and pities us " ; (Un. 4. 9) ; statements that would make the beginner feel that the things which matter are in the second degree of thought—humanity, honesty, affection, compassion, and so forth. Underlying it all, however, there is the absolute Science of Mind and Mind's ideas, operating according to rule, law and order in the realm of Science.

I am personally convinced that the Movement has gone as far as it can go on the belief in God as Principle. It has advanced as far as it can through sentiment and emotion. The Movement (if it is going to give divine Science—operating in human experience as Christian Science—to the world) has got to understand divine Science, because God is Mind and all creation, all progress, all attainment, start with Mind. You will remember Mrs. Eddy says that, " Reason is the most active human faculty " (Science & Health, p. 327 ; 29), and she continues, " Let that inform the sentiments." (Science & Health, p. 327 ; 29-30).

Later on I am going to read you the article that I have read to you several times at these Associations, " Principle & Practice," because I am perfectly certain (and the more I hear about this article the more certain I become) that Mrs. Eddy wrote it—just before she left us—as a clarion call to her Movement to give up the sense of sentimental and emotional religion, which is not getting the world anywhere, and to come into the realm of spiritual and scientific thinking, which expresses the nature of God, of Principle, and is irresistible.

It is perfectly plain to the thinker that what Mrs. Eddy discovered is Science. Now, I tried at my last Association Meeting to begin to present something of this to you. I do not think I presented it in the best way, because my own thought was not as clear as it is now. In the study of mathematics, etc., you would begin by studying the nature of the numerals, but in divine Science you do not do that ; you begin from God. Remember that the fact of Science—and I am talking about divine Science—is this, that we are, and always have been, and always will be, the sons of God ; that from everlasting to everlasting we have the Mind which was in Christ Jesus.

Now, that is the truth. The belief that you are a mortal, that you have got to learn Christian Science, that you have to ascend somewhere by degrees, is not absolutely true. It is a human belief. The truth is that from everlasting to everlasting God is your Mind, and you are an idea of that Mind.

At my last Association I tried to present to you something of the numerals of infinity through which divine Science operates, just as surely as the science of mathematics operates through numbers or the science of music operates through notes. But this time I am not going to do that. I am going to try to present to you the subject from the point of view of God—that is, of the synonyms. I realise now that, due to my many years of constant study of the synonyms, it was in some measure natural for me to grasp the meaning of those numerals. When you understand the nature of the synonyms, then you understand, quite naturally, the nature of the system, or the calculus, and the nature of the numerals of infinity. And let me remind you here that Mrs. Eddy says that all that happened in the first chapter of Genesis was a revelation of the true man of God's creating, what we call generic man, or creation.

If you presented the creation of music, you would have to present the whole of music—that is, the creation of the principle of music—through seven notes, which we call a scale. When the writer wrote Genesis he was presenting the calculus of creation (that is, every idea of God's creation from the least to the greatest) through the seven-fold scale of being, that is, a scale of consciousness, not a scale of notes or numbers.

So, the Bible begins with the presentation (nothing was ever created, Being is) by some spiritually minded man of the truth about creation, through a seven-fold scale of being, or through what Mrs. Eddy calls the "numerals of infinity" (Science & Health, p. 520 ; 10). There is not any doubt about that, none whatever. Our Leader says that all there is to the first chapter of Genesis is the record of the true man. Whether it were the first day, or the second day, or the third day, or any other day, it was revealing the nature of God's creation through some numeral, each one of which was a numeral of consciousness. Each numeral is of equal importance, and humanly speaking there is no sequence in them, any more than there is a sequence in the seven notes of music, although there is an order.

Just remember this. Without order you cannot have a system. Do not forget that Mrs. Eddy says that, "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" (Science & Health, p. 146 ; 31-1). The age in which we live is not the theological age ; it is not the artistic age ; and it is not the stone age ; it is the age when people think, and think coherently, without gush and emotion and sentiment. It is the scientific age, and the hell that is let loose in the world to-day is material science, uncontrolled. The thing alone that will meet it before it devastates human weal is divine Science, and without divine Science we should be lost.

You have got, therefore, to understand divine Science ; you have got to gain a moral and spiritual culture; you have got to gain a "cultivated spiritual understanding" (Science & Health, p. 271 : 14) and if this Movement does not gain it, it will fail to demonstrate Mrs. Eddy's Science.

Now, how that system operates is for each one of you to work out for yourself. I can present to you certain things which you can accept or not as you like, but there are certain facts that I am going to show you which you must accept. I am going to present to you the fact that Mrs. Eddy has discovered and revealed to us the divinely scientific system of God's ideas, operating in the realm of divine Science ; that nothing else can save humanity, and that the time has come in our experience and in our Movement when we must realise this.

On the other hand, I have certain ideas as to how the system operates. You can accept them or not, as you choose, because the truth of the matter is that you cannot accept them until you have spiritually grown to the point where you are capable of doing so. You may fool yourselves by saying that it is intellectual and you do not want it ; you may like to remain at the same point as the man who plays the piano by ear and knows nothing about notes or the science of music, and who, when somebody comes to him and says, "You have got to learn the science of music," replies, "I do not want to learn. I am perfectly happy this way." But how is that man going to teach music to other people ? How is he going to help mankind to interpret music ? The Christian Science practitioner, the Christian Science worker, or the Christian Science teacher, who does not know the Science of Christianity, which Mrs. Eddy has discovered, is in exactly the same position as that man. It will take constant study, it will take an overwhelming desire to know God, but we have got to gain this divine Science.

The things that people say when you present the Science of Christianity to them are so childish and stupid. Someone said to me the other day, "What more do you want to know than that God is All ?" Well, I know that music is all in the realm of music, but I do not know a note of music, and I am not the slightest use to music. When you arrive at God's Allness, and it is an important point to arrive at, you need to have a divine system in order to demonstrate that Allness, and if you do not understand the system, you cannot demonstrate it. Someone else said, "There are not seven days of creation, there is only one day." That is just as intelligent as saying there is only one note in music.

During the year, I should think I have taken from Mrs. Eddy's books nearly 10,000 references on different points connected with the subject, and I want to tell you that I know what I am talking about. This thing is scientific, and I am going to prove it to you before we get through.

There is the smug mentality that is satisfied with emotion and sentiment, and says, "Well, the thing which matters is to live Christian Science." Of course the thing which matters is to live Christian Science, but how are you going to live it, if you do not understand it ? What I find with such people is that they read the books and get an emotional and sentimental sense of Christian Science. The fact of the matter is that these people have not got divine Science. Could you imagine a mathematician who understood mathematics deviating from mathematics ? Could you picture a musician who understood music deviating from music ? It is impossible. When you understand divine Science, when you see the absolute Science of it, when you see the fruit of this Science (and let me say to you that morality, honesty, spiritual minded-

ness and all these human qualities are the fruit of the Spirit but they do not bring about the Spirit ; these things are the fruit of the Spirit) you will have all the morality you want.

What is true morality ? It is adherence to Principle. What is honesty ? It is exactness, that is all it is ; it is absoluteness and exactness. What is selflessness ? It is so clear a recognition of the divine, that you are willing to lay down the human. All of these things, in their final analysis, are scientific, they are all the outcome of understanding.

The point in Mrs. Eddy's writings on which she puts a premium is spiritual understanding, because spiritual understanding is the divine Mind, God, reflected, and this spiritual understanding is no more vague or indefinite than is understanding in music or in mathematics. In music or in mathematics, understanding has to do with notes and numbers—specific notes, specific chords, specific numbers, specific combinations. It has to do with everything which is specific, and there is nothing even in those human beliefs of science which is not definite and specific according to the human law of these sciences.

How true then must it be that in divine Science the ideas of God—individualised, identified, classified, operating in the realm of infinite Science—must be ten billion times more scientific, more exact, more specific, more demonstrable in their identity, their individuality, their form and in fact in all ways.

Let us cease being children. Christian Science has comforted us, it has healed us, it has helped some of us by a belief in God as Principle (that is what Mrs. Eddy pointed out just six months before she left us), but the time has come when we have to understand the Science, and if we do not, we cannot give it to the world. The world is through with sentimental and emotional religion. It does not want it. The world yearns for something that is based on Principle, something that is demonstrable, something that every man and woman can understand, live, and demonstrate, thus making themselves "kings and priests unto God." This can only be found in the spiritual understanding of divine Science.

There is a very definite illusion among some of our people that the close study of Mrs. Eddy's writings is the letter of Christian Science. Well, I am going to prove to you that when Mrs. Eddy refers to the letter of Christian Science she does so in two ways. She either speaks of the superficial knowledge which we gain of Christian Science, and the human argument in its application to the human problem, or of the absolute letter which is inseparable from the spiritual. Spiritual understanding combines both the absolute letter and the Spirit. In some cases she speaks of the absolute letter as the Word, with a capital "W," and the Spirit and the letter as the witnesses to the Spirit and the Word. In spiritual understanding, therefore, there is both the letter—as the absolute letter—and there is the Spirit. The superficial knowledge that we have had of Principle, which brings into play argument, sentiment and emotion, is the letter of Christian Science that is very often lacking the Spirit.

I do not know about you, but thirty-six years of experience have taught me to distrust entirely the worker in Christian Science who talks too much of love. It is generally "luv" ! Later, I am going to take Mrs. Eddy's references on Love and I am going to prove to you that Love is the most scientific thing in all the world. When Mrs. Eddy speaks of Love it is usually with a capital "L," which is God, Principle. When she says that the "heart and soul of Christian Science, is Love" (Science & Health, p. 113 : 6), it is Love with a capital "L" ; it is something you understand, something you demonstrate, something that is scientific in the highest sense, something that is invariable, that which never changes. That is the Love which the Christian Scientist wants ; it is something which is not only Love, but Mind, Spirit, Soul, Truth, Life, Principle. I am going to show you what Mrs. Eddy means by Love and how she uses the term in the scientific way.

I realise clearly that it is no use trying to present to you at one meeting something which I have thought and prayed about year in and year out, and studied in Mrs. Eddy's books over and over again. I say it quite impersonally, but I think there are not many people in the Christian Science Movement who have ever searched our Leader's books as I have. And here I would like to say with deepest gratitude that I have five or six friends, most of them pupils of mine, who have been of the greatest service to me. They have gone through our Leader's books many times, picking out what she says on this, that, and the other subject. The research work I have done in Mrs. Eddy's books has been enormous. I have done it because I love God, because I love spiritual things, because I knew there was a Science which could be understood and because I realised that we should never get anywhere without discovering it.

There is no argument or anything else that has been suggested against this thing which I have not considered from every point of view. Occasionally one finds an argument which is worth research work, but

in general they are puerile. Someone said to me the other day, " You cannot teach people divine Science." Why not ? Mrs. Eddy's answer says it will be taught in every school, university, and college in the world. Mrs. Eddy established the teaching that we might teach it to mankind. If you cannot teach it, what is the good of it ? If you cannot impart it, it is not Science. But you can teach it, and you can understand it, and it is absolute divine Science, based wholly on God. When that beloved New England woman saw that God is Mind, and that creation is composed of the ideas of Mind ; that there is nothing in all the world, in all creation, but ideas ; that each and every idea is demonstrable, understandable, specific, individual ; that it has form and identity, in fact everything—when Mrs. Eddy saw this, she presented something which was to change the whole trend of religion. The entire idea of religion has not yet changed in the world because we do not understand this Science sufficiently. The change taking place in religious thought is because Mrs. Eddy understood divine Science ; this divine Science is all through her books, but written in a way that people do not grasp until they are ready to accept it. This absolute Science is there for those who have eyes to see.

At this point, I would like to take up a question with you and to disabuse your thought of some prejudices. I know very well the situation concerning my Association. I should think that about 80 per cent. of my Association at the last meeting got some sense (some very clearly, others not so clearly) of what I tried to convey, and that about 20 per cent. closed their mentalities to it, and looked for every argument they could find to disprove it. Therefore, we have to give a little time to the 20 per cent. Their argument is mostly based on the fact that if the spiritual understanding of God and God's ideas operating in the realm of Science is the letter of Science, then what is needed is more love. What is required is more Love, with a capital " L ", and the child of Love is divine Science. The child of divine Love to-day is divine Science, and nothing could have given divine Science to the world but divine Love, the Love with a capital " L. "

I am trying to show you that the only thing that is really worthy of our ultimate attention is the Science of Being, which is absolutely scientific, and which applies itself to the human problem when understood. When you understand the science of mathematics or when you understand the science of music, you study these natural sciences for the purpose of producing harmonious results, you do not have to search in them for mistakes. Your consciousness of the science wholly and spontaneously corrects any mistakes.

When you understand the Science of Being, when you begin to understand the absolute God, which is the only God, when you begin to understand the absolute creation, which is the only creation, when you begin to understand, to love and to demonstrate this in order not to correct the errors of the human mind (not to till the soil) but to produce the harmonies of the divine Mind, then you demonstrate the infinite ideas of God which will spontaneously and naturally correct any errors of the human mind, and you will be ascending in the scale of being.

May I remind you of something ? Mrs. Eddy says that our present sense of good is but the sign and symbol of good. She also says that, " Spiritual teaching must always be by symbols " (Science & Health, p. 575 ; 13-14). You and I at present do not know anything of reality except in a dim distant way. We know reality, at present, through symbols, and that is the only way that we know it. One of the highest things which Mrs. Eddy stresses in her writings is spiritual understanding. Yet she says that, " spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space " (Science & Health, p. 509 : 17-19).

As I pointed out to you in other Association Meetings, Jesus illustrated his teaching—and as you look back now you will see that all he could give his hearers were the first human footsteps—by every human process he could think of. And note this, that words are only symbols ; human language is only a symbol. A tender sentiment, a sweet emotion of human consciousness which comes to you, is only a symbol. Everything that we know to-day of reality is through symbolism ; the whole thing is symbolism. We do not know spiritual ideas, because spiritual ideas can only be spiritually discerned. We do not know what the senses of Spirit are. We know there are senses. We know that God's ideas have form, individuality and identity, but we do not yet know what these things are, and so that is why " spiritual teaching must always be by symbols." Some of the symbols used by Jesus were the mustard seed, the fig tree, the cattle. In Psalms we read, " He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The whole thing is symbolism. The religious emotion which it stirs in you is, itself, just symbolism.

Now, what is Mrs. Eddy asking us to do ? She is asking us as we grow spiritually, to give up, in so far as we can, the emotional symbolism, the symbolism of the " old bottles "—what she calls the letter—the symbolism of the vague emotion which says it loves at one moment and hates the next ; which declares it loves

God with all its heart and soul, but hates its neighbour. She is asking you to give up this vagueness and indefiniteness, and to use higher symbolism. She asks you to use the symbolism in human experience of science. She illustrates Science by music, by mathematics, by astrology, and so forth. Why? Because these things are understandable, they are impersonal, they are demonstrable, they are accurate, they give some sense of reality. They give a ten-thousand-fold better sense of reality than the vague symbolism of sentiment and emotion, and of that which human language in its lower form could ever supply.

Jesus spoke of the Spirit of Truth, and this is the new tongue. It is the tongue that is exact, that is absolute, undeviating, demonstrable, and spiritual, because it is based on Principle.

So just remember that in all these things you are dealing with symbolism. You have always learned through symbolism; you have never learned through anything else, and none of us is able at the present time to grasp spiritual reality in its entirety, so we are learning through symbolism, and Christian Science has come to-day to ask you to learn through a higher symbolism, because the revelation of Christian Science at this period is that God is divine Principle; that Principle is something to be understood; that Principle is understood through its idea; that the idea is inseparable from the Principle; that Principle is something which can be demonstrated; that Principle is Immanuel—Principle operating through its ideas, which come to us as spiritual understanding. This process is Immanuel, it is God with us.

Christian Science teaches you to think in this way. Christian Science asks you to come into the realm of absolute Mind and the ideas of that Mind; asks you to begin to realise that "Beloved, now are we the sons of God," to realise that you have the Mind of Christ, and that being is composed only of ideas. Christian Science cries, come into the absolute, work from the absolute—from God, not up to God. Work from God, because you cannot work in any better way. Begin with what is true. That which is true is always true and invariable. Nothing is true but that which is spiritual, and that which is true is always scientific and demonstrable.

Thus the message of Christian Science to you to-day is to adopt a higher symbolism. Don't you see that when Mrs. Eddy perceived that God is Mind, divine Principle, Life, Truth and Love, and that creation is composed of ideas of Mind, the whole thing was changed? Thought was lifted out of the realm of emotion and sentiment, which was vague and indefinite. You remember what she says about it in her chapter on Prayer?—

"Looking deeply into these things, we find that 'a zeal . . . not according to knowledge' gives occasion for reaction unfavourable to spiritual growth, sober resolve, and wholesome perception of God's requirements" (Science & Health, p. 7; 10-14).

Just think of that—"Looking deeply into these things." If only we would look deeply into these things instead of being superficial and emotional and vague and sentimental! We are students, students of a demonstrable Science, the only Science in all the world. The Science of holiness, the Science of health, the Science of happiness, the Science of government, the Science of economics, the Science of man's relationship to God, the Science of art, of literature, of mathematics, of music, of ethics, and the Science of everything is one Science. We are students of that one Science, the one infinite Science which includes everything.

How much time do you give to the study of music? Do you expect to understand the Science of Being by giving it half an hour a day? It is ridiculous! We are students of absolute divine Science, the Science of God, the Science of Christ, the Science of spiritual ideas, the Science of reality, and it will take all that we can put into it in the way of time, and thought, and unselfed love, and compassion and gratitude, and everything that we can think of—which means laying down the mortal—in order to grasp even one bit of it.

Look at the price Jesus and Mrs. Eddy paid for it. Don't think it will fall into your lap; not a bit of it. "Looking deeply into these things . . ." (ibid.). "Physical sensation, not Soul, produces material ecstasy and emotion" (Science & Health, p. 7; 17-18).

