

In November we finish up John Lawrence Sinton's Class on

THE GLOSSARY OF SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

by

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1The fifteenth talk in the series was entirely concerned with the chapter, "Science of Being." (not available at this time)

SIXTEENTH TALK

(Saturday morning, August 2nd)

Although a faithful examination of the Glossary discloses that the whole problem of evil must be thoroughly examined, understood, and solved, never for one moment should we admit the suggestion that in any way evil or error can dominate good or rise above it. From beginning to end the theme of the Scriptures is that "the Lord God omnipotent reigneth;" "Hear, O Israel: The Lord our God is one Lord;" and again, "Thou shalt have no other gods before me," The Scriptures iterate and reiterate the power and supremacy of good, the absoluteness of it. But such was the God-given wisdom of those who wrote and compiled the Scriptures, that they saw nevertheless that the problem of opposites involving error of all kinds must be fearlessly dealt with. That is why this week I have endeavoured to show you how our two textbooks do handle the problem of evil fearlessly.

We have been discussing the practice all week,—that is, in a broad and comprehensive sense. But this morning we come closer to it in the individual sense, and whereas we have devoted the best part of two mornings to the question of analysis, to-day we are going to consider the uncovering of error, and by this we mean laying bare the specific nature of the error that generates the problem, or rather the discord in the problem. The root error every time, of course, is fear; and whilst we can summarize it in one word, the term "fear" assumes a thousand and one guises. It appears in all kinds of ways.

The Office of Prayer

How do we bring into expression this wonderful office of Truth whereby error is uncovered, exposed, laid bare? We begin individually on the basis of Christianization and spiritualization of consciousness; and this is attained more than in any other way through what we call prayer. We cannot overestimate the value, indeed the indispensability, of true prayer. Prayer is indispensable to all practice and demonstration. Tennyson said: "More things are wrought by prayer than this world dreams of." Why? Because prayer is our means sanctuary, of gaining conscious at-one-ment with our Principle, of so keeping human consciousness in constant relation with the divine, the spiritual, and the eternal as to individualize infinite power (See My. 160: 5-8).

Prayer is the Christian's vital breath,

The Christian's native air: His watch-word, overcoming death:

He enters heaven with prayer.

Christian Science Hymnal, 285.

So let us see that all our work begins from the basis of prayer; let us see that it provides us with a human starting-point; it enables us to make the journey from sense to Soul, to approach the Infinite, to gain the consciousness of at-one-ment with it, and to find ourselves in it and of it. If we are to bring this work out in conclusive demonstration, we cannot pray too fervently, too earnestly, too sincerely, and it is a good practice for every one of us to retire into the privacy of his own communion with God several times a day, whenever the opportunity offers.

If we will only watch our thought and the passage of our moments, we shall find there are many occasions during the day which we could put to better purpose than we do, and the secret of success in practice and demonstration is to rise to the ideal where one's daily life is one constant prayer. That does not mean one continuous petition. Prayer may begin with petition; undoubtedly it does begin with deep, fervent, earnest desire to understand and do the will of God. And we see, as we study the early pages of our textbook, that if we are to attain to the possibilities of prayer, to the heights and the glory of it, we must begin on the basis that the moral demand must be met, and hence on the basis of sincerity, earnestness, constant effort, consistency. But as from that basis of desire our thought rises to understanding, to conscious communion or at-one-ment with Principle, so we find increasingly that our prayer becomes the prayer of reflection, of praise and joy, and then it becomes the prayer of accomplishment, whereby understanding becomes realization, realization becomes law, and process becomes spontaneity of action; in other words, whereby Principle demonstrates itself.

Let us see that this process of Christianization and spiritualization which is so indispensable cannot be gained from book knowledge alone; it can only be gained in the manner so wonderfully set forth in the first and second chapters of our textbook. The first chapter "Prayer," in its sevenfold presentation or message, brings us into conscious at-one-ment, into union and communion with our Principle. Thus we see how the way opens to the understanding of the second chapter, which depicts at-one-ment fulfilled in the Eucharist or communion. What our textbook is doing for us is to lift these conceptions of prayer, as understood and practised by Jesus, and which have been obscured in some measure by theology and material thought down the centuries, above the emotional, above even the evangelical,

into the intelligent and the scientific, so that prayer becomes as normal to man as the act of breathing.

As we attain to a Christianization and spiritualization of consciousness through constant prayer, we gain that necessary spirituality which inevitably causes the dominant error in a problem to betray itself, or to uncover itself. Although we have devoted so much time to the analysis of this problem of evil, it is not by any means an intellectual exercise; it is not an exhaustive analysis of our textbooks from the basis of human thought alone. This ability to analyse the whole problem of evil as we have done can only be gained through prayer in conjunction with study and practice. Likewise the further stage of uncovering, which is so indispensable to the individual life and practice, can come about only in the same way.

One of the difficulties that often pursues us is the pressure of human circumstances. We find that our day is filled to capacity with routine jobs, that we are so occupied and preoccupied that we have no time left for the things that really matter. Jesus gave the answer to this for all time when he said: "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28); that was his way of presenting the demand and the inevitability of divine order and the demonstration of it in all these matters. If we are going to fulfil this demand, it is essential that we take the day in hand. Often it is a good practice, before retiring or in the early morning, to take stock of the next twenty-four hours, to see what the demands on our time are likely to be, and to realize that the only demand is that of Life, Truth and Love. Let us watch that we are not robbed of this most necessary Christianization and spiritualization through meditation, through prayer, or what we often call our mental work. Mrs. Eddy writes: "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309:11-13).' There is no hint of hours and hours of study in that statement. On the other hand, she also says that a perusal of this textbook is not enough, that it needs to be studied (see S. & H. 147:14-20). And so she gives us counsel as to the necessity both for study and for consistent, deep meditation on these things. I believe I can honestly say that in the course of my day's work, apart from such matters as correspondence and study, I devote at least two hours a day to meditation, to thinking, waiting, listening, communing with God. This is apart from time taken up with what we call treatment. Such refreshment of thought is necessary to maintain spontaneity of thought and action. As we make a habit of it, the ability grows to hold our thought consistently without wandering, without being pulled to the left or right by things

that are quite secondary; and this self-control or self-discipline, in turn, gives us the real joy and fruitage of meditation, because then we are beginning to partake of the unfoldment of "the endless beatitudes of Being" (Mis. 82: 17-18); we are beginning to accept, assimilate, and reflect them, and so truly to live.

Uncovering in the Practice

It is this growing spirituality of consciousness that enables us to take charge of the day's work, in the home, at school, the factory, the office, wherever we may be; and at the same time it tends to make us increasingly sensitive to the suggestions and beliefs of mortal mind, so much so that we can often (and we should be able to invariably) detect the approach of aggressive suggestion, or error, before it strikes or implants itself into human thought. If we would only cultivate the spirituality that enables us to be sensitive to mortal mind, we could defeat error before it is manifest, and thus demonstrate Principle preventively. "Prevention is better than cure."

When we come to the practice itself, it is the same spirituality that enables us to be spiritually sensitive to the error constituting the problem, and the error will disclose itself to our thought as the mountain peak stands above the early morning mist. Error, under the action of Truth, cannot do anything but betray itself, disclose itself. The most primitive of all forms of error is fear; it may have a thousand different manifestations, but basically it is fear; and fear can be defined as the belief of life, substance, and intelligence in matter. Or, to put it in other words, fear is the belief that man can lose his status as idea in Principle, that he can be torn apart, that he can be induced to believe that he has a separate self-existence, incapable of sustaining itself, depending on matter, submerged in matter, contained in matter, maintained in matter, and finally broken down or disintegrated by matter. So the belief of life, substance, and intelligence in matter is the most primitive fear of all. I have seen it take numberless forms; I have seen a case where a girl was slowly dying because her digestive system would assimilate no food or nourishment—it was just as if it were completely paralysed. But the action of Truth in consciousness disclosed the fact that although that girl had been in bed for two years under medical treatment, she was slowly slipping away because of a pre-natal fear; her mother had had a serious accident three days before she was born, falling down a flight of cellar steps. When Truth brought that governing fear to

light, which had lain dormant for eighteen years, in a matter of days, that girl ate perfectly normally, and to-day she is married with a family of her own.

On another occasion, a young professional man rang me up at four o'clock in the morning; he said he had not been well for some time, and was now suffering a severe hemorrhage and seemed to be losing pints of blood. I pointed out over the telephone that there is no fear in Love because divine Love is the only Life, the only Life there is, and if Life is in divine Love it could not be in matter or organic structure. In a few minutes that hemorrhage ceased, and four hours later he partook of his breakfast and went to his office and did a day's work. Three days later he told some colleagues what had happened, and so insistent were they that he should have a medical examination that he went to the London Clinic and was X-rayed. The plates disclosed that this hemorrhage had been most wonderfully healed. It is probable that that young man would have bled to death between four in the morning and daybreak; but Truth came into expression, took charge of the situation, and the whole hemorrhage sealed up within a matter of minutes.

We must so love God with all our heart and soul that God becomes our whole life and being, a thousand times more important to us than our factories, our businesses, or even the management of our homes. And if we will put first things first and just let divine Love become the adorable One, so that there is nothing else existent to consciousness, that, in turn, will provide us with such spirituality that we can bless and we can heal whenever we are called upon. "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." At the same time, we shall gain such a sense of control over the management of our affairs that we shall have time for everything, and above all we shall watch that we are not robbed of our time in the things that matter most. Undoubtedly we live busy lives, but let our understanding of divine order based upon a supreme love of God resolve all the detail and the minutiae of daily life into good order. In proportion to this resolving of the detail of life into good and better order shall we gain a measure of that accompanying translation of which we have spoken so often.