Think of the sentimental and emotional religions and the hell they have raised on earth. Is that what divine Science is based on? Is divine Science based on a lot of emotionalism which only says that "God is Love and God is All"? No! Divine Science is based on spiritual understanding, and the demonstration of that understanding. There is no Science but Christian Science, and there is no Christianity but scientific Christianity.

So Science shows us that the symbolism of the past will not do to-day; that to-day it is the "cultivated spiritual understanding" (Science & Health, p. 271; 14) which is needed. The man who understands must

practise it ; he cannot help himself ; and the man who does not understand cannot practise it, any more than those who do not understand music know how to practise music. Everything begins with Mind, with understanding, therefore "Physical sensation, not Soul, produces material ecstasy and emotion" (ibid.). Mrs. Eddy writes, "If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity" (Science & Health, p. 7 ; 18-21). And she continues, "A self-satisfied ventilation of fervent sentiments never makes a Christian" (Science & Health, p. 7 ; 21-23). Never ! Divine Science makes a Christian, and nothing else can. The world has not been truly Christian because it has not understood divine Science.

Now, are you students of a demonstrable divine Science ? Are you students of divine Principle, which must be understood through the infinite ideas which express it ? Does Christian Science resolve things into thoughts ? Does it exchange the objects of sense for the ideas of Soul ? Does Christian Science teach you that mortal experience is nothing but vague mortal conjecture ? Does Christian Science teach you how to understand God, which is the beginning of everything ; how to understand God and the ideas of God, how to demonstrate those ideas in order to dispel the illusions of the senses in the most scientific manner ?

Suppose you had a problem in mathematics which said that five times five were twenty-seven, how could you prove that mathematics is all ? You would demonstrate that five times five are twenty-five, and so prove that mathematics is all. Then what is this vague conjecture, built up on emotion and sentiment, which says that God is All, yet does not know the scientific fact governing the idea of God in any particular instance which will correct a mistake about that particular idea ? Why, it is just vague conjecture, that is all it is. It is not divine Science.

I am deeply desirous to show you to-day that Mrs. Eddy has revealed to us a divine Science, an absolute Science which is the Science of infinite Mind, and its infinite ideas. You will recall that our Leader says of this discovery that she did not understand it at first, but that little by little she had to learn it. She ended her book, Science and Health with Key to the Scriptures, by saying, "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" (Science & Health, p. 577 ; 28-31). Even Mrs. Eddy never claimed that she understood divine Science thoroughly. None of us understands it thoroughly. But she claimed that God revealed Science to her and that it is in her textbook, and she studied that textbook as you and I do.

Are we, as Christian Scientists, going to try to give Christian Science to the world through the symbolism of sentiment and emotion, and the symbolism of the mustard seed and the sheep and the cattle ? Or are we going to see the higher symbolism, that will give us Science, spiritual Science, that will give us the accuracy, the certainty, the demonstrability, the ever-presence, the ever-availability, and the understanding of God ? Remember that all the old symbolism of emotion and sentiment brought the world at last to the point at which religious leaders simply said to people, "We do not know what God is, so we cannot tell you, and you must not ask us." But divine Science tells us exactly what God is.

Through divine Science, Mrs. Eddy gave seven names to God. Why did Mrs. Eddy give seven names to God ? If all those names meant exactly the same, then the natural thing was to give one name. But under divine direction she gave seven names to God. When Mrs. Eddy first discovered Christian Science those seven names, or synonyms, for God, were not the same ; that is, they were not the same as they are to-day or in the same order as they are to-day. Please remember this.

Suppose, in music or in mathematics, every number was a one. You could not have a system. To have a system you must have order. Because 1, 2, 3, 4, 5, 6, 7, 8 and 9 operate in order you can have a system. Moreover, if all those numerals were the same you could not have a system. There are two essentials to a system—one essential is order and the other essential is diversification.

Mrs. Eddy makes it perfectly clear that Spirit diversifies, and she speaks constantly of the divine order of Spirit. So, to have a system, you must have two things ; you must have order and diversification. Little by little God led our Leader to put her synonyms in a particular order, a divine order, and she makes that order perfectly clear.

Now, one of the criticisms that I have heard is that Mrs. Eddy put her synonyms in three places in the book in different order, which is quite true. One is in Recapitulation, which was the first chapter ever written by Mrs. Eddy and was called the "Science of Man," and was eventually used for teaching. (And here I want to remind you that with Mrs. Eddy the answer to every problem which came to her was

fulfilled through the teaching of Christian Science. As you know well, she says that healing the sick is but child's play compared with teaching Christian Science, and believe me it is. She also says that if Jesus had not taken a pupil he would not have been crucified, and she is right). In Recapitulation, then, Mrs. Eddy asks the question, "What is God?" (Science & Health, p. 465; 8). She says of this chapter that "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (Science & Health, p. 465; 4-6). Then she answers the question, "What is God?" by saying that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science & Health, p. 465; 9-10). Now remember, this is the textbook of divine Science, and this is the chapter on teaching, and "absolute Christian Science pervades its statements, to elucidate scientific metaphysics."

On page 115 of "Science & Health," Mrs. Eddy gives another order to the synonyms. Herein is the Scientific Translation of Immortal Mind. You know what Mrs. Eddy says about this. She says, "Christian Science translates Mind, God, to mortals" (Miscellaneous Writings, p. 22; 10-11). And look at what follows: "It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (Miscellaneous Writings, p. 22; 11-12). Now, the Scientific Translation of Immortal Mind is Immortal Mind presenting itself to mortals. Therefore, it ends with immortal Mind. That is the way it ends. But this definition of God is not in answer to the question, "What is God?" It is not absolute Science elucidating scientific metaphysics. It is the Scientific Translation of the immortal Mind to mortals, and defines the "line, plane, space, and fourth dimension of Spirit."

If one turns to the Glossary in Science & Health, p. 587; 5-8, one finds a third arrangement of the synonyms in the following manner: "GOD: The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." But what is the Glossary? It is not an answer to the question, "What is God?" according to divine metaphysics. The Glossary contains "the metaphysical interpretation of Bible terms, giving their spiritual sense which is also their original meaning" (Science & Health, p. 579; 5-7). It is not an answer to the question, "What is God?" in its absolute meaning.

Now, in the chapter on Recapitulation, which is "Absolute Christian Science . . . to elucidate scientific metaphysics" (Science & Health, p. 465; 4-6), Mrs. Eddy placed there, as God showed her, the synonyms in a divine order, and if there was not any order you could not have any system, and if there was not any diversification you could not have any system.

Let me put it this way. I have three names. They are "John Williams Doorly." "Doorly" expresses anyone speaking of a teacher or practitioner. Anyone talking of a husband, father or friend would say "John." "Williams" is just the legal title. It is true that "John" expresses me in a way that "Doorly" does not.

Now, God has seven names which express Him in infinite variety, yet they are all names for God, and Mrs. Eddy has given the seven synonyms in this chapter on Recapitulation in a different order from elsewhere in her book. God showed her everything in these books, and it will be centuries before they are understood. God showed her the order and what each synonym meant. Mrs. Eddy did not manufacture anything. God revealed Himself to Mrs. Eddy. God showed Himself to Mrs. Eddy in His infinite Science. You are beholding the Science of God and His Christ because this woman was the one who could see it, and you are beholding that which is absolute, certain, definite, understandable and demonstrable, which is essentially scientific.

Then do you not see that one would be mistaken to think that Mrs. Eddy put the synonyms in the order given in Recapitulation by chance, and that it just happened?

Someone might say to me, "I want to draw your attention to another fact in connection with this question. Mrs. Eddy says, 'Are these terms synonymous?' and answers it by saying, 'They are' (Science & Health, p. 465; 11-12). She goes on to say, 'They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity'" (Science & Health, p. 465; 12-14).

God is one Being. That is all the Being there is. There is only one mathematics; there is only one music; and there is only one Being, and that is the divine Principle, God, including within Himself everything which is true about God. Well, then, if these terms also refer to the nature, the essence, the wholeness of Deity, don't they refer to His numerals? Doesn't the term mathematics refer to the calculus of mathematics as well as to the principle? Doesn't it refer to the infinite problems of mathematics which are the calculus? Doesn't it refer to the numerals? In divine Science the terms Mind, Spirit, Soul, Principle, Life,

Truth and Love refer to everything that has to do with God, to everything which refers to the infinite Being, who includes within Himself His infinite creation operating in the calculus of Science, and His infinite numerals revealing His ideas through the scale of Being, through the "numerals of infinity"? "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" (Science & Health, p. 520; 12-15.)

Is your thought going to accept the "divine infinite calculus"? If it is, these days will appear to you and mortality will disappear. But if your thought is at that point when it wants to go along with smug satisfaction in sentiment and emotion, making itself feel good or bad, as the case may be (sometimes the action of Truth is to make you feel bad, not good), all right. That is your problem. If your thought refuses to accept the "divine infinite calculus," the system, the rhythm of God's ideas, moving in the Science of Being, from the "infinitesimal to the infinite" (Science & Health, p. 336; 7-8), if you refuse to think in the realm of ideas having identity, individuality, form, colour, tangibility, and so on; if you refuse to think in the realm of Spirit, Life, Truth and Love, and to accept the divine Science, and if your thought does not begin to grasp the "numerals of infinity," the newness of life will not appear and mortality will not disappear.

You have it before you. You have to choose this day whom you will serve. Are you going on with sentimental and emotional Christian Science, which is trying to wreck our Movement?

Let me read a sentence from a letter written to me a few days ago by a man holding a high position in this Movement to-day. He was talking about the Monitor, and he said:—

"Our Leader's purpose in establishing the Monitor was the same as her purpose in organising every other activity we have; namely, to extend the influence of the Christ as reflected through her teachings. She was interested in one thing and one thing only, and that was the redemption of mankind through scientific Christianity. It is just here that I approve very strongly of the emphasis you are placing on the real Science underlying our religious teachings. Since Christian Science is a Science it must be applied as you would apply any other science—in a practical, convincing, demonstrable way. It can never be gotten over to the public through emotional appeals and the employment of Pollyanna phrases."

If you have been in close touch with this Movement for a long time, you can see the steps it has taken in the understanding of our Leader's revelation. Yet what I am telling you to-day is insignificant compared with what is in the books.

In 1910 I was made a teacher and was taught in the Metaphysical Class. At that time the teaching consisted mostly of the question of what relationship spiritual ideas had to human beliefs. The thought of our Movement at that time was interested in the relationship of spiritual ideas to human beliefs, and the class was taught on that and the application of it.

In 1915 I was teaching a class, and I read this statement in Science & Health, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (p. 465; 17-1), and I thought to myself, "My goodness, there is only one Being, and that is all the Being there is." Mark you, I had been taught as a teacher, but I had never heard it mentioned before that there was only one Being; that that Being was the only Being there was, and that we were the reflection included in that Being.

Six months afterwards I saw the wonderful man who taught me in the Metaphysical Class, and I said to him, "There is only one Being, and that is all the Being there is." And he said to me, "Where did you get that from?" I told him I had got it out of the textbook, and I said, "Why didn't you teach us that?" He said, with his wonderful smile, "Why didn't I?" The truth was that the Movement in general did not know it at that time; it did not know that Being was one. But that fact began to come into our Movement, and little by little it grew, and the same wonderful man who taught me in 1910 taught the last Metaphysical Class, and he taught wholly on the basis that Being is one.

Just realise that we are babes in Christian Science. I have seen this Movement take step after step in the understanding of this infinite divine Science. And now the time has come, and you can take my word for it, when the world is going to see that what Mrs. Eddy gave is Science, and that this Science is in the use of her synonyms.

When Mrs. Eddy speaks of Mind, according to the context she may be speaking of Mind manifesting itself as the right idea of creation, of intelligence, of wisdom, of activity, of control, of government, and so on—

she may be speaking of Mind manifesting itself as infinite ideas of Mind. When Mrs. Eddy speaks of Spirit in her writings she may, according to the context, be speaking of Spirit manifesting itself as a right idea of birth, or as the grace of Spirit, or as that which diversifies, classifies, or individualises, or as substance, or in any other way. And so it is with every one of the synonyms.

You do not have to ask anyone to show you the way. You can work it out for yourself ten billion times better than you can demonstrate mathematics or music. It is the absolute divine Science which will show men how to demonstrate the infinite ideas of God, ever present and available, those ideas which are the very presence and power of God in divine Science, and how to demonstrate them according to law, order, and rule. And all that is asked of you is that you shall open your thought to God and put it into practice ; that you shall begin to use your fundamental Christ selfhood, and begin to understand that because God is Love, creation is the expression of God ; because God is Mind, creation is composed of ideas. So you will begin to understand the nature of being, and if you begin to understand it then you are bound to love it.

Do not fool yourselves. The person who understands Christian Science must love it, and the person who does not love Christian Science does not understand it. It will possess you, and you will not be able to think of anything else. If you do not understand it, you can try as hard as you like through sentiment and emotion and everything else, but you cannot love it. You cannot truly love music and mathematics or any science unless you understand them.

God led Mrs. Eddy to place these synonyms in the order given in Recapitulation, and He led Mrs. Eddy to see what these synonyms meant—how God expresses Himself through diversified ideas. There are, too, certain statements which Mrs. Eddy makes about Mind which she also makes about other synonyms such, for instance, as that one of the qualities of Mind is law. But she also speaks of the law of Love and of Spirit. In the same way you may say that one of the qualities of "Doory" as a teacher is that he is a forcible lad, and I mean it too ! Well, that quality may pertain to "Doory," but it may also pertain to "John." Now I am going to take one or two of Mrs. Eddy's chapters in Science and Health and I am going to read through those chapters, noticing how Mrs. Eddy uses the synonyms, and you cannot gainsay them. The Science of it is absolute.

Doesn't that make you happy ? Isn't that worth while ? Here at last is something we can know and rely upon. Here is something which is scientific. God is "the same yesterday, and to-day, and for ever." Love is something which is always Love, good is something which is always good.

You will remember our Leader's statement that the introduction of another letter into the Hebrew term "God" unites Science and Christianity. It makes the word "good," and it unites Science and Christianity, and anything which does not unite Science with Christianity is not good, it is bad. It may seem to be temporarily good, but it is not good. Whatever unites Science and Christianity is good.

I want to talk again about the question of symbolism. To-day the symbolism of Science is opposed to the symbolism of emotion and sentiment. Naturally, we shall go on using the old symbols because they bring to us something which is worth while. We do not discard those things, but as we gain the symbolism of divine Science all those things will become more real to us, that is what will happen. They will become more vital, more active, more demonstrable, more spiritual. As we understand the Science of Christian Science, as we understand that which is a combination of the letter and the Spirit, all this symbolism of tenderness, of compassion, of the "secret place of the most High," will become more definite, more scientific, more real, more demonstrable ; not vague, not sentimental, not emotional, but based on Science. And the deep divinity of the Bible will become real to us because we understand Science. We shall see that "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science & Health, p. 271 : 1-5).

Mrs. Eddy illustrates her writings by music in the most marvellous way. Take, for instance, the musical term "period." A period in music is really a position. And so "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (ibid.). The infinite, forever unfolding, developing, demonstrable "design of God." And that "design of God" is His creation. It is His calculus, and it makes itself manifest through the numerals of infinity, the seven days of creation.

But creation is unfolding in the way being unfolds ; the seven days of creation have nothing to do with going up. Every day is as important as every other day. The first day is as important as the seventh

day, and they are all in order, and in sequence in a divine way, but sequence in a divine way does not mean sequence in a human way. We are dealing with a system. To the boy who is learning mathematics, mathematics is a sequence ; he goes from addition to subtraction, from subtraction to multiplication, and so on. But to the experienced mathematician, mathematics is a system in which everything is equally important and in which there is no process of going up. This system has order, because if it did not have order you could not have a system. You must have order, but in that order everything is equally important, and so you will begin to see that the days of creation do not constitute a human process of working upwards, as we used to think they did ; nothing of the kind. They are all equally important, just as the notes of music are all equally important. You use them all. The note "C" is like the note "D" in importance, and so on, and in mathematics 9 is just as important as 1, and 1 as 9. It is part of the system.

Just for a moment I want to turn to the chapter on the "Science of Being," in the textbook. Mrs. Eddy says :—

Science & Health, p. 268 ; 14-18—In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind.

I am asking you to consider a system which is absolute divine Science. I am asking you to consider the system of Mind and Mind's ideas, operating in the calculus of absolute Science and expressing themselves through the numerals of Science. I am not asking you to consider the human and the divine ; I am asking you to consider absolute divine Science.

Science & Health, p. 268 ; 18-2—These semi-metaphysical systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself.

Don't you see ? When Mrs. Eddy came she perceived that religion was all mixed up with Spirit and matter ; it was all mixed up with good and bad ; it was mixed up with the human mind and the divine Mind, and she cut the line of cleavage right through and fulfilled the sayings of Jesus : "It is the Spirit which quickeneth ; the flesh profiteth nothing."

Mrs. Eddy based her religion on this : "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science & Health*, p. 468 ; 9-11). She gave the absolute. This belief of life in matter, of God in matter, is pantheism.

You know, if you begin to think scientifically, and you begin to understand what divine Science really is, it makes Mrs. Eddy's books so different. She says that matter is nothing, and that all is Mind and Mind's manifestation. That is her religion—that matter is nothing, and that Mind and Mind's manifestation is the Christ idea, manifesting itself as infinite ideas, all operating in the realm of divine Science.

Study Mrs. Eddy's article "Christian Science versus Pantheism," and you will find that until the time of Mrs. Eddy religion was wrapped up in pantheism, in the belief that God is in matter. When Mary Baker Eddy came, she cut the line of cleavage right through. She said that Spirit has nothing to do with matter, and matter has nothing to do with Spirit. Then she saw the oneness of Being, the oneness of Mind and Mind's ideas operating in the realm of Science, and this is what I am asking you to study and to understand so that you can demonstrate it.

Mrs. Eddy says that "semi-metaphysical systems afford no substantial aid to scientific metaphysics" (*ibid.*), that is, semi-metaphysical systems based on emotion and sentiment and lower forms of symbolism, which do not give any idea of the accuracy of the Science, "are one and all pantheistic, and savor of Pandemonium" (*ibid.*).