That, as I see it, is the approach to the practice. Whether we give all our time to what we call the practice, or whether we have homes and businesses to manage is immaterial. The practice, regardless of human responsibilities, is the taking in hand of the whole human concept as it presents itself to each one of us at this moment. We should so let the Christ-idea take charge of our whole being,—our bodies, our health, our homes, our families, our social relationships, our businesses, our

recreations,—that there is no detail of daily life too insignificant to come within the domain of practice and translation. Then we shall find that wherever we go we shall have such joy and spontaneity that we cannot conceal it. The world will say, "What is the source of this man's joy?" It will begin to enquire what is the secret of our mode of life. People will disclose to us their problems and we shall be able to bless them. It begins in just that way.

Handling Fear

I would like to consider a few points that Mrs. Eddy makes concerning fear, using a few selected references. The starting-point of all practice is to handle fear, and to handle it on the basis that there is no fear in divine Love because divine Love is the whole of existence, it is the whole of being, it is the only Life; as Mrs. Eddy writes, "Fed by Thy love divine we live, For Love alone is Life" (Mis. 388:9-10). And we need to ponder this term Love, until it becomes the all and only of our being. We need to take that term and see that it is divine Principle, the only Life; we need to see that as Mind it provides us with our one and only intelligence; as Spirit it provides us with our one and only substance; as Soul it constitutes us as identity, or embodiment; as Principle it governs everything absolutely; as Life it provides us with individuality; as Truth it provides us with the bread of heaven, with Christ; and as Love it provides us with blessing and fulfilment. We need to see that everything derives from that one and only source. How important it is, then, to "live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal,"—that is, in constant union and communion with divine Love itself. Then we see that there is no fear in Love, that there is no life, substance, or intelligence in matter, but contrariwise man is so identified and individualized in the one Life that that is his whole existence— he has no other. When once we establish the conscious recognition of man's life in God, establish it so that it becomes the governing factor, then the belief of life, substance, and intelligence in matter, or primitive fear, dissolves and gives way. Out of that come a better human manifestation, because at that point the divine takes charge of the human. The primitive errors begin to fold up or dissolve, and correspondingly that which we call the human concept manifests a better standard, more freedom, more health, recovery, recuperation, according to the circumstance.

So let us remember to begin all the time by assuring ourselves and understanding that there is no fear in Love. So important is this that in the opening paragraph of her subsection "Mental Treatment Illustrated" in the chapter "Christian Science Practice Mrs. Eddy writes: "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" (410:29-30). On the next page she writes: "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger." The other day we spoke about our concept of man as "an angel standing in the sun," that is, as idea in and of his divine Principle, in and of the one and only Life and having no other being. Our ability to see man held in just that way does silently reassure as to exemption from disease and danger. "Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed" (411:27-1). To remove the fear wholly is the equivalent of becoming "conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter" (S. & H. 14: 12-14), because the belief that they are in or of matter is the most primitive fear of all.

SCIENCE AND HEALTH 377: 20-25. Then we have another example: "Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ." That "leading error or governing fear" may be rooted in heredity, in which case we need to know that man has only one ancestry, that he is a law to himself and not governed by hereditary laws. Or it may be due to fear of loss, or fear of accident, or the outcome of accident. It can assume many different forms, but our own Christliness and spirituality of consciousness will uncover it, whatever form it assumes, and if we succeed in wholly removing this leading error or governing fear, we remove the cause as well as the excited or morbid action, The morbid or excited action is effect, but if we deal with the governing fear, we deal with mortal mind's claim to have cause. The reference continues: "You also remove in this way what are termed organic diseases as readily as functional difficulties."

Some time ago someone came to me who had been nursing a friend who was not a Scientist and who had passed on with some malignant growth. She told me that this same condition was manifesting itself in the left breast, and she described all the symptoms. I was able to show her that there was nothing more to that condition than the belief of thought transmission, that she had unwittingly picked

up the mental image of her friend's case, and that here was mortal mind claiming to reproduce itself through mental transmission from one to another; therefore it was not a question of treating a physical body, but of eliminating a so-called process of thought transmission, operating through susceptibility to atmosphere. I pointed out furthermore that it did not involve a long struggle. I recalled that she had a lovely garden, and I said to her, "Those flowers don't struggle to be beautiful or struggle to be fragrant; they are beautiful and they are fragrant, and they can't be otherwise because they are formed and made that way. By the same analogy you cannot fail to be perfect, you cannot fail to be the image and likeness of the one God or Life because you are formed and made that way and in no other." I also mentioned the words of Jesus in this connection, "But the very hairs of your head are all numbered," and also, "Which of you by taking thought can add one cubit unto his stature?" Jesus was really showing the imperishable, unchangeable nature of identity, showing that no mortal mind manipulation could touch the nature or structure of our identity, which could no more change than a lovely flower could become a noxious weed. This woman saw the point and the whole case was cleared up in a few days.

In the practice we are dealing only with thought; we are not dealing with bodies, or with physical structure, and we are not dealing with nerves operating electrically as pain or pleasure. All we are dealing with is thought, aggressive mental suggestion or belief, which mortal mind would claim to impose upon the human or physical concept; and it is the Christianization and spiritualization of consciousness which enables us to discern the mortal mind process in order to clear it up. Let us as students go forward to the point where we understand that since there is only one being there is no disease; that disease has neither form nor nature nor character. And when we have the consciousness that there is no disease, we shall never treat disease,—that is, as a physical concept. We shall see that there is nothing more to deal with than thought, mortal mind thought, supposititious thought, assuming different forms through aggressive suggestion.

SCIENCE AND HEALTH 414:32-3. Take another example: "Matter cannot be inflamed. Inflammation is fear, . . ." We find in the Glossary definition that conversely fear is inflammation. The definition reads:

FEAR. "Heat; inflammation; anxiety; ignorance; error; desire; caution" (586:11-12).

The term is defined very broadly to cover practically every phase of human experience, all the elements presented there being deduced from the belief of life, substance, and intelligence in matter. And so we read: "Inflammation is fear, an excited state of mortals which is not normal." That means that if we come across a case in which glands are swollen, or there is some other condition of inflammation and enlargement, we do not treat that as a physical condition but we look for the governing error which induces it, and then deal with that governing error. The passage continues: "Immortal Mind is the only cause; therefore disease is neither a cause nor an effect."

SCIENCE AND HEALTH 375: 26-5. In this reference Mrs. Eddy deals with the latent fear that accompanies consumption. The marginal heading here is "Latent fear diagnosed." Science has healed tuberculosis thousands of times, and I have seen it healed a number of times in my own practice, convincingly and finally. I also know of a number of cases where this disease has been healed under medical observation and certified as completely healed. We see in this reference that the first phase to be dealt with is fear.

SCIENCE AND HEALTH 151: 17-18. Here is a most positive and reassuring statement concerning fear. "Mortal belief"—notice how Mrs. Eddy uses the word "mortal," meaning deadly, associated with loss of life—"says that death has been occasioned by fright. Fear never stopped being and its action." Can any amount of unconscious or conscious fear on the part of mortals cause to-morrow morning's sunrise to be five minutes late, or cause the earth to get so fearful that it accelerates and the sunrise arrives ten minutes early? We have no fear that sunrise and sunset are going to be late or early because of an excited rotation of the earth on its axis. By the same analogy, "Fear never stopped being and its action," and likewise it never accelerated being and its action. Being just remains being. Let us see that we are in and of being and that the heart cannot be accelerated neither can it be slowed down.

I once helped and healed someone of heart trouble by removing the governing fear through the illustration I have just used. This person came to my home one day almost in a state of collapse with a racing heart, and I just said to her, "Does the earth begin to race on its axis and bring sunrise half an hour early in the morning, or does fear so slow it down that it may be an hour late?" I showed her from the analogy of the solar system that being just goes on within the rhythm of Spirit, and its continuity and its rhythm are determined by law—it cannot race,

neither can it slow down and become frigid. Man as the highest conception of being, as the climax of creation, as God's image and idea, can neither race nor slow down; his whole being is within the rhythm of Spirit, he lives in Spirit, he rests in it, he is contained in the order of it. That person saw the point and she was quickly healed of that condition. Now what was the governing error of that condition? It was fear that she could be dislocated. Her husband had recently retired from business and they were afraid that they had not enough means to live on.

And so in every case there is a governing fear of some sort. But as we bring our lives back into Spirit, into conformity with divine order, then all we need is already present because man does not live by bread; he lives "by every word that proceedeth out of the mouth of God." No matter what the outward form, fear of some kind is behind every problem. That is always so, because primitive fear is the belief of life in matter.

SCIENCE AND HEALTH 391:29-10. "Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,"—and sometimes Love as Life, according to the need; there is no fear in that conception of Life as Love,— "as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease." Notice that we have four synonymous terms associated with that treatment. Rising to the consciousness of Life as Love indicates the spontaneity of treatment and healing, the spirit of it. But when we are dealing with the establishment of something, then we have process, whether it is the purification of thought through Spirit, or mastering fear and sin through the divine Mind. Those two synonyms appear to involve time, effort, process, instruction, as the case may be; but when we rise to the consciousness of Life as Love, our treatment is not our own, it is Principle uttering itself, Principle taking charge and operating through the spontaneity of its own being. The reference continues: "Only while fear or sin remains can it bring forth death." We see how fear and sin are associated with death, and death is inseparable from the belief of life in matter; they are all the same thing in essence. "To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image." That paragraph gives us first the highest and most spontaneous concept, rising

to the consciousness of Life as Love; and then it brings us to the more relative concept, which involves process.