Science & Health, p. 269 ; 3-8—From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil.

Science & Health, p. 269 ; 13-16—The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.

That is Mrs. Eddy's religion ! It is the rejection of matter, of pantheism ; it is the perception of God's ideas operating in the realm of Science.

Now note what Mrs. Eddy says on page 269 ; 17-20 :—

"These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense,—they are good and eternal."

And nothing is wholly good but ideas. Nothing unites Science and Christianity but ideas.

Science & Health, p. 269 ; 21-28—The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock.

Science & Health, p. 270 ; 14-21—The prophets of old looked for something higher than the systems of their times ; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings,—the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit.

"In His more infinite meanings." Do you think these meanings are just the mere words that "God is Love," and "God is Spirit" ? Not at all.

Science & Health, p. 271 ; 1-3—Christ's Christianity is the chain of scientific being reappearing in all ages.

Science & Health, p. 271 ; 11-16—In Latin the word rendered *disciple* signifies student ; and the word indicates that the power of healing was not a supernatural gift to those learners, but the result of their cultivated spiritual understanding of the divine Science, which their Master demonstrated by healing the sick and sinning.

Science & Health, p. 271 ; 20-22—Our Master said, "But the Comforter . . . shall teach you all things." When the Science of Christianity appears, it will lead you into all truth.

The Comforter, divine Science, which comforts you and shows you what is true and how to demonstrate it. "When the Science of Christianity appears, it will lead you into all truth."

The merely religious emotion in you and in me and in the world in general is sentiment, the vagueness, the trying to remain on a lower basis where you do not have to think, where you do not have to pray without ceasing, where you do not have to demonstrate, that religious emotion in the world, and in you and in me, has dogged the Science of Christianity from its beginning. Mrs. Eddy says that Science has always been resisted, and that emotion which has kept man in the stupor of vague and indefinite conjectures, which has led to "reaction unfavourable to spiritual growth" (*Science & Health*, p. 7 ; 12-13) in you and in me, is forever fighting to take from us the accuracy, the absoluteness, the Comforter which will lead into all truth. When a man has found in any measure the Comforter and the Science of it, that man cannot deviate. He has both the letter and the Spirit, and he has found the Kingdom of Heaven, which is divine Science.

I have endeavoured this morning to show you that Mrs. Eddy discovered divine Science. I have not yet started to show you how I think it operates, but I had to clear your thought and to show you that Mrs. Eddy regarded her discovery as divine Science, and that this thing has nothing to do with old religious emotion and sentiment. "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (*ibid.*).

Now, our Movement has arrived at the point where it sees that God is One and God is All, and it is a good point to arrive at. Many of our people are very pleased with that, and they want to stay there, but how are you going to demonstrate that Oneness and Allness without a system ? How much good is it going to do you to arrive at the conclusion that mathematics is one and all, or that music is one and all ? It is a good thing to arrive at, but what are you going to do after you arrive there ? You must find the system in order to demonstrate it. You have got to find the system of divine Science operating according to law, order, rule, system, method, form, plan or design. "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" (*Science & Health*, p. 146 ; 31-1). And that system is scientific. The letter of Christian Science is the attempt to apply that divine system to the human problem, but the understanding of ideas, the understanding of Science, is both the letter and the Spirit, and they are inseparable. That is scientific Christianity, and Christianity which is scientific, and that is the system of divine metaphysics which Mrs. Eddy discovered. If we are ever going to get it, we

have got to abandon the religious emotion, the sentiment, the Pollyanna phrases which are demoralising Christian Scientists and making them think they are getting somewhere, when they are getting nowhere.

This thing is Science, the most wonderful thing, the infinite Science of the infinite God, the Science of Christ and the universe, which God has revealed to Mrs. Eddy, and any man or woman who will work and pray for it can understand this Science ten billion times more accurately than he can understand mathematics or music. It is imperative to gain this Science, and the first thing we have to do is to open our consciousness and perceive the fact that it is Science.

MORNING SESSION—SECOND PART.

Let me read to you something that our Leader once said to one of her workers :

“ When I first came to Christian Science I was lifted right out of the belief of sickness into the belief of perfect health. Since then I am working out of that belief in health into the science of health, and it would have been easier if I had never been in that belief, just as it is with one who sings by ear, which is not the science of music, and afterwards learns the science of music. It would have been easier to have commenced aright in the first place than to have to unlearn and learn over again.”

Now, there are undoubtedly people who have what is called a spiritual flair. They have a sense of God's presence and nearness, and of the infinitude of God. But if such people do not understand divine Science they will get just so far, and no farther. They may even have become good practitioners, who comfort people by telling them, in a very decisive and certain way, that “ God is Love ” or “ God is good,” or something of this kind. But those people will never be able to teach Christian Science, and will never be able to get to the zenith of accomplishment unless they understand the Science of Christianity. Now, it is those people who do not want to give up the emotional sense of Science, like those who sing or play well by ear. But it is a human belief, and it has got to be exchanged for Science just as Mrs. Eddy says her belief had to be changed when she was first healed in Christian Science. Her's was only a belief of health and it had to be changed for an understanding of God and God's ideas. There is nothing worth while to us but that absolute understanding of God and God's ideas.

I am going to take just a few minutes to read again that important statement which Mrs. Eddy made a few months before she left us, “ Principle and Practice.” Let us see how much clearer this statement is to us now than when I last read it. To me, it looks an entirely different thing, as thought progresses.

READING OF “ PRINCIPLE AND PRACTICE.”

Remember that Mrs. Eddy says that sometimes a faith cure will heal more quickly than Christian Science, but it will not really heal.

Now, there are some practitioners who have a very striking consciousness that God is infinite and that evil is not real, and they do good work on that, but unless those practitioners get to the Science of Christianity they will not get any further, and they will never be able to teach Christian Science, which demands a great deal more than healing the sick demands. I know practitioners who are doing fine healing work, which is but the first footstep of Christian Science, and who have a fine sense of the affluence of our God, but it is not understanding ; it is a lovely faith. It is all right up to that point, but if you do not give it up for the understanding it will eventually let you down, although you seem to carry on for a while. How can you teach Christian Science if you do not understand it ?

“ 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 Master's great scientific teaching and practice ” (Christian Science Sentinel, Vol. 20, p. 10).

I defy any man, woman or child to demonstrate mathematics unless they understand it, or to demonstrate music unless they understand it. And this is even more true in the case of divine Science. You cannot demonstrate it until you understand it. What you accomplish will be a faith cure, on an improved basis of belief in Principle. It will not be the demonstration of a metaphysical understanding of divine Science.

Now, I want to take with you for a few minutes certain of Mrs. Eddy's statements about the letter and the Spirit of Christian Science. I say to you that understanding combines the letter and Spirit of Christian

Science, just as it does in mathematics or music or anything else. I have seen that in one sense the letter of Christian Science is the superficial belief in Christian Science—the process of human application, the argument. All that is in one sense the letter of Christian Science.

The root meaning of the word "letter" is "to smear," and the word "letter" in one sense means a smattering; the letter is a smattering knowledge of Christian Science, which is what most of us have. In another sense the letter means the "literature in the written statement." In one way it can be taken that the letter is just the mere superficial knowledge, the smattering. In the other way, the letter means the literature in the written statement. There never was anyone on earth who used language more carefully than Mrs. Eddy. Her language is absolutely exact in every detail.

Mrs. Eddy says :

Science & Health, p. 114; 19-22—" . . . in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter."

The new tongue is spiritual. Mrs. Eddy uses the word "letter" in its two meanings. In one she speaks of the absolute letter—the letter as the Word, with a capital "W." In the other she indicates that the letter is the vague human sense of Christian Science, the mere belief in Christian Science. Your absolute understanding of the Science of Christianity combines the absolute letter and the Spirit. It has nothing to do with the ordinary sense of the letter at all.

Mrs. Eddy says, "The new wine of the Spirit"—the use of the new tongue—"has to be poured into the old bottles of the letter." Let us see what she says of the word "wine." She tells us that "wine" is "Inspiration; understanding" (*Science & Health*, p. 598; 17). Inspiration and understanding, then, constitute the new wine of the Spirit; the new tongue which is the letter in its new sense—the absolute letter combined with the Spirit. So that, in one sentence, you have a combination of the two meanings of "letter."

Science & Health, p. 144; 30-7—It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice.

Let me interrupt here to remind you that Mrs. Eddy uses that word "harmony" throughout her writings to indicate true health, the rhythm of thought, which is the true health, the harmony of ideas moving in the rhythm of Science.

But to return, remember that our Leader questions whether the ancient healers understood the Science of healing. They caught sweet tones, but she asks whether they had the understanding. Moreover, we must remember that they could not establish divine Science without the combination of the true letter and the Spirit. Science was lost again because the ancient healers did not gain that understanding of divine Science which combines the absolute letter and the Spirit. They had not the letter, in the absolute sense, because they did not understand, and the lack of that letter, the absolute letter, prevented their establishing Christian Science at that time.

Science & Health, p. 243; 9-15—But the same "Mind . . . which was also in Christ Jesus" must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth.

Do you imagine that the Mind which was in Christ Jesus did not combine the absolute letter and the Spirit? Of course it combined them. And that Mind which was in Christ Jesus, which was the combination of the absolute letter and the Spirit, must always accompany the human sense which we have of Christian Science. If that Mind which was in Christ Jesus does not accompany the human letter, there will be no true Science and no true Christianity.

Science & Health, p. 330; 8-10—When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

The absolute letter is here indicated.

Science & Health, p. 354 : 30-2—The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.

The spiritual meaning which combines both the letter and the Spirit will cause the ambiguity to vanish. In the spiritual meaning, the letter—in the true sense—and the Spirit, will be found to be one.

Science & Health, p. 454 : 29-2—The superiority of spiritual power over sensuous is the central point of Christian Science. Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner.

There is no Spirit without Mind and there is no Mind without understanding. Mind is expressed as absolute, exact, scientific, demonstrable, spiritual understanding. There is no Love without Mind ; there is no Principle without Mind ; there is no Being without Mind ; and Mind is knowing, but that knowing combines the letter and the Spirit because it is spiritual knowing. It is knowing which expresses the nature of Love.

You also get the other side of the letter, the mere human argument, the human paraphernalia, the symbolism by which we express thought that merely believes in Christian Science.

Science & Health, p. 483 ; 19-21—To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

Mrs. Eddy does not say that God did not reveal the absolute letter. The passage can be read in two ways. She says that God certainly revealed the spirit of Christian Science, if not the absolute letter. She leaves it in such a way that you can conclude that He did, or did not, reveal the absolute letter—the absolute letter—not the mental argument. I am trying to show you that the absolute letter is wedded to the Spirit. That it is the metaphysical understanding of Mind and Mind's ideas. There is no tilling the soil ; the absolute letter is the absolute system of the infinite Principle, the divine Mind, operating in its calculus of ideas through the numerals of infinity, absolutely, scientifically.

Miscellaneous Writings, p. 43 : 12-20—The simple sense one gains of this Science through careful, unbiased, contemplative reading of my books, is far more advantageous to the sick and to the learner than is or can be the spurious teaching of those who are spiritually unqualified. The sad fact at this early writing is, that the letter is gained sooner than the spirit of Christian Science : time is required thoroughly to qualify students for the great ordeal of this century.

The mere quoting of phrases is gained far sooner than the spirit of the Science. Science is inexhaustible. "Time is required thoroughly to qualify students for the great ordeal of this century" (*ibid.*). The great ordeal of this century is to give to humanity the Science of Christianity—the understanding of it. "How shall they preach except they be sent ?" Do you think that Mrs. Eddy would have accomplished very much if she had come to this world and had healed a few sick people and a few sinning people ? It would have pleased those people and their families very much, and they would have said she was wonderful, but what would that have achieved ? Mrs. Eddy revealed a divine system, which men and women can understand scientifically. And this is the ordeal of the century—to understand it and be able to give it to the world.

I pointed out in a letter I sent you that in 1887 Mrs. Eddy prophesied the change which would take place in thought in the next fifty years (See *Unity of Good*, p. 6 : 27-5. "Caution in the Truth"). She knew that what she was presenting to the world was the Science of Being, but that the world was not able to bear it at that time. She said, the "platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament" (*Unity of Good*, p. 6 : 25-27), but that in another fifty years the infinitude of good would be preached. And the fifty years is now up. It is time we students of Christian Science began to prove to humanity not merely words, but the system of Christian Science. We will never do this unless we put more into the study of Mrs. Eddy's writings and the Bible than we are doing at present. It takes time and thought and selflessness. Mrs. Eddy says, "To weave one thread of Science through the looms of time, is a miracle in itself. The risk is stupendous" (*Miscellaneous Writings*, p. 99 : 5-7). But if this thing is going to live we have to give the Science of it to the world.

Miscellaneous Writings, p. 195 ; 5-12—Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science ; or whosoever hath the spirit without

the letter, is held back by reason of the lack of understanding. Both the spirit and the letter are requisite ; and having these, every one can prove, in some degree, the validity of those words of the great Master, " For the Son of man is come to save that which was lost."

If you have the spirit without the letter you have not got understanding. You have not got the Christ. That which seemed to be lost was the Christ idea.

Ret. & Int., p. 49 : 8-10— . . . the hour has come wherein the great need is for more of the spirit instead of the letter, and Science and Health is adapted to work this result . . .

The spirit you need is that understanding which combines the absolute letter and the Spirit. It is the wedding of the Word and the Spirit, and when you have that you will drop the paraphernalia of argument, the " hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments " (Science & Health, p. 367 : 6-7), because you will understand, and in that understanding—that Mind which was in Christ Jesus—you will have both the letter and the Spirit.

Ret. & Int., p. 38 : 27-30—Science and Health is the textbook of Christian Science. Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science.

No & Yes, p. 28 : 18-23—Has Truth, as demonstrated by Jesus, reappeared ? Study Christian Science and practise it, and you will know that Truth has reappeared. What is demonstrably true cannot be gainsaid ; but getting the letter and omitting the spirit of this Science is neither the comprehension of its Principle nor the practice of its Life.

Miscellany, p. 158 : 17-21—The burden of proof that Christian Science is Science rests on Christian Scientists. The letter without the spirit is dead : it is the Spirit that heals the sick and the sinner—that makes the heart tender, faithful, true.

And that Spirit is the combination of the absolute letter and the Spirit in the understanding.

Miscellany, p. 238 : 7-21—Rightly to read and to practise the Scriptures, their spiritual sense must be discerned, understood, and demonstrated. God being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and presentation of Christian Science—the Christ Science, or " new tongue " of which St. Mark prophesied—became requisite in the divine order. On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God. When the Bible is thus read and practised, there is no possibility of misinterpretation.

You cannot misinterpret mathematics when you understand its system. You cannot misinterpret music when you understand it ; this cannot be done. And so it is with divine Science.

Miscellany, p. 239 : 6-11—In the ratio that Christian Science is studied and understood, mankind will, as aforetime, imbibe the spirit and prove the practicality, validity, and redemptive power of Christianity by healing all manner of disease, by overcoming sin and death.

I defy anyone to study Mrs. Eddy's writings and the Bible and understand them in their true meaning without being spiritually minded. It is in the understanding that you get the combination of the Spirit and the letter.

Miscellany, p. 246 : 11-18—In the year 1889, to gain a higher hope for the race, I closed my college in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character.

This is a most interesting thing. " I . . . sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity." Here, she is referring to the letter which is inseparable from the Spirit.

Miscellany, p. 246 : 19-24—While revising " Science and Health with Key to the Scriptures," the light and might of the divine concurrence of the spirit and the Word appeared, and the result is an

auxiliary to the College called the Board of Education of The Mother Church of Christ, Scientist, in Boston, Mass.

The Spirit and the Word—the absolute letter.

Mrs. Eddy says that she had to find a way of establishing absolute metaphysics in practice, and she did not at first know how to do it, but that eventually the problem was solved when she was called upon to teach a pupil.

Now, nobody in this Movement has ever appreciated the healing work more than I have. I have on innumerable occasions exalted the healing, and this the Movement knows full well. When I was a lecturer, I saw I had to get back to do the healing and I have always placed the greatest importance on this aspect of our Cause. It is the "outward and visible sign of an inward and spiritual grace." Compassion, faith, hope, all the things which make life worth while, are effects. The outward and visible sign is effect. Mind, expressed in understanding, is the cause. And that infinite Mind manifests itself through individual ideas, which operate to-day in our thinking as spiritual understanding. The healing, the Christian character, all of which is so wonderful, so desirable, so lovely, all of which should be so manifest in a Christian Scientist, cannot come about until the inward and spiritual grace is attained. And the inward and spiritual grace is the grace of God, it is the eternal fact that God is Mind and that man is God's image and likeness. When you understand God you understand your own true selfhood, and when you understand your own true selfhood, you understand an idea of God.

To say that the understanding of Christian Science is merely the letter is blasphemous, and it contradicts our Leader's teaching. Spiritual understanding, the understanding of divine Science, combines within itself the absolute letter and the Spirit, and they are wedded in understanding. The Spirit is wedded to the Word, and was forever wedded in the divine plan.

We begin to understand the Science of Being through understanding God. I have already pointed out that Mrs. Eddy used music to illustrate her teaching in many cases. In one place she makes a very important statement. She says that "The divine Principle of the universe must interpret the universe" (Science & Health, p. 272 : 28-29). You can only understand Being as you understand God. Being can be understood only in that way. What you need, therefore, is to get the understanding of God through the ideas which express God. Now God is Mind, and you understand Mind through the ideas which express Mind. In the same way you understand Spirit through the ideas which express Spirit, and you understand Soul through the ideas which express Soul. And so you understand God in His Science through the ideas which express God in the order of Science, and in the realm of Science.

Mrs. Eddy uses the word "Interpretation" very frequently in her writings in the most wonderful way. Some time ago I said to a musician, "What is the word in music that is broad enough to include diversification, classification and individualisation?" and the reply was, "The only word which is broad enough is 'Interpretation.'"