SCIENCE AND HEALTH 532: 26-28. "Fear was the first manifestation of the error of material sense. Thus error began and will end the dream of matter." This reference is from Mrs. Eddy's discussion of the Adam allegory. The other day when we were analyzing this whole claim of life in matter and its development through a process of accretion, we were really analyzing elementary fear, although we scarcely mentioned the term.

Returning to the Glossary definition of "fear," what does the introduction of such conditions as anxiety and caution, which appear to be rather unusual, imply? It implies that fear is ignorance of divine law, and therefore an inability to trust God. One sometimes sees an excess of caution in a mother's management of her children. She is afraid that they are in a draught, or that if they go out in a breeze they will get a cold, they are over-muffled, and so on. Caution is fear in that it betrays either ignorance of God's ability to take care of ourselves or our children, or a refusal to allow Truth to have any opportunity. Anxiety is of the same family. All these terms qualifying fear belong to the same family. We can read that definition as applied to daily life in the management of our health, our homes, our children, or we can read it at the deepest level of mortal mind, where it involves the claim of sex and reproduction, and all such manifestations. The profundity of this book lies in the fact that the same text enables mortal mind to be read at deeper and deeper levels as one's measure of understanding increases.

And so we see that the most primitive fear of all is the belief of life in matter, and all that goes with it.

Fear as Fire, Flesh, Hell, Uncleanliness

Associated with "fear" we have three terms, "fire," "flesh," and "hell." "Fire" is defined in the Glossary as follows:

"FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man" (586: 13-14).

So there comes a stage where even the suffering of the material senses cancels itself out and brings human consciousness forward to the point where it is willing to be purified and elevated. For example, we have the story of the destruction of Sodom and Gomorrah recorded in Genesis 19.

These types of mortal mind gathered under the heading of "fire" are again all primitive; they all belong to that stage of development in which mortal mind,

having brought forth the self-conscious manifestation of life in matter, continues through a process of build-up to load that manifestation with these elements listed here; it builds up to a point where it can no longer contain itself, and then, as we saw yesterday, no longer able to contain itself it deflates, it expends itself. No matter whether the phenomenon is fire, flood, famine, earthquake, wind, pestilence, animal ferocity, these are all types of mortal mind in which the elements typified by fire build up to a point where they literally burst and expend themselves. In human experience the affliction that goes with that can even serve the purpose of purifying and elevating man. It is the method whereby if we do not choose Science we are forced to choose suffering. Mrs. Eddy writes: "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, . . ." (S. & H. 296: 6-8). So we see that fear and fire are very closely associated; we might say that fear is the more primitive concept, and fire with all that it implies is the derivative one.

Then we have the term "flesh." Jesus made this wonderful statement concerning the flesh: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). That shows for all time that there is no compact, no exchange, no commingling between the two. In the Glossary "flesh" is defined as follows:

"FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation" (586: 18-20).

So we see that primitive fear, together with fire and all that fire denotes, is inseparable from flesh. In other words these three terms are inseparable from each other. To summarize them we might say that they all resolve into the belief that life, substance, and intelligence are separate from God, the only Life, and exist in matter. And yet we have that wonderful statement in Job, "yet in my flesh shall I see God" (Job 19:26); that is to say, when human thought reaches the stage of development where it is willing to look outside self, to see that its self-containment is a self-destroying error, when thought opens and light begins to break through, then affliction begins to purify and elevate, and the way out begins to appear.

Then we have a third term "hell," and this is defined in the Glossary as follows:

"HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie' " (588: 1-4).

These are further derivatives of the primitive fear we considered earlier.

All that we are considering now is of the nature of phenomenon, the outcome of evil as cause, which we discussed yesterday. These terms we are discussing represent types that we come across in the practice. One case may be dominated by lust, another case by remorse, another by hatred or revenge, another may be quite ignorant sickness, and, of course, when this is the case it is comparatively easy to heal.

In this definition of "hell" we have "suffering and self-destruction," and these phases manifest themselves as insanity and the tendency towards suicide in certain cases. I have seen this tendency towards self-destruction healed. I remember one case in which a man had been put into an asylum because he had attacked his wife with a carving knife, and he couldn't be left at large. I went to see this man, who said he hated Science, and" his first action was literally to spit at me. But this was not the fact about him. The truth about him was that he was the son of God. And I was able in some measure, by patient and persistent work through a number of weeks, so to separate that claim from him that the doctor saw that he was changing, he was improving and being healed. After a matter of some weeks he was discharged and returned home and went back into the boot and shoe business, and as far as I know he is still there. Now there was a case of healing in which the patient declared he hated Science, and it was his wife who asked for help. Involuntarily mortal mind had taken possession of him to such an extent that he had apparently lost his judgment. Others more responsible had to decide for him, and when a man cannot decide for himself, it is legitimate to give him Science help if those responsible for him desire it. That man was healed in spite of himself, and he began to go to church and read our literature. But if he had been left to linger in that asylum, he might have been there to this day.

When we come across cases that involve a tendency towards self-destruction, insanity, or moral idiocy, the basic error is invariably sin of some kind. We have to win for ourselves a sufficient measure of love and compassion that can heal sin in spite of the patient; and that form of healing is in some cases the most difficult of all. Mrs. Eddy once said that whilst she had conscientiously healed ninety-nine out of every hundred cases, occasionally she had laboured long and in vain with a case of sin. Why? Because the claim is that sin causes the patient to return, like the dog, "to his vomit," to go back to old conditions, to be unwilling, because of the involuntary nature of the claim, to let it go; or, if willing to let it go temporarily, to

go back to it. I can assure you that cases of this kind call for the utmost patience, tenderness, love, selflessness, and persistence, until one day we succeed in breaking down the claim, causing the adamant to dissolve. Sometimes we win our reward and sometimes, at this stage, we are left wondering why we have failed. But even if we do not bring a case through, we can be sure of this: that the exercise in selflessness has been the greatest of blessings to us, and even if we haven't won the patient completely, even if we appear to have lost him and he has passed on, we can be assured that we have possibly saved him years of suffering and given him peace and a growing consciousness of salvation.

Yet another term in this same category of fear is "uncleanliness." It is defined in the Glossary as follows:

"UNCLEANLINESS. Impure thoughts; error; sin; dirt" (595- 24)

The answer to uncleanliness is purity, and purity derives from Spirit because Spirit allows of no commingling of opposites.

The absolute purity of Spirit and man comprehended in the divine order of Spirit is the only answer to impurity, and when purity is established mentally,—that is, in consciousness,— then it exterminates sin and dirt. Purity of consciousness is a wonderful quality; we all have it naturally as the sons of God, and humanly we all demonstrate it in the measure that we are willing to place our lives in Spirit, to find ourselves in Spirit, to be new-born of Spirit, thereby to partake of the absolute purity of Spirit.

In these five terms we have considered, I think it is clear how they one and all,—"fear," "fire," "flesh," "hell," and "uncleanliness,"—summarize into the belief of life, intelligence, and substance in matter. The need in our lives is deeper spiritualization, a higher and higher degree of selflessness and love, until we have so Christianized our consciousness that the adamant of error is dissolved, or, in some cases, is made to dissolve in spite of itself. This appears at times to be a very exacting demand.

INTERVAL

Controlling the Unconscious

Someone has asked me a most interesting question, the substance of which is this: Granted that the consciousness of Truth controls a fluttering or a racing heart during the day, what about the situation when one wakes up in the night in a state

of nightmare, and one's heart is in a similar condition? Mrs. Eddy gives the perfect answer in the following statement: "Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science, —namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort" (Ret. 61:3-12). We need to know in connection with this question of fear that our consciousness of Truth is so searching that it goes to the bottom of mental action, and it searches and sifts what is commonly called the unconscious as certainly as it does the conscious. It has been said that the human being is rather like an iceberg. The iceberg shows about ten per cent, of its mass above the water and the rest is submerged. These days, when so much is talked about psychology and associated subjects, we hear constant references to the unconscious; and undoubtedly, in the background of our own thought, there is a domain that is rightly spoken of as being unconscious. Mrs. Eddy speaks of it as involuntary error, and we took references yesterday to show that error is abstract as well as concrete, and that the lie is collective as well as individual. So we need to take account of these factors, and to know each day that Truth, in going to the bottom of mental action, penetrates every form and every phase of error at every depth. Mrs. Eddy writes: "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism" (S. & H. 104:13-18); and notice the very definite and positive marginal heading, "Perfection of divine government."* Evil, occultism, and so on, are the systems operating throughout the ages in the background of human thought.

You remember that when Mrs. Eddy quotes Paul's list of root errors in his Epistle to the Galatians (see S. & H. 106:20-29), she italicizes the word *witchcraft*, which in modern terminology is just mental manipulation. As such, it would claim to be causative, it would claim to confer on one the power of manipulating the thoughts of another to a selfish, wicked, or destructive end, and certainly to no good purpose. I believe Mrs. Eddy italicized this term to bring it more to our notice as something to be taken seriously into account. Mass propaganda, the

manipulation of the masses in different ways, is just a modern adaptation or extension of primitive witchcraft, and we need to watch every day that our thoughts are being led into closer union and communion with Principle, and not being dragged aside or pulled down through the operation of animal magnetism, whether as ancient esoteric belief and witchcraft or in its more modern refinements. It matters little whether it is regarded in its primitive or in its refined aspects—remember, it is still practised primitively over considerable areas of the earth's surface, in Africa, the upper reaches of the Amazon forests, and other dark places of human thought. In the west,—that is to say, throughout western civilization,—it has its modern refinements, which are to be found in the inoculation of consciousness unwittingly through suggestion and propaganda of all kinds. I think much of the psychological practice of to-day, including the practice of mesmerism on a medical basis, comes very close to what is gathered in the term "witchcraft;" it is mental manipulation from the basis of the human mind, claiming to work in the interests of both good and evil. In the medical sphere, it would claim to operate in the interests of well-being and welfare; but when used as a destructive power, on the other hand, it would claim to operate in the interests of evil. In the picture of the sniper setting out to get his victim, we have an analogy with the method of animal magnetism marking its victim, setting out to destroy him by mental means. But we have nothing to fear there because of our understanding of divine Principle and of man's life hid with Christ in God; we could go through darkest Africa, we could expose ourselves to medical and psychological theories of all kinds, and none of these things could touch us. The only basis on which witchcraft can operate is one of latent fear. Amongst the coloured people where it is still practised primitively, it can only operate on that basis. That is why even evangelical Christianity is going such a long way towards neutralizing it, because it is establishing freedom and fearlessness of thought.