Mrs. Eddy's first side note in the Chapter called "Genesis" in Science & Health is "Spiritual interpretation." She says that "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament" (Science & Health, p. 501 : 1-3). She also says that, "The divine Principle of the universe must interpret the universe" (Science & Health, p. 272 : 28-29). God must interpret Himself to you through His ideas. That is the process of Being. God's thoughts come from God. "The Christ is the divine message from God to man." God is ever interpreting Himself, and we partake of this interpretation when we understand, because when we understand we are in the realm of Mind and so partake of that interpretation.

Her second side note in this chapter is "Spiritual overture" (Science & Health, p. 502). She therefore begins her chapter on Genesis with two musical terms. She also mentions the "living and real prelude of the older Scriptures" (Science & Health, p. 502 : 2).

The only true mathematics is spiritual mathematics, the only true music is spiritual music. She says that "Music is more than sound in unison" (Message for 1900 : 11 : 13). True music, she says, is the "music of the spheres" (Science & Health, p. 255 : 6). "Eternal swells Christ's music-tone, In heaven's Hymn" (Christ and Christmas).

Mrs. Eddy's use of the terms of music throughout her writings to illustrate the Science of Christianity is extraordinary. But the music she refers to is not the human sense of music. It is the music of Soul. It

is the music which she says is spiritual and divine. It is not "sound in unison" (ibid.). It is the ideas of Being in unison, the chords of Being, the Science of Being.

Now, you may spend six or seven hours a day studying music. What time are you going to spend in learning the Science of Being? In learning that which brings healing, happiness, everything worth while to mankind? It has to be learned and loved to be demonstrated. But the first thing you have to do is to understand it. And this is not done through human processes, but through knowing God. As you know God you will know yourself, and as you know yourself, you will find that from everlasting to everlasting you had the Mind of Christ. This is working out from Mind. The central facts of Christian Science are that God is the only Mind; that man is the idea of that Mind; that man, from everlasting to everlasting, has the Mind of Christ; that Being is composed of the ideas of Being; that man knows those ideas, has always known them, will always know them. That is the Science of Christ.

That is the question of the letter and the Spirit. If anybody is still in doubt, he is to be pitied.

There are certain things I do not ask you to accept, and there are others which you have to accept for they are in Mrs. Eddy's books. There are certain things on which you will have to use your own judgment. There are certain things which have become very manifest to me; it is your business whether you accept them or not. I cannot prove them as I should like to prove them, so you will have to accept or not accept them as you like.

This is Science. You cannot have a Science and you cannot have a system without order, and without diversification, and divine Science has order and it has diversification, and it has everything else that constitutes Science.

I know that when I last presented the numerals of infinity to you I perhaps made the mistake of presenting them to you from the point of view of the numerals, and some of you got it and some of you did not. I have never changed one iota from what I told you, and the more I study our Leader's books the more convinced I am of the order of those things I gave you—the law, order, rule, system, method, form, plan or design—wisdom, purity, spiritual understanding, spiritual power, love, health, holiness—creative ability or conception, reflection, identity, classification, individuality, consciousness and unity with God, and then the order of the synonyms—Mind, Spirit, Soul, Principle, Life, Truth, Love. I have never changed one iota. My mistake was in presenting first to you the numerals, and expecting you to understand them. I should have presented first the synonyms, and as you gave more and more time to the study of the synonyms, quite naturally you would have understood the calculus and the numerals without any question whatever.

Now, my sense of the thing at the present time is this. As I understand her meaning Mrs. Eddy says that the revelation of the nature of the true man is presented in the first chapter of Genesis in a seven-fold way, through the scale of Being, or the seven numerals of infinity—in just the same way that you would present the whole of music through seven notes, only that in this case it is the scale of Being and not the scale of notes. Remember that the presentation of man must come from the fact that you know God. The writer of the first chapter of Genesis could never have presented his picture of the true man unless he had known God. He presented the compound idea which we call generic man, or creation, and he presented it through a scale of Being, or through what our Leader calls the "seven numerals of infinity." Mrs. Eddy says that he presented it in "mathematical order" (Miscellaneous Writings, p. 57 : 27), and remember that an order is not the same as a sequence in a human way. In an order things are diverse although they are equal. In a sequence things climb up from one to another. Mrs. Eddy speaks of the first chapter of Genesis as a "mathematical order" (ibid.). The writer presented this picture because he knew God. As he knew God he knew God's creation, and as he understood creation—which is generic—he presented it through the scale of being in a seven-fold manner, and it was in mathematical order.

Now, Jesus presented to John the calculus, which is indicated in the first chapter of Genesis. But Jesus made it practical to John, and the calculus is the "line, plane, space, and fourth dimension of Spirit" (Miscellaneous Writings, p. 22 : 11-12). It is the omnipotence, the omniscience, the omnipresence, and the omniaction of Spirit.

Jesus presented to John the "line, plane, space, and fourth dimension of Spirit." He presented the Holy City, divine Science. Mrs. Eddy, coming later, saw that this omnipotence, omniscience, omnipresence and omniaction—the line, plane, space and fourth dimension—were presented in divine order. It was the system, it was the calculus, it was the rhythm of God's ideas from the infinitesimal to the infinite, moving

in the absolute realm of Science. Jesus showed these things to John, and John presented them to the world as the Holy City or the new Jerusalem, which Mrs. Eddy says is divine Science. Mrs. Eddy saw that John's Revelation contained the "deep divinity of the Bible" (Science & Health, p. 546 : 21-22). She was shown by God not only the new Jerusalem, but the one infinite Being, God, divine Principle, including within itself its own creation, or its own calculus of ideas, and its own numerals. She saw the whole thing.

I am convinced that God led Mrs. Eddy little by little to put her synonyms in Recapitulation, her most wonderful chapter for teaching, in exactly the same order as the writer of the first chapter of Genesis put his seven days of creation. Mind is a name for God, and therefore Mind will express itself naturally through every numeral of infinity. But Mind will express itself mainly through the first numeral. Therefore, when you understand Mind you will understand the nature of the first numeral. Spirit will express itself through every numeral, but mainly through the second numeral. Soul will express itself through every numeral, but mainly through the third numeral, and so on. If this thing is of God it is irresistible in your thought. It cannot be resisted. If it is of God it will demonstrate itself as you begin to see it. If you will go back and read your books, you will see it everywhere. I am turning you to the books, you need not take my word for it. I believe that the order which is necessary for the system, and the diversification which is necessary for the system, will be found in just this, that the synonyms are in exactly the same order as the numerals, and, to be quite frank, I do not see what other order they could be in. Our Leader says that the seven days of creation are stated in "mathematical order," which is the highest order that human sense knows ; it must follow, then, that the synonyms in the final way in which God revealed them to our Leader, are in the same order. Now let us take my name again as an illustration. You may say that "Doorly" is the teacher—which is quite true. Yet some measure of the teacher manifests itself through "John," but "Doorly" is the teacher. Just so, Mind depicts God in many individual aspects. Many of these aspects may manifest themselves through other synonyms of God, but they will still be aspects of Mind. Mrs. Eddy talks of the law of Mind. She also speaks of the law of Spirit, and of Soul. But you will find that law is fundamentally a characteristic of Mind.

Remember that our God must be understood. You can only know God through understanding. There is nothing vague in creation. There is no such thing as a yard of love or a mile of love or a bucket of love or a mouthful or a liverful of love, or anything of the kind. There are ideas of Love and ideas of Being, and you have got to know them as ideas, and when you know them as ideas your Love will be Love. They are ideas which operate because of their very nature to destroy hate, and fear, and jealousy, and envy, and greed, and when you understand these ideas, then you begin to have spiritual sense. You begin to have the emotion that is divine emotion, which is the outcome of understanding.

Now, as Christian Scientists we have got to learn to know Being if we are going to be metaphysicians. We have got to know the nature of Mind and Mind's ideas, operating in the rhythm of Being.

What then is the first thing to be done? The first thing is to understand the synonyms. You will remember that years ago, when many of you went through class, I taught you the meaning of the synonyms, and I have never changed one degree from that teaching, but my thought has enlarged enormously. The way in which Mind manifests itself in ideas means infinitely more to me now than it did then.

Mind is that which controls, and governs ; Mind is that which has elements ; it is always the Science of Mind. I am going to take the chapter on "Science, Theology, Medicine" with you and show you that from beginning to end it talks of the Science of Mind. Mind is that which knows no accident ; it is that which produces ; that which regulates and sustains ; it is the source of all movement. Man is the full representation of Mind. Mind knows no exhaustion ; is always expressed ; is always the builder ; all-seeing and all-hearing ; that which outlines. Mind is the infinite wisdom ; Mind is law.

In Mrs. Eddy's writings it is made clear that Christian Science "resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (Science & Health, p. 269 : 14-16). That is, for the ideas of God. You will find that throughout her writings—and this never varies—Mrs. Eddy uses Mind and the infinite ideas which express Mind to nullify and to antidote what she calls matter, or the carnal mind. She uses Spirit, and the infinite ideas of Spirit, to nullify and to antidote matter as the flesh—not as the carnal mind. She uses Soul, and the infinite ideas of Soul, to nullify and to antidote the beliefs of material sense and of the material body, that is, the five physical senses. She uses Principle, and the infinite ideas of Principle, to antidote and to nullify the beliefs of person and of human classification, such as the animal and vegetable kingdoms. She uses Life, and the infinite ideas which express Life, to nullify and to antidote the beliefs of material life or death. She uses Truth, and the infinite ideas of Truth, to nullify and to antidote

what she calls the myriad beliefs of error. And she uses Love, and the infinite ideas of Love, to nullify and to antidote the beliefs of fear and hate and division.

Right through her books that procedure never varies. To Mrs. Eddy, Mind is that which deals with matter as the carnal mind —Mind manifesting itself through individual ideas of Mind. Herein is the Science, not only the Science of absolute Being, but the Science as applied to human experience. All beliefs of matter as the carnal mind are met and destroyed by the ideas of divine Mind, the infinite Mind. All flesh beliefs are destroyed by the ideas of Spirit. All beliefs of material sense and the material body are destroyed by the ideas of Soul. All beliefs of person and mortal classification are met and destroyed by the infinite ideas of divine Principle.

Now, isn't the application of the synonyms to human problems what Mrs. Eddy means when she says that "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" ? (ibid.)

I ask you during the coming year to study the synonyms closely in Mrs. Eddy's writings, and little by little, as you get a clearer understanding of Mind, you will gain some sense of what constitutes the first numeral, and so on, and, "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" (Science & Health, p. 520 : 12-15). The rhythm of God's ideas in the Science of Being, the New Jerusalem, the Holy City, divine Science, will be found revealing the very presence, power and law of God.

How is the presence and the power and law of mathematics revealed ? As two times two are four, three times three are nine, four times four are sixteen, and so on. How is the power and law of music revealed ? In chords and harmonies and compositions. The presence and power of the infinite Mind is revealed through the infinite calculus of ideas, ideas which range from the infinitesimal to infinity. Each idea is specific, individual, and understands every other idea, ever available, omniscient. Each idea is at hand, closer than breathing. Each idea is your idea, operating in the infinite calculus of Being through the numerals of infinity, and revealing the very presence and power of God.

This is the Science of Christianity. You do not have to accept what I say to you about the synonyms and the numerals. These things you have to work out for yourself. But you are forced to accept the fact that we are students of an absolute demonstrable divine Science, and that the reason why we do not progress as we should is because we are not giving sufficient time to the consecrated study and application of divine Science. We are approaching problems from the human ; we are "tilling the soil," and it is bad business. And all the time the destructive action of the carnal mind in the world to-day is so specific, so humanly scientific, that unless we oppose it with divine Science, we shall be lost.

One of our Leader's secretaries once told me that Mrs. Eddy said to him, "If we are going to defeat animal magnetism's purpose to destroy everything in human experience which is worth having, we have not one moment to lose." But the ordinary Christian Scientist thinks we have all the time in the world.

This thing is either Science or it is not Science. But it is Science, and that Science is throughout Mrs. Eddy's writings, to be understood, to be demonstrated, to be loved, to be lived. As you adhere to this, it will produce in your lives a measure of healing, a measure of comfort, a measure of morals, a measure of certainty, a measure of compassion, a measure of unity, a measure of law and government, that is undreamed of. But the merely human effort through sentiment, through religious emotion, through vague concepts of God as divine Principle, to work up to these things, invites defeat at every point.

God is Mind ; the Christ, therefore, is manifest as spiritual understanding, and this understanding is absolute. Understanding is "the reality of all things brought to light" (Science & Health, p. 505 : 27-28). The reality of what ? Of you and me, of health, of government, of Science, of business, of economics and of everything. It is as our Leader says, "the reality of all things brought to light." That is what spiritual understanding is, and it combines the letter and the Spirit, and they are inseparable in spiritual understanding.

The emotion, the sentiment, the vagueness, the hit and miss that sometimes heals and very often doesn't heal, that is the letter of Science in its ordinary sense. Those things are all symbols and, "As we rise, the symbols disappear." The scientific processes of music, the scientific processes of mathematics, are also symbols, but they are better symbols, they give a sense of accuracy, of certainty, of demonstrability, of Principle. They give some better human sense, and that is why Mrs. Eddy has used them to illustrate her teaching, and I will show you this afternoon how she has used them time and time again.

This New Jerusalem which we are all seeking, what does Mrs. Eddy say it is? It is divine Science, the Holy Comforter; it is the "development of eternal Life, Truth, and Love" (Science & Health, p. 588 : 7-8).

If I thought for one moment, after my study of Mrs. Eddy's books, that her use of these synonyms in her books was just vague and indiscriminate and haphazard, I might be discouraged. But every statement in this book, every use of a synonym, every combination of synonyms, is to bring out some idea of God operating in the realm of being—and they never vary. Spiritual sense alone can understand it. If you try to grasp it with the human mind you will fail, but if you love it and live it, and understand it, because God is the only cause, because Being is Spirit, because you have the Mind of Christ, it becomes your birthright. Work out from God, the one infinite Mind. Do not work up to God, but out from God. Claim your birthright. The absolute is the only. We only use the relative as a human auxiliary. The relative is only a "Suffer it to be so now," the absolute is God operating in the realm of Science.

Understanding these things you will speak the new tongue and find the new heaven and the new earth here and now. You will find divine Science, the Holy Comforter, and you will manifest understanding, compassion, health, holiness, happiness, service to your fellow men, all the things which make life beautiful. You will find the love of God, the understanding of God, the unity with God. You will have these things in a measure you never dreamed of. And as, day by day, you see the Science in this book you will say, "Here is the Science of all Being," the Science of ethics, government, economics, music, mathematics, literature, art, everything you can think of.

One of the signs of the times is a book which has just been written by a woman who is a Christian Scientist. She has not mentioned the term Christian Science in it, but she is a well-known writer on art. The book is called "Art and Understanding." It has been recognised as one of the outstanding books written on art in the last fifty years. A high authority on art said to me, "That book is a marvel." Its author says that art is not a gift but a quality of God which can be understood and demonstrated—that anybody can understand it. "All that I have is thine." All that I have is thine, operating in the infinite calculus of divine Science, and manifesting itself through the seven days of infinity, the numerals of infinity, each one a part of the divine plan, just as the notes C, D, or E are a part of music.

AFTERNOON SESSION.

Since our last meeting one of our members—Mr. Sinton, of Manchester—has been appointed a Christian Science teacher. Needless to say I am more than happy about this. Mr. Sinton is a good Christian, a good metaphysician, a thoroughly high-class man, and a thinker. Of course, I am very happy about it.

I want to read you a letter I received two days ago from a Christian Science teacher in America. He says: "What a refreshing and thought-challenging piece of Christian Science literature, 'The Numerals of Infinity,' in the May Journal. I trust the opening you have made will not be allowed to freeze over again. I touched upon its ideas and recommended my pupils to study closely the article at my Association Meeting in May."

Now, this teaching isn't something to be talked about, but something to be prayed about. It is something which you and I are seeing, but we know little of it. We are just touching the hem of it, and to go and talk about it is the greatest unwisdom.

The thing I am presenting to you is somewhat new to many Christian Scientists, though not to all. The realisation that there is a divine system, and that it is really Science, is just breaking upon our Movement.

I want to show you the definition in Webster of the word "System," and remember, that nobody on earth ever used language as accurately as our Leader did.

"*System*—An organised or methodically arranged set of ideas; a complete exhibition of essential principles or facts arranged in a rational dependence or connection. A complex of ideas, principles, doctrines, laws, etc., forming a coherent whole and recognised as the intellectual content of a particular philosophy, religion, form of government, etc. The aggregation or assemblage of objects united by some form of regular interaction or interdependence. A group of diverse units so combined by nature or art as to form an integral whole and to function, operate or move in unison." Webster.

You will note that the terms, "Mind, Spirit, Soul, Principle, Life, Truth and Love," are intended to express one absolute God. "They are also intended to express the nature, essence, and wholeness of Deity" (Science & Health, p. 465 : 13-14). Thus when you speak of Mind, Spirit, Soul, or Principle, you not only mean God in an abstract way, but you mean all being, you mean the infinite Being, the only Being, including within Himself His calculus of ideas.

Here is Webster's definition of "Form."

"*Form*—The ideal or intrinsic character of anything, or that which imposes the character. Orderly arrangement or method of arrangement as order or method of presenting ideas ; manner of co-ordinating the elements of an artistic production or course of reasoning. One of the different modes of existence, action or manifestation of the same thing or substance. The essential nature of a thing as distinguished from the matter in which this is embodied."—Webster.

Mrs. Eddy says that "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" (Science & Health, p. 146 : 31-1).

Now, what is the fact of being ? The fact of being is that God is. Jesus said, "Ye shall know the truth, and the truth shall make you free." What is truth ? Truth is Christ.

In the study of a human subject you are approaching a principle which you have to understand and to demonstrate. In the study of divine Science you are reflecting a Principle which forever expresses itself and manifests itself. It is an entirely different proposition, because Mind is, and all the being there is, is in Mind, and there is not any other Being but Mind and its manifestation.

So, you see that you are in that Mind ; I am in that Mind ; we are not anywhere else. This is Science. If you operate from any other basis it is a human footstep, it is a symbol or symbolism.

The fact is that Mind is ; that Mind is your Mind and my Mind, and the Mind of all being ; and all the being there is, is the idea of being operating in the realm of Science. There is nothing else. So what we are trying to do is to find our lives hid from everlasting to everlasting with Christ, with Truth, in God. We are not trying to work up to something ; we are trying to learn the grace of God, and that not of ourselves—"it is the gift of God."

How do you practise this ? As you begin to understand God. But this understanding of God is not indefinite. It is coherent, it is divine, it is scientific ; it is understanding the infinite One whom you can never know as a whole ; it is understanding the infinite One through the infinite ideas that express that infinite One, and these ideas operate in the realm of Science according to the divine manifestation.

That is the Science which Mrs. Eddy discovered. If you want to make a very interesting study, read through Mrs. Eddy's books and pick out all she has said about Science, about divine Science, and about Christian Science. She says that Christian Science is the application of divine Science to the human problem. But you go through the books and look out everything as I have done and you will be gloriously rewarded in finding what Mrs. Eddy says about Science, divine Science and Christian Science. Mrs. Eddy uses the term Science and divine Science in a much more absolute way than she uses the term Christian Science. In this way your thought will become quite clear as to the difference between the terms. Christian Science is the application of divine Science to the human problem. But how can you apply divine Science unless you understand it ? We are students of divine Science, and divine Science is absolute, scientific, metaphysical and invariable.

I want to show you that Mrs. Eddy's use of the synonyms is absolutely scientific and invariable. It is always exactly to the point, according to the context of each sentence and according to the sense that she means to convey. As I have said before, with Mind, the idea may be omniation, creative ability, God's Allness, etc., but the idea she is bringing out is absolutely definite. There is nothing whatever about it which is hypothetical.

Suppose you were a musician and you should hear a discord. Would not your cultured thought of music at once seek the concord and correct the discord ? Now, is music any more scientific than divine Science ? Aren't we going to come to the point in our "cultivated spiritual understanding" (Science & Health, p. 271 : 14-15), at which the infinite, individual ideas of God reveal the truth about economics, about man, about health, holiness, happiness, and about everything that you can think of ? All of these ideas will be so familiar to our thought in the rhythm of Science that if the discord called sin, disease or death

should tempt our thought, immediately we shall turn to that concord of spiritual being which reveals God. It may be one idea, it may be a combination of ideas, as it is in music or mathematics.

We know God solely through the ideas which express Him in the rhythm of Science. Isn't that the spirit of Christian Science? Is the spirit of music only the ability to hum melodies or is it the cultured, cultivated understanding of music in full, which enables you to reproduce the ideas of music, and correct any discord—not solely for the purpose of correcting the discord, but for the purpose of demonstrating the harmony of music as well?

When is the student of Christian Science going to start demonstrating the Son of God? When is he going to start demonstrating spiritual values? What else can one demonstrate? When is the student of Christian Science going to worship God on this mountain? When is he going to see that what he is engaged in is the demonstration of the right idea of God, of man, of health, of happiness, and of everything else, and in letting these ideas operate in the harmony of being? When is he going to let these ideas correct the discords of mortal sense instead of "tilling the soil" which only results in the building up of the things of material sense and making them real? Isn't that the Science which Mrs. Eddy revealed?

The letter of Christian Science in one sense is the human attempt to bring Science down to the level of the human problem, whereas our hope in dealing with the human problem is to deal with it from the throne of grace. When we bring it down to the level of the mere human problem we have no chance whatever of dealing with it.

So our only hope is in this cultivated spiritual understanding of the infinite God, expressing Himself through divine Science, through a system, through a calculus, through a Holy City, through omnipotence, omniscience, omnipresence, omniaction, the four-sided City manifesting itself through the numerals of infinity—the most scientific thing in all the world.

May I take a few of Mrs. Eddy's references on the subject of the synonyms? I sent you the references and some definitions of the word "Synonym." Webster's definition of "Synonym" is, "Words which express what is essentially the same idea, but which (commonly) differ from one another in some shade of meaning, in emphasis, or (esp.) in their connotations." The Oxford Dictionary's definition of the same word is, "Either of any two or more words having the same general sense, but possessing each of them meanings which are not shared by the other or others, or having different shades of meaning appropriate to different contexts. A systematic name having the same, or nearly the same, application as another."

Now, "John" is the same individual as "Doorly," but he is different. Mind is the same as Principle, but it is different. And Spirit is the same as Soul, but it is different. So, each synonym manifests God in different ways. If it had not been so, Mrs. Eddy would have given God but one name. Moreover, you cannot have a system unless you have order and diversification.

The Science, the religion, that Mrs. Eddy revealed is the spiritual truth about all things. This religion is not religion which is just confined to a few morals, or creeds, or to a narrow worship of God in a very limited way. The religion which Mrs. Eddy revealed is the worship of God, in health, in happiness, in being, in ethics, in economics and in government. There is a spiritual Science pertaining to every one of these things, and that is the religion she has revealed. The ideas of God that constitute the right idea of government, or the right idea of economics, or the right idea of literature, or anything else, in divine Science, is spiritual being. And that is the religion that Mary Baker Eddy revealed. The basic teaching of her religion is that "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science & Health, p. 468 : 9-11). Mrs. Eddy has translated being out of matter into the ideas of Mind; she has translated health out of matter into ideas of Mind, and so on.

This is her religion. The God we adore is the one and only Being, and in divine Science you never know anything but God. In mathematics all you ever know is mathematics. In music all you ever know is music. All you ever know of being is Being, and your knowing is reflected knowing, God knowing Himself. All the activity there is, is the one Being, there is no other being.

God, Spirit, is All-in-all. "All is infinite Mind, and its infinite manifestation" (ibid.). That is your Christian Science treatment. That is the infinite Being expressing Himself in His infinite Science, through infinite ideas, and according to system, form, rule, and so forth—not indefinitely and vaguely but specifically.

The Science we are studying is not just a narrow, confined thing, which is going to give people what they call better morals. We need morals, of course, and good ones, but the standard of the Christian Scientist

is spiritual being. The Christian Scientist who has a standard of spiritual being is moral, with morals spiritually perceived.

How far has the human concept of morals advanced the world? The nations of to-day appear to have few morals. They are moral on some points and decidedly immoral on others. But when men understand that Being is Spirit; when men understand the rhythm of being; the Science of being; when men understand that my interest is your interest because there is only one Being; when men understand that you are part of my creation and I am part of your creation; when men understand the oneness of Being, then "One infinite God, good," will unify "men and nations"; constitute the "brotherhood of man." (Science & Health, p. 340: 23-24). Nothing else will do this. Morals, as the world understands them, will not do it, nor the religion that is confined to morals, or emotion, or creeds, or doctrines, but only the truth that everything is included in Spirit, in the one infinite Mind, God, will accomplish this. This is the religion that people are reaching out for. The religion that one demonstrates through Science, and in no other way.

I send you references from Science and Health to study before the Association, and then, usually, I go through the Combined Writings and glean all Mrs. Eddy says on the same subjects to fulfil the references which I have sent to you from Science and Health. Our Leader says:

Miscellaneous Writings, p. 4: 6-10—All Science is Christian Science; the Science of the Mind that is God, and of the universe as His idea, and their relation to each other. Its only power to heal is its power to do good, not evil.

There is no Science in material mathematics, there is no Science in merely material music, but there is Science in the truth about music, there is Science in the truth about mathematics, there is Science in the truth about health, but it is divine Science. There is no Science but that which is Christian, and there is no Christianity but that which is scientific. So Mrs. Eddy says that "All Science is Christian Science."

Mrs. Eddy teaches us that Being is One, but it is important to see that Being is God, not man. We are reflections, we are not beings. We are included in the one infinite Being, but we are reflections of that Being. Mrs. Eddy states concerning man that he is the "representation of Mind" (Science & Health, p. 591: 6). As God looks at His universe, that is, from a subjective point of view, that universe is the ideal man, it is the Christ, it is the one infinite reflection, or the one infinite manifestation of the one infinite Mind, including within itself every individual idea of God. But as man looks at it, he looks at it objectively from a reflected point of view, and his point of view is a reflection of the divine Mind, but it is a reflection in a degree.

When some students find that Being is One, there is a danger. This danger is that they do not see that the one Being is God, and that God is all the Being there is. Mrs. Eddy says that looking for cause in effect, or Principle in its idea, is pantheism, it is not Christian Science. Christian Science teaches you to find all being in the one infinite Being, God, and to qualify God as the one and only, and it turns every thought to God.

I want you to watch carefully when I ask you to see that God is One in order that you may understand without reservation that man is not part of God. He is not part of God at all. He is the reflection of the one Mind, and is "in a degree as perfect as the Mind that forms him" (Science & Health, p. 337: 10-11)—that is, he reflects Mind.

Mrs. Eddy says:

Miscellaneous Writings, p. 22: 3-6—Science is neither a law of matter nor of man. It is the unerring manifesto of Mind, the law of God, its divine Principle. Who dare say that matter or mortals can evolve Science?

There is no Science in matter, there is no Science in emotion, in sentimentality nor in human processes. There is only Science in Mind, and Mind is made manifest through specific ideas of Mind. There is, in fact, no Science in anything but in Mind and Mind's ideas. If you gain a sense of Science through human sentiment or emotionalism you will be forced at some future time to grow out of it, and eventually understand higher symbols which illustrate Mind's Science. "As we rise the symbols disappear."

Again she says:

Miscellaneous Writings, p. 22: 6-11—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? Christian Science translates Mind, God, to mortals.

But how ? Mrs. Eddy answers this question thus :

Miscellaneous Writings, p. 22 : 11-12—It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit.

It could not do it in any other way. It does it through its calculus, the four-sided city.

Miscellaneous Writings, p. 22 : 12-14—It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality.

You will find that these things are the opposite of the line, plane, space, and fourth dimension of Spirit.

Miscellaneous Writings, p. 22 : 14-21—It shows the impossibility of transmitting human ills, or evil, from one individual to another ; that all true thoughts revolve in God's orbits : they come from God and return to Him,—and untruths belong not to His creation, therefore these are null and void. It hath no peer, no competitor, for it dwelleth in Him besides whom “there is none other.”

This is Science, mark you. It has no peer and no competitor, and when we understand and can present Christian Science to the world as Science, it will have no peer, it will have no competitor. We have peers and competitors at the present time if we are presenting the belief in a divine Principle, or on the same old basis of emotion and sentiment. But when the “platoons of Christian Science are . . . thoroughly drilled” (Unity of Good, p. 6 : 25-26), and we understand the Science of Christianity, the only Science there is, it will have no competitor and no peer.

Miscellaneous Writings, p. 22 : 22-25)—That Christian Science is Christian, those who have demonstrated it, according to the rules of its divine Principle,—together with the sick, the lame, the deaf, and the blind, healed by it,—have proven to a waiting world.

And again :

Miscellaneous Writings, p. 22 : 28-7—A falling apple suggested to Newton more than the simple fact cognised by the senses, to which it seemed to fall by reason of its own ponderosity ; but the primal cause, or Mind-force, invisible to material sense, lay concealed in the treasure-troves of Science. True, Newton named it gravitation, having learned so much ; but Science, demanding more, pushes the question : Whence or what is the power back of gravitation,—the intelligence that manifests power ? Is pantheism true ? Does mind “sleep in the mineral, or dream in the animal, and wake in man” ? Christianity answers this question.

Christianity answers the question of gravitation. Who had thought that Christianity answered the question of gravitation until Mrs. Eddy revealed it ? Nothing can answer any question rightly but Christianity.

Miscellaneous Writings, p. 23 : 7-13—The prophets, Jesus, and the apostles, demonstrated a divine intelligence that subordinates so-called material laws ; and disease, death, winds, and waves, obey this intelligence. Was it Mind or matter that spake in creation, and “it was done” ? The answer is self-evident, and the command remains, “Thou shalt have no other gods before me.”

The only creation there ever was is the activity of God's ideas appearing to you and to me, because ideas will always be unfolding to you and to me from eternity to eternity. The only creation there ever is, is the revelation of these ideas, and that creation consists of the ideas of being operating in the calculus of Being, the system of Being, and it will always manifest itself through the seven days of infinity, through the scale of spiritual being, through the numerals of infinity. It was Mind which spake in the first chapter of Genesis, and when Mind speaks, it is done, because whenever Mind speaks it is done from everlasting to everlasting, and there isn't anything left to do. Whenever Mind speaks it is “Let there be light.” “Divine Science, the Word of God, saith to the darkness, upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illuminates the universe” (Science & Health, p. 503 : 12-15). So it was Mind which spake, and in Science it is always Mind which speaks. Whenever you perceive a spiritual idea which will reveal God in the particular way that you need to perceive Him in order to correct any error of the human mind, creation takes place, and Mind, infinite, ever-present Mind, is heard to say, “Let there be light.” That is Being, which when understood is healing and salvation to mankind. This is all that is ever happening. Being is manifesting itself.

Miscellaneous Writings, p. 25 : 12-17—Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains

the teachings and life of our Lord. It is religion's "new tongue," with "signs following," spoken of by St. Mark.

Science translates all the matter there is into Mind.

Do you not see that if Christian Scientists do not grasp the infinite Science of the infinite God, if our thought is not all the time reaching out to demonstrate, through the ideas of Mind, that "There is no life, truth, intelligence, nor substance in matter" (*ibid.*), that sooner or later, if we allow it, our whole sense of Christian Science will become reduced, narrowed, contracted, brought down again to healing the little ills of the human mind, instead of spreading out into the highways and byways of thought? Don't you see that as you have the "wide horizon's grander view," as you see what Mrs. Eddy has really discovered—the Science of all Being—you must accomplish more?

You know, I revere and love Mrs. Eddy beyond words. I always knew that Mrs. Eddy was God's messenger to this age. My thought always bowed in humility before Mrs. Eddy, but I assure you that since I have seen that Mrs. Eddy discovered and revealed the infinite Science of God, that she, of all the people who have lived on this planet, was able to establish it, no human words at my command could express all I feel. Our only hope is in obedience to her teachings, and it is more than helpful to study how she uses that word "Obedience" in her books. She discovered Science, divine Science, absolute Science, Christ Science, Christian Science, and that is the religion the whole world may possess.

It will be centuries before we demonstrate properly this Science, centuries before we fully understand it, but if we are going to give milk to babes, it must be pure milk, and if we are going to teach Christian Science, it must be real Science.

Miscellaneous Writings, p. 57 : 5-10—The creative "Us," made all, and Mind was the creator. Man originated not from dust, materially, but from Spirit, spiritually. This work had been done; the true creation was finished, and its spiritual Science is alluded to in the first chapter of Genesis.

There is nothing more to be done. There is, however, all to be understood. That creation which is described in the first chapter of Genesis is a creation which exists intact from everlasting to everlasting in the infinite Science of Being, and the Revelator describes that creation, which we call generic man, through the numerals of infinity, operating, or manifesting itself, through the seven days of creation, the scale of being.

Mrs. Eddy says :

Miscellaneous Writings, p. 57 : 20-23—This history of a falsity must be told in the name of Truth, or it would have no seeming. The Science of creation is the universe with man created spiritually.

The only Science of creation there is, is the activity of God's ideas. That is the only Science, and the only creation there is, and there is none other but the scientific creation.

So Mrs. Eddy continues :

Miscellaneous Writings, p. 57 : 27-31—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.

From everlasting to everlasting, "As it was in the beginning is now and ever shall be," and all that you and I are dealing with is the Science of infinite Mind and its infinite manifestation.

Our Leader says :

Miscellaneous Writings, p. 60 : 20-22—Mind's possibilities are not lessened by being confined and conformed to the Science of Being.

Is mathematics confined or conformed because it has a calculus and operates through numerals? Is music confined because it has a calculus and operates through numerals, termed notes? Is mathematics confined because it has law, order, rule, system, method, form, plan or design? Not at all! Thus the Science of Being is not lessened by being confined and conformed to the Science of Being.

Pupils, this thing is Science, it is divine Science. Nothing could be holy that was not accurate. Could anything be holy that was not honest? Could anything be honest that was not accurate? Could anything be selfless which indulged in two factors? Selflessness is the recognition of one factor, and Christian Science is absolute Science. It will take all your prayers; it will take all your humility; it will take all your intelligence; it will take all your cultivated spiritual thinking to understand it.

Mrs. Eddy never made anybody believe that it was merely an easy matter to understand, nor did Jesus do so. "I have yet many things to say unto you, but ye cannot bear them now," he said. And it will take everything we can put into it to understand and demonstrate Christian Science. When you learn it as Science it will operate irresistibly, and you will love it as Science. That love will be invariable, it will be Christlike, because it will be based on Truth, and it will be spiritual love.

Miscellaneous Writings, p. 69 : 1-8—Divine metaphysics is that which treats of the existence of God, His essence, relations, and attributes. A sneer at metaphysics is a scoff at Deity ; at His goodness, mercy, and might.

Christian Science is the unfolding of true metaphysics ; that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine.

Miscellaneous Writings, p. 92 : 4-9—Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated. The teacher of Christian Science needs continually to study this textbook. His work is to replenish thought, and to spiritualise human life, from this open fount of Truth and Love.

Miscellaneous Writings, p. 99 : 1-6—Science is absolute and final. It is revolutionary in its very nature ; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, "Having eyes ye see not, and ears ye hear not ; neither can you understand." To weave one thread of Science through the looms of time, is a miracle in itself.

Miscellaneous Writings, p. 99 : 12-15—Men and women of the nineteenth century, are you called to voice a higher order of Science ? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth.

Miscellaneous Writings, p. 99 : 28-31—The grandeur of the word, the power of Truth, is again casting out evils and healing the sick ; and it is whispered, "This is Science."

It is whispered, just whispered, "This is Science."

Miscellaneous Writings, p. 103 : 12-15—In Science, form and individuality are never lost, thoughts are outlined, individualised ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious.