A friend of mine, who is a Christian Scientist, was discussing this question with a medical therapeutics,—he is really a hypnotist,—an Englishman employed as a psychologist in one of California's state prisons. My friend asked this man to what extent he thought he (the psychologist) could interfere with him mentally if he was giving a Christian Science lecture to the men in the gaol. The psychologist replied, "I could only interfere mentally with your lecture if you were afraid of me and you knew that I was there in the audience for that purpose. But if you loved your work, if it was so permeated with a love for God and your fellow man that you were

getting on with it fearlessly, I couldn't touch you." There was a professional psychologist's own admission that he could only operate or interfere from the basis of fear. And so it is in all walks of life; mental malpractice, psychiatry, or mental interference of any kind can only operate adversely if one is afraid of it. But if we have the consciousness of God as one infinite all-inclusive Mind, and of ourselves as idea possessing the Mind of Christ, then no adverse mental manipulation has any power of admission or adhesion or lodgment. From that standpoint it is vacuous, void, non-existent, and we have no cause to fear it in any form, whether primitive or derivative. Thus the proof of the nothingness of the negative returns us to the somethingness of the positive,—that is, to the all-inclusiveness of the one infinite Mind or divine Principle.

“Heart”

Let us go back now to the Glossary and consider another group of terms—namely, "heart," "Pharisee," "purse," and "veil." "Heart" is defined in the Glossary as follows:

"HEART. Mortal feelings, motives, affections, joys, and sorrows" (587:23-24).

Notice the word "mortal," which is always associated with death or mortality. Those qualities in the definition are quite negative. Among mortal feelings we have such a common claim as grief at the passing of a loved one, and grief, if it becomes an exaggerated form of personal sense, can be desolating in human experience. Grief, as a type of personal sense, is directly associated with a close personal attachment, which, in turn, is often an absolute human dependence; and in such cases when the loved one, friend or member of the family, has gone, it is just as if a prop has been knocked out completely from beneath the feet. Not having any hold on Science, the person becomes so self-contained and self-centred through the sense of loss that he is just pulled down into ill health, morbidity, self-centredness, into a state of absorption where there is no reflection and no radiation. But Science in its disclosure of the nature of being and of the imperishable identity of man can heal grief as nothing else can, and it heals it perfectly.

Often I recall that it matters little whether one is here or in the hereafter. The fact is that from the standpoint of Principle we are all comprehended from all eternity within the one Infinite; we can never fall out of it and we can never be torn apart from it. And so behind these mortal measurements we call time, whether

relating to generations yet unborn, or to those in this present phase, or to those who have apparently gone before, is this great fact of the all-inclusiveness of the one infinite Being which is Life, Truth, and Love. Once we establish the consciousness of the fact that we live in God, the foundations of grief are gone, they are eliminated. The question really is very simple: Do we live in God, the one Life, or do we not? It is one or the other, and it cannot be both. As students here, we accept the proposition that "in him we live, and move, and have our being;" and with this consciousness of the all-inclusiveness of the divine Life we see that our sustenance and our maintenance does not depend on a person, and that if one in the family appears to leave us, our substance, sustenance, and maintenance are just as intact as they were before, because man does not live by bread, "but by every word that proceedeth out of the mouth of God." So we see that grief, if it runs to excess, always degenerates into a form of morbid personal sense, and that is the thing to be healed. We can all understand and sympathize with momentary grief, momentary loss, but I am not referring to that; I am referring to that state of morbidity, self-centredness, absorption, or personal sense which claims to follow on and to last too long. When this comes up to be healed, we are not healing just grief, we are healing a form of personal sense, which lies within the term "mortal feelings."

Then, of course, motives can be personal; they can be motives of personal gain or of animosity. In the Manual we have the Rule for Motives and Acts: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church" (Art. VIII, Sect. I)— or Christian Scientists in general.

The definition of "heart" also includes "affections, joys, and sorrows." The point there is that as we mature, our affections and our joys should be lifted above physical and personal sense. That does not mean that we become any less loving to each other, or any less Christian; it means that as we go through life, our relationships, in marriage, society, and in other fields, should be evolving all the time. Let us watch that they evolve in accordance with the Christ consciousness, and that as they evolve they become less personal, less involved and discordant, but at the same time sweeter and more enduring. That takes place in the proportion that we are willing to let go the personal sense of each other and behold each other in terms of identity, in terms of the son of God. Let us see what an endless blessing Science is, in that it touches human life at every point, even in "mortal feelings,

motives, affections, joys, and sorrows," and where adjustments need to be made it makes them, and it makes them always for the better.

I have listed under the term "heart" the following references:

Genesis	6: 5, 6	Genesis	27: 41
	8: 21		42: 28
	17: 17		45: 26
	18: 5	Exodus	4: 14, 21
	24: 45		7: 3-23

"Pharisee"

This term appears in all four Gospels, and it appears so frequently that I have not attempted to select any references. Remember that there is just as much Pharisaical thought to be dealt with to-day as nineteen hundred years ago. It is but a type of mortal mind, a physical type because it is based on the concept of man as physique, as corporeality. It is defined in the Glossary as follows:

"PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy" (592:27-28).

There are two types within this definition: first, "corporeal and sensuous belief," based on a physical sense of body; and then we have the mental phase, "self-righteousness," which denotes a false I or ego, and "vanity; hypocrisy."

The one thing that saves us from self-righteousness, vanity, and hypocrisy is our love of Principle, finding ourselves as idea within Principle, and putting Principle first, last, and all the time; not rigidly in the sense that we lose our affections or that we lose our love for each other, but seeing Principle as Love, recognizing that divine Principle is Love. I believe in our own experience that those of us here who are no longer associated with a religious organization have taken one step that is saving us and blessing us and lifting us above Pharisaical belief. The organized concept of church may have been a source of great blessing in its time and in its own particular office, and we are grateful for it; but the suffering that has accompanied it through Pharisaical belief is best left unmentioned. Coming forward to a concept of church that exists in the affections alone is a step that shows the way out of and beyond Pharisaical belief, with its relationships based on organization, boards, committees, and so on.

We find Pharisaical belief in every walk of life; it is something to be seen for what it is and to be risen above and the demand more than any other that it makes upon each one of us is to impersonalize all human relationships. Mrs. Eddy has written: "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of to-day" (Mis. 310:7-9). That statement is adequate to the handling of all that lies within the terms "heart" and "Pharisee;" it covers the whole economy and the whole range of human experience. But it does not mean for one moment that our relationships with each other become such abstractions that they become cold and inanimate; nothing of the kind. When they become impersonal in the sense we are speaking of, they become no less affectionate, but they do become enduring, flexible, and adaptable, and like finely tempered steel they will withstand any assault—they may bend, but never snap. That is the lovely thing about relationships understood and demonstrated scientifically; they yield, they adapt, they evolve, mature, become permanent, but they never break.

“Purse” and “Substance.”

Then there is the term "purse." The Glossary definition reads:

"PURSE. Laying up treasure in matter; error" (593:6).

I have selected a number of references from the Bible:

Proverbs	1:10-16	Luke	10:4
Matthew	10: 9		22: 35, 36
Mark	6: 8		

The reference from Proverbs gives us an amazing picture of the process of animal magnetism, which Mrs. Eddy also describes in her article "Ways that are Vain" (My. 210-213). ". . . let us lurk privily for the innocent without cause" illustrates the operation of hidden mental evil or animal magnetism. And so we see that "laying up treasures in matter" is a snare and a delusion. I have seen people live in so miserly a fashion where income and saving of money are concerned, that in the course of years it runs them into acute physical trouble. What is the answer? To see that man's life is not contained in matter, that his substance is not in matter; and when we understand that our substance is not in matter, we cannot be robbed of substance. When we have a spiritual concept of substance and we live by it, we can be as independent of a country's economy as Jesus was. He did not depend on the economy of Palestine. If he needed tax money he could produce it; if he needed to feed five thousand or four thousand he could do so; he had such a concept of substance that he could cause the human manifestation of it to conform to the

demand made upon him. His was an economy that was independent of matter, country, government, or revenue, because all the way through he was demonstrating the substance of Spirit.

If we will make this our rule, that we demonstrate the substance of Spirit, we shall have a measure meet for every circumstance. Let us see that our substance derives from Spirit, from the willingness to put our whole being into Spirit, and that neither a national nor any other economy has anything to do with it. It brings us back to this position: that quite apart from human relationships, each one of us is individual, and sooner or later we have to discern that fact and see that our economy is determined by our relationship with Principle. Then Principle so governs our own consciousness and that of the others who constitute our world, that from the basis of one universal government operating throughout all identity, the inter-relationship of one with another is not a personal manifestation, it is determined by Principle. On that basis of impersonality the human economy patterns the divine and we become a mutual blessing to each other. Your demonstration of substance is a blessing to me, and my demonstration of substance is a blessing to you; and these are all so inter-related and inter-dependent that if we will keep them wholly in Principle and wholly impersonal, then all our human transactions with each other will be harmonious and can never cause discord or inharmony. When money transactions in business or between friends are the source of friction or trouble, there is only one way out, and that is to put our whole concept of ourselves and of each other right back into Principle and work out everything from Principle, thus allowing Principle to be its own law of adjustment. When we work by that standard, we shall not be tempted to lay up treasures in matter. And in certain types of physical trouble we find from experience that the root error is not really rheumatism, or accretion, or stones in the bladder; the root error is dependence on matter and the belief in this dependence. The intense human thrift that goes to abnormal lengths in order to provide for a rainy day is a form of fear, and one sees here that spiritual sense alone can dissect and uncover the trouble at its root. When we come across types of thought in this category I have described, we have to Christianize them, unself them, pointing out that the unselfing of human consciousness does not induce any loss, but it opens the way to true gain and true substance, which means dependence on Principle; it means the substance of Spirit flowing naturally and without hindrance, which puts life on to a new

basis. So let us see that we do not lay up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6: 19).

In connection with "purse," let us take the term "substance," and here the Glossary refers us back to the chapter "Recapitulation." It is as if these two terms "purse" and "substance" were the inverse of each other.

SCIENCE AND HEALTH 468:16-24. Lines 17-21 give us the New Testament concept of substance. Substance is eternal, it lies outside of time, and therefore it is incapable of discord and decay; it has no time factor, time element, or time constituent, and because of that it is imperishable.

We notice that in the first edition of *Science and Health* the term was capitalized, and then in later editions it was given a small "s." In different texts Mrs. Eddy still uses it broadly to cover both noumenon and phenomenon; in some she associates it with the synonymous terms with God, the infinite and eternal; and in others she associates it with man and the universe as a quality. Why? I conclude that Mrs. Eddy reduced the term from a capitalized to an uncapitalized status because she saw that while it expresses one of the prime characteristics of being, like intelligence, which in earlier editions she also capitalized, it does not hold the office of a synonymous term for God. On the other hand, because it does express one of the prime characteristics of all being, it therefore characterizes both cause and effect, creator and creation, noumenon and phenomenon.

The meaning of lines 21-24 is brought out elsewhere in such a passage as this: "Christ presents the indestructible man, whom Spirit creates, constitutes, and governs" (S. & H. 316:20-21). If Spirit "constitutes" man, he must be constituted of substance, the substance of Spirit. Of what other substance can he be constituted if Spirit constitutes him? There we have an example of the idea of substance characterizing man, just as in another text it characterizes Spirit. So it is a term used broadly to cover creator and creation, noumenon and phenomenon.

If we take those two terms "purse" and "substance" in conjunction with each other, we see how one exposes the fallacy of supposed substance in matter, whereas the other shows the imperishable, permanent, indestructible nature of spiritual substance. And so this question of substance is one that calls for our greatest wisdom and love in the right use and distribution of it throughout the vast relationships of the human family. When Love is the governing Principle, then the impartation of substance from Spirit, the division and the sub-division of it, is

within the divine economy, and it is never personal, and on that basis is always a blessing.

"Veil"

The term "veil" brings us back to the life of Jesus. It is defined as follows:

"VEIL. A cover; concealment; hiding; hypocrisy."

We see how closely associated that is with Pharisee and Pharisaical thought.

"The Jewish women wore veils over their faces in token of reverence and submission and in accordance with Pharisaical notions.

"The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. . . ."

Jesus handled that culminating sin and by reversal turned it into the greatest blessing that has ever been given to humanity. The greatest sin, when reversed, always becomes the greatest blessing.

". . . It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science,—immortality and Love" (596:28-15).

It is clear that Jesus used the martyrdom imposed by the Pharisees as an opportunity—he did not regard himself as a victim or a martyr. He took that culminating sin and by reversal used it to make possible the resurrection leading on to the ascension; he used it as a means of illustrating the way out of matter, and in doing so, in a secondary sense he used it to lay bare the whole claim of animal magnetism expressed as hypocrisy, bigotry, superstition, superficial religion, and false foundations. He tore wide open the whole claim of animal magnetism and laid it bare; he exposed it or uncovered it in a manner and in a measure that has never been equaled before or since. And so in that one word "veil" we see how Jesus used his apparent martyrdom as a means of providing the culminating demonstration of his career. From the time he began his ministry up to the occasion of the transfiguration, his whole life appeared to be the working out of positive

values, so much so that in the latter experience he was able to disclose his imperishable identity. Then clearly he set out on the second phase of his mission or demonstration, and the interesting point about this is that it involved the journey to Jerusalem, which, as we saw earlier, is defined in the Glossary, in part, as "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." From the moment he set out on that figurative journey to Jerusalem he never turned back. To him it was far more than a passage along the road up to the city; it was a metaphysical journey in which he was learning to handle every phase of animal magnetism step by step, until he came to that point when, having been left even by his students who fled under pressure, he stood alone, and standing alone he faced this culminating sin of Pharisaism, which rent the veil of the temple from top to bottom. He "revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, . . ." What does that signify? It signifies the complete and final exposure or uncovering of animal magnetism as mental crime, or evil operating in the name of good. Having crucified Jesus, the argument was that they could destroy him and put him away in a tomb, and yet we see that he could use the power of Spirit to unseal the tomb, remove the stone, and so open "the sepulchre with divine Science,—immortality and Love." Then, having rent the veil of the temple from top to bottom, having exposed every phase of animal magnetism operating as evil in the name of good, he still went further, and in the closing phase it would seem that his demonstration assumed an even more positive value as he ascended into the eternal reality of Life. In Jesus' ascension we see how progressively all the elements of material sense were gradually and continuously laid off, until finally there was left nothing but his identity going on "in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes" (S. & H. 334:17-20). In that definition of "veil" we have a passage of the most tremendous significance in that it explains the nature of Jesus' final demonstration. We are just beginning to understand this phase in some small measure, but let us always remember, as we go along and our understanding matures and demonstrations seem to make higher demands on us, that Christ Jesus was the Way-shower, that he saw through the whole argument of animal magnetism and laid it bare from top to bottom. As the Way-shower, he

demonstrated the way out, and he left that way out to us through his example, so that we, in turn, might be able to follow it. "This is the way, walk ye in it."

And so as we come along each step of the way, let us resolve not to falter but to watch, not to allow animal magnetism to pull us to the left or to the right, but to keep our eye on that line of light which comes to us through the revelation of the Word, and on the Christ-idea, so that translation may accompany our vision. Then as translation accompanies our vision, we shall find materialism falling away, and we shall find ourselves making the journey from sense to Soul, and going right on into the reality of Life. If perchance we come up against these elements of Pharisaical thought and they appear to be giving us a difficult time, let us remember that the problem has been solved once and for all time, and *let us go back to the Gospels and see the significance of what Jesus really accomplished.*

Once in a while I read a Gospel right through in one sitting and see the life of Jesus in clear perspective and as a whole. If I am reading Matthew, I have the whole text laid out in the Genesis order; if I am reading John, that most wonderful Gospel, I have the whole text annotated in the Science order; and I find my way through that journey in as orderly a manner as if I were consulting a railway guide. This does not mechanize the text, but it does enable one to see and appreciate the structure of the text. The Gospels and John's Revelation are written with the most meticulous accuracy; they are supreme examples of architecture in writing in that they are built up stone upon stone, pillar upon pillar; in these works particularly we have metaphysical structures that are breath-taking in their beauty once we understand them. The way *to* appreciate them as a whole is to go through the text chapter by chapter and see the structure, and then cultivate the practice of reading the Gospel in one sitting and seeing it as a whole. When you do that with John's Gospel, you will see the significance of such terms as "veil," "Pharisee" and associated words; and you will see as never before the significance and the magnitude of Jesus' life-work, particularly with regard to those two leading phases I have just mentioned. You will see how the first phase took him up to the transfiguration, and the second phase took him right through the handling of animal magnetism in the form of Pharisaical thought and finally brought him to the point where his demonstration opened the sepulcher with divine Science. That is the way, so let us walk in it.

SEVENTEENTH TALK

(Saturday afternoon August 2nd)

Mrs. Eddy, giving advice to teachers, has written: "... you must teach them how to learn, together with what they learn" (Hea. 14:21-22), and of those two points the former is just as important as the latter. True education is not merely gathering knowledge and then trying to store it up; rather does it mean *learning* how to gather and how to use it. That learning is just as vital as mere assimilation from the books or from these classes, because when we know how to learn we are self-equipped, we are able to work with true self-reliance, we are able to develop independently and individually what we may have gathered from such a class as this, or from other reading and study.

As I look back over the years, I find my methods have changed somewhat. At one time I used to use the concordances very extensively, whereas to-day I use the concordances more to find something I cannot just put my finger on. To-day I depend more and more upon taking observations from continuous reading, and then gradually bringing those observations together comparatively. As I do that, I find that these observations begin to correlate and co-ordinate with each other, and gradually there builds up in my thought a mental conception or a structure comprised of lesser ideas. This comes about naturally when we understand the synonymous terms and their prime qualities and offices.