Miscellaneous Writings, p. 104 : 9-10—In Science all being is individual ; for individuality is endless in the calculus of forms and numbers.

Everything is individual. When you understand the calculus, and you understand the numerals, you will understand individuality, and when you understand individuality you will understand Life.

Miscellaneous Writings, p. 118 : 8-11—To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience.

In the demonstration of Christian Science, one mistake will spoil a problem, just as it will in music or in mathematics. That is the law of God ; that is the Science of Being. No one can change this.

Miscellaneous Writings, p. 156 : 17-19—Science is absolute, and best understood through the study of my works and the daily Christian demonstration thereof.

Miscellaneous Writings, p. 164 : 5-10—The Science of Christianity, that has appeared in the ripeness of time, reveals the incorporeal Christ ; and this will continue to be seen more clearly until it be acknowledged, understood,—and the Saviour, which is Truth, be comprehended.

Miscellaneous Writings, p. 165 : 7-16—The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science—the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material ; neither darkness, doubt, disease, nor death. The material corporeality disappears ; and individual spirituality, perfect and eternal, appears—never to disappear.

Because it is seen as the "Only."

Here is a very interesting thing. Mrs. Eddy says :

Miscellaneous Writings, p. 194 : 13-16—It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden.

As you have the “prism” of Christian Science you can understand the synonyms, and you can bring out the hues of Deity, manifesting themselves in the infinite ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love, and it is the “prism of this Science” that will enable you to do this. It is the “prism of this Science” which will bring out the infinite ideas of God to you, the “hues,” as Mrs. Eddy calls them, “of Deity.”

Miscellaneous Writings, p. 232 : 6-12—This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny.

If you do not see what the divine origin is, you cannot deal with it, and “human skill,” uncontrolled by that which is its divine origin, will become the danger. As a mortal, uncontrolled by your divine selfhood, you are a danger. Controlled by your divine selfhood, you become a blessing to mankind, so “human skill” controlled by that which it “foreshadows” becomes a blessing to mankind. Uncontrolled, it becomes a danger. Note what our Leader says :

Miscellaneous Writings, p. 232 : 12-17—Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things.

Miscellaneous Writings, p. 252 : 17-18—Christian Science is not only the acme of Science but the crown of Christianity.

Miscellaneous Writings, p. 359 : 23-26—The *way* is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being.

Miscellaneous Writings, p. 372 : 27-32—The *art* of Christian Science, with true hue and character of the living God, is akin to its *Science*: and Science and Health gives scopes and shades to the shadows of divinity, thus imparting to humanity the true sense of meekness and might.

Listen to this: “Science and Health gives scopes and shades to the shadows of divinity.” It brings out all the ideas of God. It brings out the different ideas of God in Science, “thus imparting to humanity the true sense of meekness and might” (*ibid.*).

Ret. & Int., p. 27 : 21-12—As sweet music ripples in one’s first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear,—so the harmony of divine Science first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful and euphonious, but its written expression increases in power and perfection under the guidance of the great Master.

The divine hand led me into a new world of light and Life, a fresh universe—old to God, but new to His “little one.” It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace. He must be ours practically, guiding our every thought and action; else we cannot understand the omnipresence of good sufficiently to demonstrate, even in part, the Science of the perfect Mind and divine healing.

I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science. The first must become last.

Mrs. Eddy writes :

Rud. D. Sc., p. 7 : 5-7—The infinite and subtler conceptions and consistencies of Christian Science are set forth in my work *Science and Health*.

I have many of Mrs. Eddy’s other references on divine Science and on Christian Science. Here are some on “Science.”

Miscellany, p. 103 : 10-12—In every age and at its every appearing, Science, until understood, has been persecuted and maligned.

Miscellany, p. 112 : 2-3—Science has always been first met with denunciations.

Miscellany, p. 112 : 16-20—The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows that it contains a Science which is demonstrable when understood, and which is fully understood when demonstrated.

I would like to take up with you the chapter on "Science, Theology, Medicine," but before I begin it, I want to remind you of several things : For example, you will find throughout Mrs. Eddy's writings that she uses the synonym of Mind to convey ideas of creation, of intelligence, of wisdom, of activity, of law, of control, etc., etc. She also uses the other synonyms of God to convey different and varying ideas of God. She uses Mind to nullify and antidote the belief of matter operating as the so-called carnal mind. She uses the synonym of Spirit, and the infinite ideas of Spirit, to antidote and to nullify matter operating as the flesh. She uses the synonym of Soul, and the infinite ideas of Soul, to nullify and to antidote the many beliefs of material sense, or of material body. She uses the synonym of Principle, and the infinite ideas of Principle, to nullify and to antidote the belief of person or material classification. She uses the synonym of Life, and the infinite ideas of Life, to nullify and to antidote the belief of material life and death. She uses the synonym of Truth, and the infinite ideas of Truth, to nullify and to antidote the myriad beliefs of what she calls error, and she uses the synonym of Love, and the infinite ideas of Love, to nullify and to antidote the many beliefs of fear, hate, and division. This never varies throughout her writings.

Let us take some references from "Science, Theology, Medicine."

Mrs. Eddy always speaks of the "medicine of Mind." One of the characteristics of Mind, one of the ideas of Mind, is the true idea of medicine.

Science & Health, p. 142 : 26-28—Which was first, Mind or medicine ? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine.

You will find that the terminology I mentioned to you goes through this and every other chapter in her book. Mind antidotes matter as the carnal mind. Moreover Mind is always first because Mind is the creator and all revelation or creation begins with Mind.

Science & Health, p. 142 : 28-4—God being All-in-all, He made medicine ; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick.

It is always the medicine of Mind ; never matter. Then take the synonym of Truth. Mrs. Eddy says, "Truth is God's remedy for error of every kind" (*ibid.*). To repeat, she uses Mind and the ideas of Mind to destroy the belief of matter, and she uses Truth and the ideas of Truth to destroy error. You will find this throughout her book and it never varies, it never changes.

Science & Health, p. 143 : 10-12—The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine.

Science & Health, p. 143 : 21-25—You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind.

All so-called negative mind is the carnal mind. But all control is in divine Mind ; therefore, Mrs. Eddy uses the synonym of Mind because it controls spiritually. Again, the carnal mind is unintelligent, and the antidote for that is infinite intelligence, a quality of Mind. So she uses the divine Mind to bring out both the sense of control and the sense of intelligence.

Science & Health, p. 143 : 27-31—If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlasting due its holy name.

Mind is always first, for it is the creator. All creation begins with Mind.

Science & Mind, p. 143 : 31-2—Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will not mingle scientifically. Why should we wish to make them do so, since no good can come of it ?

You see, all through this chapter on medicine it is Mind, Mind, Mind. With both medicine and Science she uses the synonym of Mind. I have a very interesting paper here that was prepared by one of my students. It shows how Mrs. Eddy uses her various synonyms in the various chapters. It does not deal with the whole of Science and Health, but with a great part of it, and it really is a very interesting and comprehensive analysis.

In the chapter on "Prayer" Mrs. Eddy uses mostly Truth and Love. She uses the synonym of Mind five times, Spirit six times, Soul four times, Principle six times, Life five times, Truth ten times and Love thirteen times.

In the chapter "Atonement and Eucharist," Mrs. Eddy uses almost entirely Truth and Love again. She uses Mind five times, Spirit twenty-three times, Soul four times, Principle fifteen times, Life fourteen times, Truth thirty-two times and Love thirty-three times.

In the chapter on "Marriage" she uses Mind five times, Spirit seven times, Soul four times, Life three times, Truth twice, Love three times and Principle not at all.

In the chapter on "Christian Science versus Spiritualism" she uses Mind twenty-six times, Spirit twenty-seven times, Soul six times, Principle twelve times, Life thirteen times, Truth fifteen times and Love five times.

In the chapter on "Animal Magnetism Unmasked" she uses Mind five times, Spirit twice, Principle once, Life once, Truth twice, and Love and Soul not at all.

In the part of the chapter on "Science, Theology, Medicine" dealing with Science she uses Mind thirty-two times, Spirit nineteen times, Soul seven times, Principle nineteen times, Life six times, Truth twenty times and Love three times.

In the part on Theology she uses Mind four times, Spirit three times, Principle six times, Life once, Truth eight times, Love four times and Soul not at all.

In the part on Medicine she uses Mind thirty-three times, Spirit seven times, Soul once, Principle seven times, Life three times, Truth seventeen times, and Love not at all.

In the chapter on "Physiology" she uses Mind forty-nine times, Spirit twenty-three times, Soul three times, Principle seven times, Life nine times, Truth thirty-two times and Love once.

In the chapter "Footsteps of Truth" she uses Mind seventy-two times, Spirit forty-two times, Soul nineteen times, Principle nine times, Life twenty-eight times, Truth fifty times and Love twenty-two times.

If you study these chapters closely and concisely you will see that in every case the way in which she uses the synonyms gives the answer to the chapter.

In the part on "Medicine" she uses Mind all the way through.

Science & Health, p. 144 : 3-5—If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.

The only medicine is the medicine of Mind. Therefore, when you are dealing with the *materia medica* belief of medicine you have to deal with it through Mind and the ideas of Mind.

Then take the synonym Truth. Mrs. Eddy says :

Science & Health, p. 144 : 8-10—The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth.

Why does she use Truth there? Because she is speaking of the various mortal beliefs of human philosophy, physiology and hygiene, which are error. Therefore, the thing that deals with them—the erroneous systems of the human mind—is Truth. She goes on to say :—

Science & Health, p. 144 : 11-13—The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.

I told you that Truth antidoted error, that Soul antidoted material sense. You can read all of this throughout Mrs. Eddy's books.

Science & Health, p. 144 : 20-22—Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

Truth is the Son of God. The reason she uses Truth there, is because Truth is that which heals. It is always Truth which heals disease. The medicine of Mind heals through Truth, but the thing which deals with disease is Truth and, therefore, she uses the synonym of Truth.

Science & Health, p. 144 : 23-25—Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it.

Science & Health, p. 144 : 27-29—When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

Truth is that which heals. There is no deviation in the use of the synonyms.

Science & Health, p. 145 : 8-10—The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind.

Mrs. Eddy uses Mind to antidote matter as mortal mind.

Science & Health, p. 145 : 10-13—The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease.

Watch this : It is Truth which heals, but Mind heals through Truth. The medicine of Mind is made manifest through Truth, but it is Truth which heals. Mrs. Eddy does not say that it is Mind which does the healing ; she says, " Immortal Mind through Christ, Truth, subdues the human belief in disease."

This is the system. It is the system of the synonyms, the seven synonyms of God, making themselves manifest through the infinite ideas of those synonyms—those infinite ideas operating in the calculus of divine Science, and expressing themselves through the numerals of infinity. Try to understand what the synonyms are, and then turn, some day, to your chapter on Genesis, and read Mrs. Eddy's definition of the first day, and you will see, throughout that first day, mainly the ideas of Mind making themselves manifest. Then read the second day, and you will find mainly the ideas of Spirit making themselves manifest ; then read the third day, and you will find mainly the ideas of Soul, and so on. You will certainly find the ideas of Soul operating through the fourth, fifth and sixth days, and every other day, but you will find them operating mainly through the third day. You will find the ideas of Principle operating mainly through the fourth day, and the ideas of Life mainly through the fifth day. So the ideas of Truth and Love operate through every day or numeral, but mainly through the sixth and seventh days. That is where you get your diversification, and order, and system. It is a " cultivated spiritual understanding." This understanding will not come to you in the " twinkling of an eye," but through consecrated spiritual study and practice.

I believe that when you study your books very closely you will see clearly the Science running through them—the absolute, invariable, scientific, divine system of God, manifesting Himself through His seven synonyms in an infinite variety of ideas. And as your thought becomes acquainted with these ideas and the way in which they reveal God in His infinite nature, you will correct the errors of mortal sense, just as a musician, through his cultivated understanding of music, will correct the discords of harmony.

When we give a treatment and it acts immediately it is because we have spiritually struck the right chord. It may be even through a faint human sense of God as Principle, or the desire to know God, or the desire to be better and holier, yet we have struck, even without the Science, the right chord, and the minute we strike that right chord in consecrated thought, that right chord of divine ideas operates of its own volition, and by virtue of its own nature, and accomplishes the healing.

Whenever we reach out feebly, dimly, in our desire to know God, in our belief that God is Principle—possibly the flair we may have that good is God, or maybe because we have heard the sweet music of divine Science without knowing that it is Science—whenever we reach out in consecrated thought and touch the right chord, immediately, as when we open a window and the sun shines through, that chord operates. Then creation begins—your creation, which is your revelation—and your demonstration has begun. Thought is a manifestation of Mind.

But when we understand the Science contained in the Bible and in Mrs. Eddy's books ; when we understand the ideas of Being, of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, operating in the realm of Science—when we understand these things so perfectly that we have come into accord with the Science of Being, and in our thinking and our lives we are able intelligently to strike the chord of Being,—then something will happen which Mrs. Eddy said to Mr. Neal must come about, and which he told me, namely, " You will never be able to establish Christian Science until we can get to the point of healing ; when we can go out into the world and call people to the platform and heal them. " That will never happen until our work is invariable, demonstrable and scientific.

EVENING SESSION.

I want to take with you a little more of this chapter "Science, Theology, Medicine," to show how Mrs. Eddy uses the synonyms of God.

Science & Health, p. 145 : 16-17—Scientific healing has this advantage over other methods,—that in it Truth controls error.

Truth does not control material sense ; it does not control matter ; it controls error, and error is a classification of so-called animal magnetism which claims to operate in many ways—in sin, disease, death, human systems, and so on. Mrs. Eddy uses the ideas of Truth to antidote error.

Science & Health, p. 145 : 25-29—Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on.

Here she speaks of Spirit and the flesh, not Spirit and error, but Spirit and the flesh.

Science & Health, p. 146 : 13-14—Material medicine substitutes drugs for the power of God—even the might of Mind—to heal the body.

Remember, Mind heals through Truth. Mrs. Eddy is speaking of the medicine of Mind as opposed to material medicine, but the medicine of Mind operates to heal through Truth.

Science & Health, p. 146 : 15-17—Scholasticism clings for salvation to the person, instead of the divine Principle, of the man Jesus ;

Principle and the ideas of Principle antidote the belief of person. You see that her language never varies ; that it is absolutely scientific.

Science & Health, p. 146 : 17-20—. . . and his Science, the curative agent of God, is silenced. Why ? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy.

Here it is not just drugs, but the accent is on material drugs, which is the flesh. Therefore, she uses Spirit. Also on line 25 she speaks of the "holy influence of Truth in healing sickness and sin" (*Science & Health*, p. 146 : 25-26).

Science & Health, p. 146 : 31-1—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.

It is a system and so requires Principle. It is the system of Principle. This system enables you to demonstrate Principle.

Science & Health, p. 147 : 10-11—. . . this Science showed that Truth had lost none of its divine and healing efficacy.

It is Truth that heals.

Science & Health, p. 147 : 14-23—Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

Now, it is the medicine of Mind, but remember it heals through Truth. "Never believe you can absorb the whole meaning of the Science by a simple *perusal*. . . . The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science."

Science & Health, p. 147 : 24-26—Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students ;

He only taught the generalities of it, but it was Principle.

Science & Health, p. 147 : 26-31—. . . but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

It is only the Science of Mind which will reveal Principle to you.

Science & Health, p. 148 : 1-6—When his students brought to him a case they had failed to heal, he said to them, “O faithless generation,” implying that the requisite power to heal was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience to them.

The medicine of Mind is that which antidotes drugs ; Mind is also that which antidotes material laws. Therefore it is the synonym of Mind which our Leader uses.

Again Mrs. Eddy says :

Science & Health, p. 148 : 7-8—Neither anatomy nor theology has ever described man as created by Spirit,—as God’s man.

Now, Mrs. Eddy says that Mind is the creator, but in this case she speaks of “man as created by Spirit,” because Mind creates but Spirit brings forth. Moreover, she goes on to say in the context that she is talking about the opposite of the flesh, *i.e.*, Spirit.

Science & Health, p. 148 : 8-12—The former explains the men of *men*, or the “children of men,” as created corporeally instead of spiritually and as emerging from the lowest, instead of from the highest, conception of being.

You will find that if Mrs. Eddy is talking of the Creator as opposed to the flesh it will be Spirit, which gives birth. If she is talking of the Creator as opposed to the carnal mind, it will be Mind, so you have to watch these hues, shades and shadows.

Science & Health, p. 148 : 15-24—Anatomy takes up man at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Anatomy and theology reject the divine Principle which produces harmonious man, and deal—the one wholly, the other primarily—with matter, calling that *man* which is not the counterpart, but the counterfeit, of God’s man. Then theology tries to explain how to make this man a Christian,—and how from this basis of division and discord to produce the concord and unity of Spirit and His likeness.

In Science and Health, page 544, line 24, Mrs. Eddy says, “Man is the likeness of Spirit,” so in this case she speaks of “Spirit and His likeness.” The divine Principle is the system which produces or demonstrates the true man.

And so she goes on right through the book.

Science & Health, p. 148 : 32-2— . . . our great Master demonstrated that Truth could save from sickness as well as from sin.

Sin and sickness are in the category of error.

Science & Health, p. 149 : 3-4—Mind as far outweighs drugs in the cure of disease as in the cure of sin.

Science & Health, p. 149 : 12-16—If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science.

There you are demonstrating a Principle, but you demonstrate your Principle through its Christ. But Mrs. Eddy does not leave it there. Her language is so exact. She says, “because you have not obeyed the rule and proved the Principle of divine Science” (*ibid.*). You demonstrate Principle through Truth, which is the Christ.

Science & Health, p. 149 : 26-27— . . . divine Mind, governs all, not partially but supremely . . . Mind is always that which governs, regulates, produces, and so on.

Science & Health, p. 150 : 4— . . . the healing power of Truth . . . It is Truth which heals.

Science & Health, p. 150 : 21— . . . contrary to the law of divine Mind.
Law is an attribute of Mind.