The Significance of "Tone"

A point I would like to enlarge upon is: What do we mean by the word "tone"? We speak of the "tone" of this passage, or the "tone" of Mind, or we say that in Mind reflecting Soul the "tone" is so and so. As I understand our work, at this point we are really taking our conception beyond language. Mrs. Eddy has given us an inspired text. We study this text, we take her language just as she has given it to us, and naturally at first we are concerned with answering to ourselves the question, What is God? That is the one question which towers above all others. We may take, for instance, the answer on page 465 of "Recapitulation," and whilst that answer gives us satisfaction to a point, further questions begin to arise: What is Mind? What is Spirit? What is Soul? and so on. So our enquiry begins to push the question beyond language. We begin to recognize that these inspired and capitalized synonymous terms are but type and symbol of vast unfolding

conceptions of the Infinite. Thus the word Mind in itself is just a constituent of the English language, but what it denotes is something that goes beyond language. And so when we speak of the "tone" of a passage, our thought is reaching out beyond the symbol to that which the symbol only dimly represents, we may take a paragraph which in its sentences collectively may give to us an unfolding conception which we symbolize to our thought as Mind. That unfolding conception is so wholly spiritual,—its touch and feel are so wholly spiritual,— that with human language we can do nothing but represent it. But when we have gained the touch or the feel of it, then we are gaining the consciousness of Mind which begins to demonstrate itself whether we express it in language or not. In other words, the touch of Truth, the feel of it, the spiritual sense of it, which goes beyond language, is that which makes for pure spiritual demonstration. The touch and tone and feel of Mind, Spirit, or Soul, or any other synonym, is something that can only be gained through the exercise of individual spiritual sense. No amount of grammatical analysis or literary criticism will give it, but if we have an open listening consciousness in the sense of "Speak, Lord; for thy servant heareth," then the deeper meaning of this textbook of ours begins and continues to unfold in our consciousness.

To-day we can take an inspired passage, which five years ago meant to us so and so, and now it means the same thing, but at a far deeper level because we read it with a far greater spiritual sense. Just so, in five years' time it will still be the same language and yet it will convey something deeper yet. And so we see that whilst the text remains the same inspired symbolism that Mrs. Eddy left us in 1910, Truth itself "cannot be stereotyped; it unfoldeth forever" (No. 45:27-28). That is what we mean by the "tone" of these passages, or the tone of a synonym. It is the equivalent of a deep unfolding spiritual sense that goes beyond human language.

We have possibly a simile in human experience when we recall that some of the great masters in music, such as Beethoven and Mozart, heard music that lay beyond the human ear; it was not sensible to the human ear, it went beyond the printed page and beyond any musical instrument. Of that Mrs. Eddy has written: "Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard" (S. & H. 213:20-21). If that is true in music, it is even truer in divine metaphysics. When we gain the spiritual sense, the touch and tone of divinity, that gives us an inner peace, an inner assurance, it builds up an inner conviction, and furthermore it becomes what the poet spoke of as "the music of the spheres"—it

gives us a heavenly harmony that nothing but spiritual sense can give. And yet all the time, while this music goes on in an ascending scale, the symbol is here and the symbol remains. There is nothing esoteric, nothing mystical about "tone," nothing that someone has and another has not; it is all in and of the one Infinite and available to each one of us, without respect to person, place, education, or anything else. Tone is born of spiritual sense, and it comes to us in the measure that we cultivate spiritual sense.

The True Learning Process

The whole of this week I have endeavoured to demonstrate spiritual sense with you in some small measure. I have had no notes on the table except for a few lists of references. I just mention this in order that I may amplify a little further that statement, "you must teach them how to learn, together with what they learn." We can only learn with an open, listening, and waiting state of thought. I always endeavour to come to this class in that state of consciousness, waiting and listening; in order that the one Infinite may express itself, reflect itself, and identify itself in us. On such a basis, any language or any text we may read from the books or any language I may use in this class, is naturally type and symbol of that which comes from the one Infinite.

As this class disperses and we return to our respective homes, and as summer blends into autumn and autumn into winter and we become active with our friends and fellow students, let us make sure that this same impersonal state of thought governs our studies and our associations with each other. Whether we meet in family groups or in small associations in this town or that, let it all be on the basis of the one Infinite revealing itself to each one of us in the measure of his own acceptance. Then we shall find we are not trying to push our studies humanly or along "original" lines, we are just letting the Infinite speak, letting it make itself manifest to us so that we *get* the touch and the feel of it in an inspired state of thought. Thus is apparent the Christianity of our work, in which our relationships become sweeter, more permanent, more and more a blessing to each other, until finally we realize that this work is not of ourselves, and we begin to lay hold on the fact that it is all of the one Infinite. We see that the Infinite is interpreting itself, revealing itself, and thereby enabling us to identify ourselves with it ever more closely, so that we become more and more self-governing individuals within the all-inclusive government of divine Principle.

And so above all, when we talk of *how* to learn, that does not mean a process of intense human study on a material basis. Naturally we use the educational process to help us on our way, until such time as we can even dispense with it altogether and rely wholly on the intercommunion between Principle and idea. Then we are winning the kingdom of heaven in human experience.

We have not yet commented on the "kingdom of heaven" as it appears in the Glossary. We saw that "heaven" was closely related to the second day in Genesis; but "kingdom of heaven" is to be taken largely in conjunction with those many parables in Matthew's Gospel. It is defined as follows:

"KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (590:1-3)

It is as we learn in the right way that we find our consciousness coming more and more into this "reign of harmony in divine Science." And as that takes place, the errors and fear and irregularities of the senses are made to fold back and dissolve. Thus we find, through the omnipotence of Mind, "the atmosphere of Spirit, where Soul is supreme," that we are coming more and more into a consciousness of at-one-ment with our Principle. We find that through a continuously deepening spiritual sense and a continuously deepening Christianization and spiritualization of consciousness we are winning our way to the harmonies of being that lie beyond the physical senses. And once we gain these harmonies in this way, we can never be robbed of them—they become ours for time and eternity.

That brings up another point in connection with the term "hell," which we discussed this morning. If we are making this passage from sense to Soul along the lines I have just presented, we can be sure of one thing: that we have already known the worst hell we can ever know. There is no penalty to this work, and if we are learning to dematerialize consciousness and thereby to spiritualize it, the worst hell we can ever know is already behind us, and we have only heaven ahead of us. What a prospect, what an assurance, and what a comfort that is! What does it do for us? It just inspires us to push on.

For the individual consciousness following this path there is absolutely no limit to the good that he can reflect into the collective consciousness of mankind. Let us see, then, how important it is to continue to do this, so that the problems that now face statesmanship in all quarters may be solved, difficulties smoothed out, and

men and nations collectively can advance closer and closer to the consciousness of the kingdom of heaven. There is one thing certain: that if this change is beginning to take place with us individually, by reason of that very fact it is destined to become collective and universal. It may take time, it may take generations and even centuries, but the fact that we have begun, that as pioneers we are cleaving a way through this wilderness of mortal mind and coming out of the senses into the harmonies of spiritual sense and spiritual understanding, that fact means that the same development is inevitable for mankind collectively. So we can rejoice that we are engaged in a stupendous work—with what a prospect and what a reward! As we learn to do it more and more selflessly and thereby take the element of matter out of it, it becomes less and less laborious.¹

¹ The remainder of the talk was concerned with the chapter " Science of Being.*'

EIGHTEENTH TALK

(Sunday morning, August 3rd)

We come now to the third phase of our discussion on the practice, which is concerned with the extermination of error, under the heading "annihilation." In connection with this there are still half a dozen terms or so in the Glossary which we have not yet examined.

“Miracle”

We mentioned the term Holy Ghost the other day and we considered it at some length. The Holy Ghost, not only as "the development of eternal Life, Truth, and Love" but in its reduction to the human need, becomes manifest as the power of Pentecost, as it is so beautifully recorded in The Acts. Although the term is used freely throughout the whole of the New Testament, it appears most frequently in The Acts (15-20 times) and in the Epistles (20-30 times). The key passages are undoubtedly chapters 1 and 2 of The Acts, notably 2:1-4. There are many other similar passages denoting this office of divine Principle as "the development of eternal Life, Truth, and Love," making itself felt humanly as the power of Pentecost. That power of Pentecost leads naturally to a consideration of the term "miracle" as it appears in the New Testament (it actually appears earlier in the Bible, first in Exodus, and then in Numbers, Deuteronomy, and Judges). The Glossary definition reads:

"MIRACLE. That which is divinely natural, but must be learned humanly; a phenomenon of Science" (591: 21-22).

I have endeavoured to elucidate this tremendous subject of divine metaphysics in order that we may learn humanly "that which is divinely natural," and thereby understand this "phenomenon of Science." So the miracle is not something illusive; it is not something bestowed personally on a favoured few such as Jesus' disciples or Mary Baker Eddy. Because Principle is Love, "impartial and universal in its adaptation and bestowals" (S. & H. 13: 2-3), therefore all that is based on and proceeds from Principle is equally available to each one of us. But in order that that may be manifest in what is called the miracle, this phenomenon of Science, which is divinely natural, must be learned humanly.

Again, the miracle is not an infraction of law. Where it would appear to be an infraction of law, whether natural, medical, or any other, it is rather the natural

operation of divine law not yet understood and appreciated by human thought. So the miracle is the divine law overriding false or erroneous concepts of law, concepts of law based upon matter; it is the law of Spirit, Soul, overriding the senses. Whenever we have scientific demonstration, as distinct from faith healing, we have an example of divine law overriding such human concepts as heredity, laws of transmission, and so on, all of which are based in greater or less degree upon matter and the belief of life in matter.

To sum up: the miracle is divine law deriving from Spirit, overriding false law based upon matter and the belief of life, substance, and intelligence in matter. When we see that the miracle therefore is the operation of law, it is to be seen as divinely natural, a phenomenon of Science; there is nothing magical, nothing esoteric about it whatsoever.

In the practice, we admit that we have by no means practised this Science yet to anything approaching its full possibilities, and whilst we have a proportion of cases which we do not heal, nevertheless even our so-called "failures" are not really failures, to the extent that good imparted unselfishly is never void. There may not be the outward evidence we look for, but doubtless in many of those cases we have saved the patient years and years of mental darkness, fear, or frustration, and we may have helped him enormously on the way, although we may not have succeeded in bringing about the full manifestation of healing that we desire. On the other hand, we have many examples of cases that have been brought through in ways little short of miraculous, and you know many of these just as I do.

As we have so often seen, the practice begins with schooling ourselves joyously and selflessly and through self-discipline to analyse mortal mind, whereby we understand its negative make-up or constitution. Then comes the process of gaining the Christianization and spiritualization of consciousness which, in turn, enables us to uncover the leading errors or governing fears that constitute the immediate problem where the patient is concerned. Then comes this third phase which we call annihilation, and which brings to light this natural phenomenon of Science called the miracle, wherein the evidence of the physical senses is overruled and made to give way to the operation of divine law.

When and how does this operation of Principle become manifest as divine law? This is a most important question. We begin by building up our understanding through the discernment of the truth of being, the divine Word. That, in turn, brings us to a growing consciousness of the facts of being, and it is this that

constitutes our spiritual understanding within the domain of the Christ. Then our spiritual understanding must go on to become so selfless, so active in Christianity, that it attains unto what Mrs. Eddy calls realization. And when we attain unto true realization, our illumined, inspired consciousness becomes so at one with Principle that the operation of Principle is in and through and as our individual consciousness and becomes law to the situation. So that realization is what we mean by law to any situation. Likewise the student or practitioner naturally includes his patient in his inspired or divinely animated consciousness or realization. In some measure he fulfils Mrs. Eddy's words concerning Jesus: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476:32-2). Our ability to hold ourselves and each other in that way ensures that where the senses present a physical dying mortal, spiritual sense shall break through the dream and discern the underlying identity as sinless, immaculate being, untouched by sin and death. If the love behind our realization is sufficiently selfless, it literally calls into expression that apparently hidden identity, so that the patient becomes increasingly conscious of himself as identity and the erroneous sense-testimony embodied in a suffering person falls back, the curtain lifts, and the outcome is healing. As we succeed in this work, that which we call healing becomes more and more natural, until, as in the case of Jesus, we are able to make this phenomenon of Science instantly available; the time factor goes out in proportion as spiritual understanding rises to realization.

When we come up against what appear to be the involuntary, stubborn, unyielding conditions of animal magnetism, this simply means that the demand on us is for more unselfed love; for it is only in the measure that we overcome and lay down the mortal concept of ourselves that we are able to cause these unyielding, involuntary conditions to give way. And so we are encouraged to press on, and there still remains much to be attained in the way of overcoming the human self in order to render more freely available the realization that operates as the miracle. But I am sure that we can now see the possibilities; and to bring them out in experience demands unselfishness, self-discipline, and a willingness to put Principle first all the time. The joy, the sense of fulfilment and satisfaction that comes as a reward for this striving is a blessing beyond words.

That is my concept of the term "miracle" as we have it in the Scriptures and in Mrs. Eddy's writings. In the Scriptures it is exemplified as the overcoming of material obstructions and limitations,—Moses bringing forth water for thirsting

Israel, Elijah causing the axe head to swim, Jesus silencing the storm, feeding the five thousand, and raising the dead, and so on. These are all just examples of how active spiritually- minded realization causes the involuntary evidence of the senses, the so-called natural law, to acknowledge this overriding demand of divine law.

References to “Miracle”

Let us take a few examples from the textbook.

SCIENCE AND HEALTH 560:10-15. Here the miracle is used in rather a different context, in the sense of the "great wonder."

SCIENCE AND HEALTH 501:13-18. This passage is associated with the coming of the Messiah.

SCIENCE AND HEALTH 494: 10-15. Note the sense of universality here. On one occasion Mrs. Eddy wrote to a student: "You should strive to cultivate such perfect spiritual power, that power no longer remains power but becomes grace." Power becomes grace in the measure that the human self is laid off and thought accepts the divine fact, the divine selfhood. So the quality of grace appears coincidentally with the laying off of our human sense of ourselves. Laying off that human sense does not induce or cause any loss of anything worth while; it only causes the elements of materialism to fall away so that our true individuality comes increasingly into expression. The "miracle of grace" only requires us to lay off this mortal sense of ourselves, and then power becomes grace; in other words, thought rises from the fourth day properties of being and attains to those of the fifth day.

SCIENCE AND HEALTH 474:11-15. Here we clearly see that what is called the miracle derives from Principle and is the operation of divine law.

SCIENCE AND HEALTH 134:31-10. Lines 6-8 show that the miracle is not an infraction of order, but is rather the fulfillment of it. Spiritual evolution (lines 9-10) characterizes these changes that take place individually throughout human life, and collectively and universally throughout thousands of years of history. These changes are continuous, and they take place in mortal existence through the continuous impact of the spiritual idea. Men such as Darwin attribute evolution to a material cause; they try to account for it in terms of matter, but it cannot be satisfactorily accounted for in terms of matter. Geological evolution cannot explain with any real finality how the earth came to be formed, and how these changes continue to take place. We know to-day that evolution and the changes involved in

it are not due to forces of matter or to the interplay of those forces, but rather to the continuous impact of the spiritual idea. When that comes to fulfilment in the individual consciousness, it gives us this phenomenon of Science called the miracle. And when it becomes the miracle, it becomes so active and dynamic that it virtually eliminates the time factor.

SCIENCE AND HEALTH 319: 17-20. Ultimately the miracle is destined to disappear in the sense that it will no longer have to be learned humanly; it will be universally recognized as the continuous operation of divine law within the reality of Science.

References from the Bible are too numerous to quote, but I think you now see the meaning of "miracle" as it is interpreted by the textbook.

“Dust” and “Burial”

Let us look at the Glossary definition of two further terms, “burial” and “dust.”

"DUST. Nothingness; the absence of substance, life, or intelligence" (584:28-29).

We recall that the whole claim of sin has to be Christianly and scientifically reduced to its native nothingness. So clear was the prophet on this point that he coined the phrase, "dust. . . unto dust;" and in another passage he wrote: "dust shall be the serpent's meat" (Isa. 65:25). So all that we saw implied by the serpent is destined to be reduced to dust, to "Nothingness; the absence of substance, life, or intelligence;" that is, to such a complete negation as to be the equivalent of utter nothingness or non-existence.

Let us associate with that the term "burial," which, you remember, we considered earlier in the week.

"BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light" (582:21-23).

In other words, corporeality, which is physical embodiment, and the physical senses are equally destined to give way to the great fact of spiritual translation.

MISCELLANEOUS WRITINGS 67:24-6. Here Mrs. Eddy makes an interesting statement on this subject of translation. In connection with line 3, you remember that the "new birth" also requires time and eternity (see Mis. 15:18-20); it begins in time, but eternity completes it. From lines 3-6 it becomes evident that man's true identity or "diviner form" will become more tangible and real to his spiritual senses, although it is incorporeal or non-physical, than his corporeality now

appears to the physical senses. We need have no apprehension that as we lay off the mortal sense of things man's identity and being is going to become something nebulous. We can be quite sure of this: that in the higher phases of spiritual translation, of the changeover from the physical to the spiritual, there is no break whatsoever in the continuity of man's being. As the physical concept is progressively laid off and becomes less dense and embodied to the physical senses, so this growing concept of identity as spiritual embodiment will become far more real, certain, and definite than ever this physical body could be, which one day will go to dust. What a comfort to realize that in the changeover there is no loss of identity, no loss of body, no break in continuity, none whatever. So that even if we appear to die, the individual consciousness will still have no sense of loss of body in that change.

If perchance a mortal has lived a gross physical life and he passes on in that state, his concept of body will still be physical, but if, after years and years of selfless effort, service, and Christianization of consciousness, an individual undergoes the change of death, his concept of body will become increasingly an awakening to the fact of identity, more positive and certain than ever his physical embodiment was to the physical senses. That is a great comfort, and it can and does make us fearless on this question of death. Equally it puts us in a position where we need never grieve. I think it was Peter Ross who had a wonderful illustration of this point. He used to depict three friends traveling on an ocean voyage, one with a berth on the top deck, another with a berth on a lower deck, and the third with a berth on the lowest deck. Those three friends as they take their rest at night are not aware of being separated from each other; although they dwell on different decks in the same "ship, they know that they are all making the same journey, they are all members of the one ship's company, and the one captain is over all. From that he drew the analogy that whether we appear to be living here or in the hereafter, we are all making this one passage of life, we are all gathered as it were within the one company, and the one captain, or divine Principle, is in charge of all of us. If we can but rise to the spiritual sense of that, it matters little whether we are humanly identified or embodied here or hereafter; the fact remains that in absolute values we are all embraced in the one infinite Life, that which embraces past, present, and future, and the one divine Principle is in charge, governing, controlling, directing everything. When we have that concept of Life, grief has no

grounds for continuing. We may feel a momentary shock, a momentary severance, but it is baseless and it does not need to continue.

Coincident with the sense of burial as "Corporeality and physical sense put out of sight and hearing; annihilation," we have this great fact of submergence in Spirit; immortality brought to light." And so in this whole definition we see the outcome of what we have been discussing as scientific translation. Let us just take one or two references to "burial" in the Scriptures.

ROMANS 6: 3, 4. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" What does it mean to be "baptized into his death"? It means being baptized into the nothingness of matter or corporeality, being baptized into the ultimate disappearance of the mortal concept. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And so we see that true burial is inseparable from the true baptism, which is "purification by Spirit."

COLOSSIANS 2: 12. Notice the term operation."

MATTHEW 26: 12. This would appear to be a symbolic recognition that Jesus' burial meant not merely the putting away of body physically, but also his ultimate submergence in Spirit. Let us see that those two concepts when considered in the light of translation are inseparable from each other.