Science & Health, p. 150 : 29-30—. . . even the doctrine of the superiority of matter over Mind,—is fading out.

It is matter and Mind.

Now, she says on page 151 : 4-5 : “ Infinite Mind could not possibly create a remedy outside of itself.”

It is Mind which creates and she is talking about drugs.

Science & Health, p. 151 : 18-20—The blood, heart, lungs, brain, etc., have nothing to do with Life, God.

Those things constitute material life, so they have nothing to do with Life, God.

Science & Health, p. 151 : 20-21—Every function of the real man is governed by the divine Mind. Mind governs.

Science & Health, p. 151 : 23-24—The divine Mind that made man maintains His own image and likeness.

Mind maintains.

Science & Health, p. 151 : 26-28—All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal.

“ All is infinite Mind and its infinite manifestation, for God is All-in-all ” (*Science & Health*, p. 468 : 10-11). It is Mind that is all and creates all.

Science & Health, p. 152 : 3-5—The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself.

Mortal mind and the divine Mind.

Science & Health, p. 152 : 8-9—Truth has a healing effect, even when not fully understood.

It is Truth, and the ideas of Truth, which heal. You may have an erroneous condition that is a condition of fear, and you will have to meet that fear through divine Love ; but if that fear is made manifest as disease, your consciousness of divine Love will also bring out the right idea of Truth which heals, and in that way you will get a combination of ideas, or a divine chord.

Again she says :

Science & Health, p. 153 : 14-15—. . . either human faith or the divine Mind is the healer and that there is no efficacy in a drug.

She is talking about Mind as the healer because it has to do with drugs, and Mind is the true medicine ; but Mind would heal through Truth.

Science & Health, p. 157 : 3-7—It succeeds where homœopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter.

Mrs. Eddy says there that there is “ one recognized Principle.” You are demonstrating a system. She is talking of the system of homœopathy, so, to antidote the system, she brings in Principle, and because it is a drug she brings in the medicine of Mind. She says the recognized Principle of healing is Mind, so with Principle she antidotes the belief of a false system, and with the medicine of Mind she antidotes the belief of false medicine.

And so again she says :

Science & Health, p. 157 : 8-10—Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power.

Mind is demonstrated through Principle. Now, in one case she writes “ the one recognized Principle of healing is Mind ; ” in the next case she says “ Mind alone is the curative Principle.” It is the same thing, but she is dealing with system and the true medicine which heals.

Science & Health, p. 157 : 28-32—Christian Science impresses the entire corporeality,—namely, mind and body,—and brings out the proof that Life is continuous and harmonious. Science both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

Mrs. Eddy is talking of material life, and so calls it both mind and body. Divine Life is the antidote for material life.

Again she says :—

Science & Health, p. 162 : 5-7—Christian Science acts as an alterative, neutralizing error with Truth.

Again, Truth and error.

Science & Health, p. 162 : 9-11—The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

Now, there, in one sentence, Mrs. Eddy is dealing with error through Truth. In the other she is dealing with the human mind, and she deals with it through the divine Mind.

Science & Health, p. 162 : 27-28—. . . only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.

She is speaking there of the system.

Then she says :

Science & Health, p. 164 : 23-25—But the forever fact remains paramount that Life, Truth, and Love save from sin, disease, and death.

Now, Mrs. Eddy has a great many combinations of synonyms in her writings, and every one is scientific. Let us remember that in this process of discerning how our Leader uses the synonyms of God—either separately or in combinations to bring out the different hues or ideas of Deity—we are all only beginners. We will only understand our Leader's use of the synonyms clearly and distinctly as we progress in spirituality.

When our Leader wishes to bring out the three-fold essential nature of God she always talks of it as Life, Truth, and Love. Sometimes you will find she will talk of just Truth and Love, and in those cases—when she puts Truth first—you will usually find that you are approaching her statement from the human point of view. So from that point of view you approach the nature of God through the Son of God, which reveals the Fatherhood and Motherhood of God. When Mrs. Eddy is speaking of the threefold nature of God, which gives a full sense of Deity, it is almost always Life, Truth and Love, or sometimes the divine Principle, Life, Truth and Love—that is, “the threefold, essential nature of the infinite” (*Science & Health*, p. 331 : 32-1).

Now, Truth is always made manifest through revelation, but revelation is the natural activity of the Mind which is God. The ideas of God rising from a boundless basis constitute revelation. Remember, that your only selfhood is the Mind of Christ ; you have no other. Claim it ; you cannot claim it too confidently. Your only true selfhood is the Mind of Christ, and when you work from that point—that you are the likeness of infinite Mind, that you are, therefore, spiritual and perfect, that you have the Mind of Christ—you are working in Science. You are never working in absolute Science until you work from that standpoint. If you have any sense at all that you are working up to something, the basis of your work is false, because Science is absolute and “enables you to demonstrate, with scientific certainty, the rule of healing” (*Science & Health*, p. 496 : 16-17). It is the grace of God, the beauty of holiness. And it is divine Science that reveals to us that we are the sons of God, that being is spiritual, that the only man is the spiritual man, and that the kingdom of heaven is the rhythm of ideas in the calculus of being. It is the revelation of the Christ to this age which is being unfolded to us as divine Science ; and it is absolute Science.

Now I want to show you how Mrs. Eddy uses the synonyms in the first part of this same chapter—the part which treats of “Science.”

Science & Health, p. 107 : 1-6—In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.

There Mrs. Eddy is talking of the threefold nature of God—Life, Truth, and Love.

Science & Health, p. 107 : 7-14—This apodictical Principle points to the revelation of Immanuel, “God with us,”—the sovereign ever-presence, delivering the children of men from every ill “that flesh is heir to.” Through Christian Science, religion and medicine are inspired with a diviner nature and

essence ; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mind is intelligence, and controls all thoughts. Thoughts, therefore, start with Mind, because Mind is the Creator.

Science & Health, p. 107 : 15-19—Feeling so perpetually the false consciousness that life inheres in the body, yet remembering that in reality God is our Life, we may well tremble in the prospect of those days in which we must say “ I have no pleasure in them.”

Here she gives the true sense of Life as opposed to the material sense of life.

Science & Health, p. 108 : 1-2—Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses ?

Whence ? She goes on to qualify :

Science & Health, p. 108 : 5-8—It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life ; that human experiences show the falsity of all material things ;

Now, why does Mrs. Eddy say “ Life and Love ” there, where before she says “ the divine laws of Life, Truth, and Love ” (*ibid.*) ? She is dealing with material life and the human sense of love, so the two synonyms she uses are Life and Love. And then she goes on :

Science & Health, p. 108 : 9-11—. . . establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

There, in that one short sentence, is a perfect example of how Mrs. Eddy uses her synonyms. She has used the synonym of Life to deal with the belief of material life. She has used the synonym of Love to deal with the belief of human love, and she has used the synonym of divine Mind to deal with the human mind.

Let us read our Leader’s books in their fullest scientific aspect. The human language is often mere symbolism, such symbolism as “ God comes to us and pities us ” (*Unity of Good*, p. 4 : 9). When are we going to look past these things with the eye of Spirit and see the Science that underlies Mrs. Eddy’s writings, the Science which is in the synonyms manifesting themselves through the infinite ideas of God, operating in the calculus of being, and expressed through the numerals of infinity.

Science & Health, p. 108 : 12-13—My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty . . .

Science & Health, p. 108 : 19-22—When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science : that all real being is in God, the divine Mind . . .

There again it is “ all,” so it is Mind. “ Mind is All.” “ All is infinite Mind, and its infinite manifestation ” (*ibid.*), and “ Life, Truth and Love ”—the threefold nature of God—“ are all-powerful and ever-present ” (*Science & Health*, p. 108 : 23-24).

Science & Health, p. 108 : 24-29—. . . that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter ; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

Mrs. Eddy meets the belief of matter as the flesh—the objective state of the so-called carnal mind—through the synonym that would meet it, which is Spirit. And so again she goes on :

Science & Health, p. 108 : 30-3—My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-Science.

There she is talking about matter as the carnal mind, and describes the Allness of divine Mind. Therefore she uses the synonym of Mind, and she talks about Mind-Science.

Science & Health, p. 109 : 4-10—Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached.

Principle, the system we demonstrate.

Mrs. Eddy talks here of the system which heals the sick. She is not talking about the actual healing of disease, but about the system which demonstrates the healing power of Truth, so she talks of Principle.

Science & Health, p. 109 : 11-27—For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: “Unto us a child is born . . . and his name shall be called Wonderful.”

Principle is the system, Mind is the action, so it was the “Principle” or system “of all harmonious Mind-action” (*ibid.*). The “holy, uplifting faith” is wonderful, but it cannot do the work unless it is coupled with understanding. That which is revealed to you is always the Son of God. It may be Mind revealing it, it may be Spirit revealing it, but that which is revealed is Truth, the Son of God.

You will also notice that she says :

Science & Health, p. 109 : 32-3—The three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science,—contradict forever the belief that matter can be actual.

Matter is the flesh. Now, Mrs. Eddy describes the facts of Spirit as the “line, plane, space, and fourth dimension of Spirit” (*Miscellaneous Writings*, p. 22 : 11-12)—the omnipotence, omniscience, omnipresence and omniaction of Spirit—and she also defines that wonderful word “Good” in the Glossary (the word which she says “unites Science to Christianity,” *Pulpit & Press*, p. 6 : 7-8) as omnipotence, omniscience, omnipresence, and omniaction. In view of this, you might wonder why, when she speaks of the three great verities of Spirit—“omnipotence, omnipresence, omniscience—Spirit possessing all power, filling all space, constituting all Science” (*ibid.*)—she did not put that statement in the order of the definition in the Glossary, and include the four facts of Spirit. But after studying this point you will see that she is speaking of these verities as opposed to the belief of matter, and the fourth dimension—divine Science—is only used when speaking in the absolute. Mrs. Eddy is speaking of the verities of Spirit as opposed to matter, or the flesh. The fourth dimension comes into the picture when it is in the absolute.

So Mrs. Eddy says :

Science & Health, p. 110 : 13-20—In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated. No human pen nor tongue taught me the Science contained in this book, *Science and Health*; and neither tongue nor pen can overthrow it.

Neither human tongue nor pen can teach us. Thus, to understand Mrs. Eddy’s books, you must have seen God, because “The divine Principle of the universe must interpret the universe” (*Science & Health*, p. 272 : 28-29). When you understand God, when you understand Mind, Spirit, Soul, Principle, Life, Truth, Love, through the infinite ideas of Mind, the infinite ideas of Spirit, the infinite ideas of Soul, the infinite ideas of Principle, Life, Truth, and Love, then you can understand Science and Health and the Bible. “The divine Principle of the universe must interpret the universe” (*ibid.*).

In the proportion that you have seen God, you have entered into the Science of Being, and you have awakened in some measure to your true selfhood as man in God’s image and likeness. In the proportion that you have awakened, divine Science is operating. You cannot do anything unless you have seen God. All action starts with God; but seeing God is knowing God in the Science of Being, through the infinite ideas that reveal Him.

So remember, the "divine Principle of the universe must interpret the universe," and as you understand God, as you study the synonyms, as you understand the synonyms through the infinite ideas which express those synonyms, you are entertaining the Christ and awakening to your own true selfhood. You are entering into the realm of divine Science and are finding yourself "hid with Christ in God." Everything in the realm of Science starts with God and abides in God. So "afterwards the truth of Christian Science was demonstrated" (Science & Health, p. 110 : 16-17).

Mrs. Eddy says that books "are but a ladder let down from the heaven of Truth and Love" (Ret. & Int., p. 85 : 9-10). You knew God before Science and Health was ever dreamed of. You knew God from everlasting to everlasting. As you awaken to your true selfhood, you can understand Science and Health and the Bible, but you have to awaken to the Science of Being, and you have to use what God knows—your own true selfhood. As you express that true selfhood, you can understand the Bible and Science and Health. Then you will be found operating in the realm of Science as God's own idea, operating in the calculus of being.

Science & Health, p. 110 : 25-31—Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost sight of, and must again be spiritually discerned, taught, and demonstrated according to Christ's command, with "signs following." Its Science must be apprehended by as many as believe on Christ and spiritually understand Truth.

It must be spiritually discerned and demonstrated. The Christian Science practitioner who does not know how to give his patients a better sense of God, Christ and divine Science is not worth his salt. He is not doing his duty to his patients or to mankind. The best healing is done by teaching and the best teaching by healing. Mrs. Eddy says she has "healed more disease by the spoken than the unspoken word" (No & Yes, p. 2 : 15-16). The good Christian Science practitioner will not only heal his patients, but give them an understanding of God and His Christ in divine Science.

Science & Health, p. 110 : 32-3—No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science.

These are the beliefs of states and stages of consciousness which make up a great deal of mortal belief. Spiritualism is the belief that one becomes a medium, that matter is a medium for Mind. Millenarianism is the belief that there will be a millenium at some time, thereby contradicting the now and always of good. Study Mrs. Eddy's article on Pantheism. There you will find what she says about the belief that God is in matter, that Spirit is in matter, or Mind in matter—and by matter I mean all that pertains to matter, the systems of matter, the vagueness of matter, the creeds and doctrines of matter, the sentiment of matter, the emotionalism of matter, the unscientific nature of matter, all that is included in the belief of matter. You will learn that the belief that Spirit, God, divine Mind, operates through such so-called mediums is pantheism.

Science & Health, p. 111 : 6-14—Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.

She is applying Christian Science to the physique, the flesh, so there she calls it the Science of God, Spirit.

The system is Principle. The thing that deals with error is Truth. Its "rules demonstrate its Science."

Science & Health, p. 111 : 26-29—After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me,—that Mind governs the body, not partially but wholly. Mind always governs. Not "partially but wholly."

Science & Health, p. 112 : 16-22—From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are "the same yesterday, and to-day, and forever;" for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

It is the Principle, the system, but it is also the Christ-idea—"the Christ-idea characterized in the epistle to the Hebrews." It is the Christ-idea, Truth, which heals.

Science & Health, p. 112 : 32-5—God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration

of this divine Principle. The letter of Science plentifully reaches humanity to-day, but its spirit comes only in small degrees.

Science & Health, p. 113 : 5-8—The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate.

The most scientific thing in the world is Love, divine Love, Love with a capital “L.” The letter, speaking humanly, is the emotion, the sentiment, the argument, the paraphernalia, the smattering. That is the human letter of Christian Science. But the absolute letter is the “Word.”

Science & Health, p. 113 : 9-14—The fundamental propositions of divine metaphysics are summarized in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth.

“Their exact relation to Truth.” Truth is that which never varies.

Science & Health, p. 113 : 14-15—De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

Science & Health, p. 114 : 3-6—. . . *mortal mind*,—meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good.

Good is that which “unites Science to Christianity” (Pulpit and Press, p. 6 : 7-8) and it is Truth. So it is the flesh opposed to Spirit, the human mind in contradistinction to the divine Mind. But here, Mrs. Eddy is referring wholly to error, so she brings in the divine Mind operating as Truth. She does not even leave it as divine Mind, but divine Mind operating as Truth.

Science & Health, p. 114 : 32-8—Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery.

Science & Health, p. 115 : 9-11—The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue.

The translation that Mrs. Eddy is defining is the translation out of material terms into the original spiritual meaning. Here (*Science & Health*, p. 115 : 13-14) Mrs. Eddy gives a “Scientific Translation of Immortal Mind,” and she ends this translation with Mind, because Christian Science translates Mind, God, to mortals. “It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit. It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality” (*Miscellaneous Writings*, p. 22 : 11-14).

The second degree is “Evil beliefs disappearing.” What we have been trying to do is to demonstrate Christian Science through “Humanity, honesty, affection, compassion, hope, faith, meekness, temperance” (*Science & Health*, p. 115 : 26-27) all of which are transitional qualities. We can never demonstrate Christian Science fully through these things. As a result of the understanding of Christian Science these things will come to us and will prove, as the healing of disease does, the truth of Christian Science, but we can never demonstrate Christian Science through them. The only thing which will demonstrate Christian Science is your original spiritual sonship with God, which is Mind manifesting itself to-day as spiritual understanding or consciousness. As a result of that spiritual understanding or consciousness, these qualities will come in abundance. They will come as the result of demonstration in a measure the human mind can never accomplish.

The third degree is “Understanding.” This third degree—“wisdom, purity, spiritual understanding, spiritual power, love, health, holiness” (*Science & Health*, p. 116 : 2-3) illustrates creation. Now, what is creation? Creation is the disappearing of mortal sense and the appearing of ideas. That is creation. Mrs. Eddy says, “In the third degree mortal mind disappears, and man as God’s image appears” (*Science & Health*, p. 116 : 4-5).

If you turn again to Genesis you will note on page 520 of *Science & Health*, lines 12-15, Mrs. Eddy says: “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.” Then look at the statement on page 116, lines 4-5 of the textbook: “In the third degree mortal mind disappears, and man as God’s image appears.” Then she continues: “Science so reverses the evidence before the corporeal human senses,

as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive" (Science & Health, p. 116 : 5-10).

Where is the difference between that statement and the one from Genesis, "These days will appear as mortality disappears . . ." (ibid.)? They are the same—they constitute statements of creation.

Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness, are absolute qualities of God. They are the absolute qualities of Mind, Spirit, Soul, Principle, Life, Truth and Love. Wisdom is the ability to know the good because it is a quality of Mind; purity is what the word indicates—the baptism or submergence in Spirit; spiritual understanding is "the reality of all things brought to light"; spiritual power is divine multiplication; love is the consciousness of the true Life; health is divine harmony; and holiness is the unity of Being, the one infinite God, including within Himself His own idea.

Do return to your homes and search your books from beginning to end to see what the synonyms mean. Read your books through, and when you come to a synonym, stop and ponder it, see what idea Mrs. Eddy is bringing out; note what phase of error she is antidoting with that idea. As you understand the books, you will be entertaining the Christ and it will be the new birth.

I am taking a number of copies of Science & Health and the Combined Writings, and I am going to read through these books. In one Science & Health and one Combined Writings, I am marking everything Mrs. Eddy says with regard to Mind. In another I am marking everything Mrs. Eddy says with regard to Spirit; in a third, with regard to Soul; in another everything she says with regard to Principle, and so on. Then, when I want to study Mind, I am going to take up that Science & Health and Combined Writings, and study all she says about Mind until my thought becomes full of it. Then I shall mark other copies with the varying combinations in which she uses her synonyms. These books should be pored over. The Christian Scientist who does not long to pore over them, may tell you that this study is but the letter of Christian Science, but do not heed this suggestion. Get hold of the Science of this teaching, and you will have found the treasure which was already yours "before Abraham was." You will have found in some measure the new Jerusalem, the Comforter, "the development of eternal Life, Truth, and Love" (Science & Health, p. 588 : 7-8).

Let me take some references on "Love" which are wonderful. Mrs. Eddy says, "the heart and soul of Christian Science, is Love" (Science & Health, p. 113 : 6). What is Love? Love is one Being, God; Love is Principle; Love is Mother and includes Father and Son; Love imparts the clearest idea of Deity; Love is inexhaustible; Love is always expressed; Love protects and sustains its own idea; Love must be understood, it can never be known through the physical senses; Love is universal; Love is the heart and soul of Christian Science; Love attracts its own idea; Love is omnipotent, omniscient and omnipresent; "the senses of Spirit abide in Love" (Science & Health, p. 274 : 12); Love is all—All is Love; "Love alone can impart the limitless idea of infinite Mind" (Science & Health, p. 510 : 18-19); Love anoints its idea; Love is efficacious; Love is demonstrable; Love can be utilised; Love fulfils all law; "Love giveth to the least spiritual idea might, immortality, and goodness" (Science & Health, p. 518 : 19-20); Love always has a Christ; Love knows no separation or distinctions; Love unifies; Love satisfies; Love is infinite; "Lamb of God. The spiritual idea of Love" (Science & Health, p. 590 : 9); Love is always scientific; Love is consciousness; Love is intelligence; Love reflects itself; Love is always enthroned; Love is impartial; Love is innocent; Love is wise; Love propagates joy; Love is unselfish; Love is the universal solvent; "Universal Love is the divine way in Christian Science" (Science & Health, p. 266 : 18-19); "Love never loses sight of loveliness" (Science & Health, p. 248 : 3); Love is always "wedded to its own spiritual idea" (Science & Health, p. 575 : 3).

I have recently been through every statement that Mrs. Eddy has made on Love in the Combined Writings, and two things she says are particularly instructive. She says, "divine Love includes and reflects all that really is, all personality and individuality." (Message 1900, p. 4 : 28-29). There you have Love including its idea. Mrs. Eddy also couples Love with good—with that which "unites Science to Christianity" (Pulpit & Press, p. 6 : 7-8)—and the child of Love is divine Science.

Miscellaneous Writings, p. 77 : 9-6—Philip's requirement was, that he should not only acknowledge the incarnation,—God made manifest through man,—but even the eternal unity of man and God, as the divine Principle and spiritual idea; which is the indissoluble bond of union, the power and presence, in divine Science, of Life, Truth, and Love, to support their ideal man. This is the Father's great

Love that He hath bestowed upon us, and it holds man in endless Life and one eternal round of harmonious being. It guides him by Truth that knows no error, and with supersensual, impartial, and unquenchable Love. To *believe* is to *be firm*. In adopting all this vast idea of Christ Jesus, the eunuch was to *know* in whom he believed. To *believe* thus was to enter the spiritual sanctuary of Truth, and there learn, in divine Science, somewhat of the All-Father-Mother God. It was to understand God and man: it was sternly to rebuke the mortal belief that man has fallen away from his first estate; that man, made in God's own likeness, and reflecting Truth, could fall into mortal error; or, that man is the father of man. It was to enter unshod the Holy of Holies, where the miracle of grace appears, and where the miracles of Jesus had their birth,—healing the sick, casting out evils, and resurrecting the human *sense* to the belief that Life, God, is not buried in matter. This is the spiritual dawn of the Messiah, and the overture of the angels. This is when God is made manifest in the flesh, and thus it destroys all sense of sin, sickness, and death,—when the brightness of His glory encompasseth all being.

The miracle of grace—man in God's image and likeness. That is Love. That is the Father's great Love; it is the divine Science of Being in which man is found perfect, immortal, eternal, indestructible, holy as the Father Himself is holy. That is what constitutes Love, and Love and Science are inseparable.

Miscellaneous Writings, p. 81: 25-3—In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice. This is the Father's benediction. It gives lessons to human life, guides the understanding, peoples the mind with spiritual ideas, reconstructs the Judean religion, and reveals God and man as the Principle and idea of all good.

Study all Mrs. Eddy says about Love, and you will find that she states clearly that Love is that which includes its idea, and Love is that which keeps its idea in perfection. Love is that which reveals the perfection of its idea, and Love is that which constitutes and demonstrates good. Those are the things she makes perfectly evident about Love.

Miscellaneous Writings, p. 125: 17-20—Then shall he press on to Life's long lesson, the eternal lore of Love; and learn forever the infinite meanings of those short sentences: "God is Love;" and, All that is real is divine, for God is All-in-all.

Miscellaneous Writings, p. 186: 18-22—Now let us not lose this Science of man, but gain it clearly; then we shall see that man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis. This scientific knowledge affords self-evident proof of immortality . . .

Mrs. Eddy says that this is the divine Love, that the Science of man is the gift of divine Love.

Miscellaneous Writings, p. 214: 2-10—While Jesus' life was full of Love, and a demonstration of Love, it appeared hate to the carnal mind, or mortal thought, of his time. He said "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Note that in each case it is Love with a capital "L." "They of his own household." In a household where Christ reigns, Christian Science will promote affection and virtue. In a household where Christ does not reign it will promote warfare. Until Science and divine Love reign, Truth will stir and stir and stir in its determination to promote affection and virtue until Christ shall reign.

Miscellaneous Writings, p. 249: 27-2—LOVE. What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! The underived, the incomparable, the infinite All of good, the alone God, is Love.

Miscellaneous Writings, p. 250: 9-13—No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate.

The child of divine Love is divine Science. When you understand divine Love you understand divine Science, and when you understand divine Science you understand divine Love. Nothing else can give it birth. "The heart and soul of Christian Science, is Love" (Science & Health, p. 113: 6). Love is the most scientific thing in all the world.

I have spoken to you a good deal about Mrs. Eddy's use of symbolism, and I want to show you, in a small measure, how she has used some of this symbolism so as to make the system applicable to our age, which is the scientific age. Remember that symbols are signs. She says :

Science & Health, Pref. XI : 14-18—Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us"—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime . . .

Even the healing is a sign and a symbol. Everything to-day is a symbol. The words we use, the healings we have, the fig tree, the "secret place of the most High," the statement that God is Principle, it is all human symbolism, which serves to bring to thought some conception of the ideas of God.

Are we going to use symbolism which will give us a sense of the ever-presence, ever-availability, demonstrability, and accuracy of Science ? Throughout her writings you will notice how Mrs. Eddy has used musical and mathematical terms to help in illustrating divine Science.

You will remember in her very first chapter on "Prayer" that, although she was trying to touch the thought of the beginner, she said "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem ? The rule is already established, and it is our task to work out the solution" (*Science & Health*, p. 3 : 4-7). The sidenote here is "The spiritual mathematics."

I want to read you a list of some of the musical terms which Mrs. Eddy has used to illustrate her writings. You know where she speaks of "Christ's keynote of harmony, 'Be not afraid !'" (*Science & Health*, p. 410 : 30). What Mrs. Eddy called music was not mere "sound in unison." (*Message 1900* : p. 11 : 13.) She says that sound itself is not what we call sound, but that sound is divine, and that Soul alone can comprehend it. "Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding" (*Science & Health*, p. 213 : 16-19).

Mrs. Eddy once said to someone, "Do you hear the music of the spheres ?" The woman looked at her as though she did not understand what she was saying. So Mrs. Eddy repeated it. The woman said, "No, I do not." She did not realise that Mrs. Eddy was talking about the rhythm of ideas in the universe of harmony.

The following are some of the terms Mrs. Eddy uses :

Music	Motion	Melody	Movement
Harmony	Passage	Rhythm	Diapason
Figure	Voice	Phrase	Song
Period	Mark	Sound	Introduction
Tone	Character	Keynote	Form
Key	Rest	Scale	Signs
Consequent	Sequence	Expand	Method
Staff	Interlude	Bar	Interpret
Time	Interpretation	Measure	Quality
Note	Quantity	Chord	Overture
Fundamental	Prelude	Concord	Structure
Motive	Colour	Mode	Hue
Instrument	Atmosphere	Beauty	

Now let me illustrate to you a few of the ways Mrs. Eddy uses these terms.

About symbols in general she says :

Unity of Good, p. 10 : 21-24—To attempt the calculation of His mighty ways, from the evidence before the material senses, is fatuous. It is like commencing with the minus sign to learn the principle of positive mathematics.

To try to learn true being from any human process is commencing with the minus sign. You can only learn God as you awake in God's likeness, and know good and know yourself, because the "divine Principle of the universe must interpret the universe" (*Science & Health*, p. 272 : 28-29), and because you are God's image and likeness.

Unity of Good, p. 61 : 17-20—Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good. Only faith and a feeble understanding make the earthly acme of human sense.

With this question of music, someone said to me the other day that the true music that Mrs. Eddy spoke about was "God's interpretation of Himself in infinite rhythm and perfect co-ordination of ideas." I want to show you that the music that Mrs. Eddy talks about is God's interpretation of Himself in infinite rhythm and perfect co-ordination of ideas. Listen to this :

Science & Health, Pref. VIII : 4-8—To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound.

The "full might of this Science" is going to be displayed in that way. Again she says :

Science & Health, p. 304 : 16-4—Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

The Science of music governs tones. If mortals caught harmony through material sense, they would lose harmony, if time or accident robbed them of material sense. To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed. So man, not understanding the Science of being—thrusting aside his divine Principle as incomprehensible—is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to material sense which is discord. A discontented, discordant mortal is no more a *man* than discord is music.

Furthermore she says :

Science & Health, p. 276 : 14-15—Harmony in man is as real and immortal as in music.

She is not referring there to material music ; it is the divine music of which she is speaking. Mrs. Eddy elsewhere says :

Science & Health, p. 255 : 3-6—"Let there be light" is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres.

And again :

Science & Health, p. 213 : 26—Music is the rhythm of head and heart.

It is the rhythm of intelligence and love ; it is the rhythm of Mind and Love.

"Music," our Leader states, "is the harmony of being ; but the music of Soul affords the only strains that thrill the chords of feeling and awaken the heart's harpstrings" (*Miscellaneous Writings*, p. 106 : 28-30).

The music of Soul, with a capital "S," affords the only strains that "thrill the chords of feeling and awaken the heart's harpstrings."

Miscellaneous Writings, p. 396 : 18—O'er waiting harpstrings of the mind . . .

It is the divine music, which must be understood in order to be demonstrated, inexorably correct, possessing its Principle, its calculus, its numerals. Human music is a good human symbol, but there is a divine reality to music.

Miscellaneous Writings, p. 116 : 12-19—Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes ? As *crescendo* and *diminuendo* accent music, so the varied strains of human chords express life's loss or gain,—loss of the pleasures and pains and pride of life : gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law.

Message 1900, p. 11 : 13—Music is more than sound in unison.

Message 1900, p. 11 : 17-19—I want not only quality, quantity, and variation in tone, but the unction of Love. Music is divine. Mind, not matter, makes music ;

Mind with a capital "M" ; Mind makes music, but it is not material sound. It is the harmony of being, the music of the spheres, it is the absolute rhythm of God's ideas in the harmony of His Being.

Throughout her books Mrs. Eddy illustrates her teachings in this way. As I have said to you, "Eternal swells Christ's music-tone in heaven's hymn" (Christ and Christmas).

It has been said that art is the ability to express Science perfectly, and Mrs. Eddy says "This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe" (Science & Health, p. 507 : 25-28).

Now take sound. Sound, as I understand it, is the idea of something conveyed by tone. It is always identified in music and never confused.

Science & Health, p. 126 : 8-14—Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially ; but the human mind never produced a real tone nor sent forth a positive sound.

This refers equally to music, mathematics, painting, architecture, poetry, and also to health and holiness. "The human mind never produced a real tone nor sent forth a positive sound." But when a chord of ideas is manifest to you harmoniously and reveals God to you, you have struck a real chord of Being.

Science & Health, p. 213 : 16-19—Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding.

Mrs. Eddy's use of the word "tone" is wonderful :

Science & Health, p. 213 : 26—Music is the rhythm of head and heart.

Miscellaneous Writings, p. 46 : 25-27—In Science, man represents his divine Principle,—the Life and Love that are God,—even as the idea of sound, in tones, represents harmony ;

Miscellaneous Writings, p. 292 : 6-11—Jesus, who so loved the world that he gave his life (in the flesh) for it, saw that Love had a new commandment even for him. What was it ?

It must have been a rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding.

Miscellaneous Writings, p. 366 : 9-12—The Scriptures give the keynote of Christian Science from Genesis to Revelation, and this is the prolonged tone ; "For the Lord He is God, and there is *none beside Him*."

In using the term "keynote," Mrs. Eddy says :

Science & Health, p. 240 : 10-14—In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord.

Science & Health, p. 355 : 27-31—... because demonstration and spiritual understanding are God's immortal keynotes, proved to be such by our Master and evidenced by the sick who are cured and by the sinners who are reformed.

And so with the term "scale."

Science & Health, p. 60 : 2-3—Science inevitably lifts one's being higher in the scale of harmony and happiness.

Miscellany, p. 150 : 11-14—A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale ; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love.

And so she says of "consequent," a term used in music :

Miscellaneous Writings, p. 26 : 23-25—Spirit, God, has no antecedent ; and God's consequent is the spiritual cosmos.

Message, 1901, p. 6 : 18-21—The logic of divine Science being faultless, its consequent Christianity is consistent with Christ's hillside sermon, which is set aside to some degree, regarded as impracticable for human use, its theory even seldom named.

There is no Christianity without divine Science. What we call Christianity came because there was eternally divine Science, and without divine Science it could not have come. Christianity is the consequent of divine Science. It is consistent with Christ's hillside sermon.

Science & Health, p. 304 : 25-26—To be master of chords and discords, the science of music must be understood.

Mrs. Eddy wrote in the "Christian Science Journal," Vol. V. ; 115 : "The lost chord of Truth (healing as of old) I caught consciously from the Divine Harmony, vibrating its own sweet music. It was to me a revelation of Truth, God ; and Science, explaining the Principle of this Divine Harmony, enabled me to understand it and to systematize and demonstrate Truth . . ."

As you study the way in which Mrs. Eddy has used musical terms and mathematical terms to illustrate divine Science, your sense of Science will become more positive, more definite. There is nothing vague, there is nothing abstract, there is nothing indefinite about Mrs. Eddy's discovery. As you understand God, as you understand Mind, Spirit, Soul, Principle, Life, Truth, Love, through the ideas of God, the infinite ideas of Mind ; the infinite ideas of Spirit ; the infinite ideas of Soul ; the infinite ideas of Principle ; the infinite ideas of Life ; of Truth and of Love ; as you comprehend these spiritual facts of being because you know God ; because you have the Mind of Christ ; as you perceive these ideas operating in the realm of divine Science, you will understand the "numerals of infinity" and you will understand more of the "divine infinite calculus." But first learn to know the synonyms. Learn to read Mrs. Eddy's books scientifically, and you will understand the mighty God, the everlasting Father, the divine Principle of being, which is to be understood through His ideas—those ideas that are "the same yesterday, to-day and forever"—that are individual and identified, that are ever present and ever available, that can be understood and demonstrated because they are God's very presence and power. Those ideas that are "closer than breathing," that reveal to us the Fatherhood and the Motherhood and the Sonship of God, that reveal to us the numerals and the calculus, Divine Science, the Holy City, the "infinite All."

These ideas in the realm of Science will come to your thought and grow clearer and clearer, enabling you to think in terms of divine Science. And when you work in divine Science, the new heaven and the new earth will appear in your consciousness. The vagueness, the emotion, the sentiment of lower symbolism, of creed and dogma, or pantheism, will disappear.

Isn't the giving of time and thought worth while ? Do you know how Mrs. Eddy laboured ? Do you know the years she laboured and fought and listened for God's voice, in order to give this Science to the world, putting it in such a way that it would not be seen until thought was ready to receive it ? She said it would be seen in fifty years, and this time is now at hand. The world is beginning to recognize it, to understand it, to love, and to appreciate it as divine Science. The result is that her books are being studied in a way this Movement never dreamed of. This study is bringing to mankind the new heaven and the new earth—your heaven and your earth that you had "before Abraham was."

There is nothing new. *Being is. God is.* We are going to work from the point of view of God, of divine Science, and as we work from this point of view the answer will always be certain. There will come to us an abundance of health, of happiness, and an abundance of unity.

The world is being torn open from one end to the other by materiality appearing as material science. The remedy for this is divine Science. The answer is in our books. Are we going to seek it or are we going to be content merely to go on mechanically humming music and just playing or singing tunes ? By no means ! We are going to pray, to labour, to listen, to watch, to wait, to lay down self and to be fearless. When we have made all this our own we shall be serving mankind in the very highest way. There is nothing to-day which will save mankind but divine Science, the new Jerusalem, the Holy Comforter, that Spirit of Truth which Jesus promised would come to mankind ; and it is both divine and scientific. It is the child of divine Love. Mary Baker Eddy discovered it, and gave it to the world, and left it for us to give to mankind. As Science, the world will love it, demonstrate it, and live it, until the day comes, as Mrs. Eddy prophesied, when it is taught from the Bible and Mrs. Eddy's books in every school, college, and university on earth.

Of this gift of God, it is to-day whispered, "This is Science."

HYMN No. 401.

Principle and Practice

MARY BAKER EDDY

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

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

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their 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. Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

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