"Salvation" and "Zion"

"Burial" brings us, in turn, to a consideration of "salvation." This gives a much more absolute sense than does "burial," because here we begin to touch the spiritual sense and meaning of the Holy Ghost. "Salvation," which again we discussed earlier, is defined in the Glossary as follows:

"SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (593:20-22).

There we gain the sense we had with the definition of Holy Ghost as "the development of eternal Life, Truth, and Love;" and "salvation" is rising to this. The first Scriptural use of the term occurs in the blessings of Jacob (Gen. 49:17, 18), where it is associated with Dan. There are numerous other references throughout the Bible, and the term appears many times in the Psalms.

"Salvation" brings us naturally to a consideration of "Zion," with which it is closely associated in the Scriptures. This is defined in the Glossary as follows:

"ZION. Spiritual foundation and superstructure; inspiration; spiritual strength. . ."

That is the positive sense. Negatively it is defined as:

"...Emptiness; unfaithfulness; desolation" (599:6-8).

The term also appears in the Psalms, although perhaps not so frequently as "salvation."

PSALM 2:6. In other words, Principle is being exalted in consciousness.

PSALM 48:2. This is not geographical; it refers to a state of consciousness, a superstructure of spiritual ideas building up in consciousness and founded on Principle.

Other interesting references from Psalms are 9: 11; 48: 11-13; 50: 1, 2; and from Isaiah, 52: 1, 2, 7, 8; 64: 10. Let us take these wonderful statements and identify ourselves with them, seeing that they but prefigure the coming to light of our own identity. The second reference from Isaiah indicates the inversion of Zion. The genius of the Scriptures, as of *Science and Health* is that they not only state the nature of that which is, but also disclose the nature of that which is not, the apparent inversion. Mrs. Eddy follows that Scriptural example, and in scores of contexts she states a fact positively, and then she restates it in terms of a double negative to exhibit the nothingness of that negative, all the time in order to lift and educate our thought towards this ultimate concept of demonstration and proof.

INTERVAL

Urim and Thummim

Last evening I commented on the passage concerning teaching: "you must teach them how to learn, together with what they learn." It appears that two unusual terms in the Glossary which we have not yet discussed apply to this very question,— namely, Urim and Thummim. These two appear five or six times each in the Old Testament, and I will give you a list of examples.

Exodus	28: 30	1 Samuel	28: 6
Leviticus	8: 6-8	Ezra	2: 63
Deuteronomy	33: 8	Nehemiah	7: 65

The references are few in number, and yet Mrs. Eddy considered the terms sufficiently important to merit a place in the Glossary. In comparing the

definitions, it is clear that one is absolute and the other relative. Thummim is defined:

"THUMMIM. Perfection; the eternal demand of divine Science."

Notice how closely that relates to the Holy Ghost as "Divine Science; the development of eternal Life, Truth, and Love;" and to salvation as "Life, Truth, and Love understood and demonstrated as supreme over all." The second part of the definition reads:

"The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching" (595:n-16).

Holiness and purification are higher types of human consciousness, which reflect the approach to the absolute as: "Perfection; the eternal demand of divine Science." We also know that "perfection is the order of celestial being" (S. & H. 337:17-18) and that Jesus' mission was "to reveal the Science of celestial being" (S. & H. 26:16-17). We see that with both those statements Thummim as perfection itself is closely associated, and likewise with the term Holy Ghost. Now let us take the definition of Urim:

"URIM. Light.

"The rabbis believed that the stones in the breastplate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High" (596:11-19).

That conception of light is developed for us in the most orderly way through Mrs. Eddy's exegesis of the seven days of Genesis, for we have light appearing in her text throughout the whole development; it appears progressively,—that is, in ever increasing measure,—in each succeeding day.

And so we see that these two terms Thummim and Urim are inseparable from each other; one denoting the goal, the ideal, and the other the way to reach it. As we work out the great ends and issues in human life, no matter what may be our station or our responsibility, let us all the time keep before us the goal of Thummim, or perfection, together with Urim, or the light whereby we reach that goal. Then we shall find that there comes into our life experience the same factor of which Mrs. Eddy was so conscious,—namely, that the way is always easier

when we keep our thought on the goal than when we spend all our time considering, the footsteps. If we keep our vision on the goal and we never lose sight of it then the line of light to that goal never deviates and the way we take becomes all the easier.

“Children”

We have a few terms still to comment upon. The first of these is "children." As in so many cases, it is defined both positively and negatively.

"CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love."

In that sense, the term would denote the identity of every one of us. It refers to the concept we should have constantly before us as we endeavour to work out our life in terms of "understanding and demonstration. Then we come to the negative sense, which at first seems a total condemnation of human reproduction.

"Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being" (582:28-4).

We must remember that this textbook is written for the centuries, not just for the present decade or generation; and if we read Mrs. Eddy's associated articles on home, family, marriage, wedlock, and so on, we observe that she treats of these subjects with the greatest tolerance and compassion, showing that it will take many generations before human thought gains sufficiently in spirituality to work out these questions on a purely spiritual basis. And so as I understand her writings, the position she takes up is that there must be no condemnation concerning mortals who are taking the interim footsteps in working out the problems of home and marriage. It is much nearer the ideal of things to work out these questions, humanely, tolerantly, progressively, than to take up an absolute position which cannot be demonstrated, and the outcome of which is to distort, sometimes cruelly, present-day life experience. So in considering such a contrast as we have between these two paragraphs of the definition of "children," let us see the wisdom of being tolerant and compassionate about the questions which it raises.

"Earth"

Then let us consider the definition of "earth":

"EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end."

How the solar system or the earth apparently came into being, and how the human race began to be manifested and to inhabit this rotating planet is a complete enigma. Human thought has never solved and will never solve it on a human or material basis. The textbook states that "mortal existence is an enigma. Every day is a mystery" (70:1-2); and we are coming to the position where we see that the answer to these mysterious and baffling questions is not to be gained on a material basis, but through spiritual revelation of the fact that man understood as idea has never left the realm of Spirit to enter the flesh, and that what appears to begin in matter and to die out of matter is "but an imposed false sense of that which has in reality never been interfered with it is unwise to get out of our depth on these questions, particularly in discussion with those whose motive may be sometimes no more than curiosity or argumentativeness. When we have not the adequate equipment, it is much wiser to keep our discussion of them within the range of our understanding. Continuing the definition, we read:

"To material sense, earth is matter; to spiritual sense, it is a compound idea" (585:5-8).

We have to remember that throughout the natural universe there are millions of suns and nebulae of which we have no direct knowledge except through astronomy, and to regard our tiny earth as the sole inhabited locality of a vast infinite universe is to have a very disproportionate sense of being. Let us see that this earth of ours is but type and symbol of man as idea. For anything we know, there may be other realms of life and they may have different characteristics and dimensions. We regard the presence of oxygen as indispensable to organic life, but that is just one of the established beliefs of mortal mind. In other- realms it may be that oxygen is not indispensable. The great fact is that Life is in and of Spirit—that is a fact we do know. And so we have Mrs. Eddy's lines:

Fast circling on, from zone to zone,—
Bright, blest, afar,— O'er the grim night of chaos shone
One lone, brave star.

What are those zones of which she speaks? We do not know in so many words. The answer can only be left to revelation and development.

Moses

Then we have the definition of Moses. Mrs. Eddy appears at first to have given him a lower stature than that of the early patriarchs; but an interesting thing to remember is that the definitions of Adam, Abraham, Noah, Jacob, and the sons of Jacob are type and symbol drawn from legendary narratives that have come down through the ages. The general consensus of opinion regarding Moses, on the other hand, is that he was a historical person. And so the interpretation given to Moses is quite different from those given to the earlier, more legendary figures.

"MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law" (592: 1.1-15).

Clearly that definition arises out of the historical characteristics of the story of Moses; and taking these Glossary definitions chronologically, as far as one can, no figure appears in the Glossary between Moses and Jesus, with the exception of Elias, who again is presented as type and symbol rather than as an historical person. I think that accounts for the fact that Moses is given what amounts to a second degree rather than a third degree definition, though his contribution to humanity's progress was simply stupendous. If Moses had done nothing more than to introduce the idea of monotheism, through the Ten Commandments, into an atmosphere of eastern polytheism and pantheism, he would have achieved something incredible. But Moses in his life-work not only introduced and established the Commandments, he began to show Israel the way out from the materialism that held them in bondage. So we cannot under-estimate the magnitude of his character and the immensity of his contribution.

As the references to Moses in the Old Testament run to many columns, I have not tabulated any. Moses as a character or a type of manhood could well form a complete subject in itself.

"Seal"

Next we have the term "seal," which is defined as follows:

"SEAL. THE signet of error revealed by Truth" (593:23).

This relates to the process which we have been discussing all along. The opening of the seven seals occurs in the second vision of the Book of Revelation,

and it is to be considered in parallel with the sounding of the seven trumpets, and finally with the pouring of the seven vials of wrath. Those are three different symbols which in turn illustrate the analysis of error, the uncovering of it, and the annihilation of it. For a more detailed discussion of “seal” and the analysis of error in regard to that symbol, I can only refer you to Part II of our last year's Summer School.

"Sheep "

Then we have the term "sheep," the definition of which is very similar in type to that of Abel:

"SHEEP. Innocence; inoffensiveness; those who follow their leader" (594:12-13).

Those qualities of thought may begin on a human basis, and, in the early days of Christian Science, would undoubtedly have referred to those who accepted the spiritual leadership of Mary Baker Eddy. But as thought rises to the incorporeal and spiritual, the human concept of leadership leads the way to principle, and Principle undoubtedly becomes the one and only leader to whom we give obedience. While we recognize the profundity of the life-works of Christ Jesus and Mary Baker Eddy in their respective offices, let us remember that Mrs. Eddy never demanded loyalty to herself on a personal basis, nor did she expect her students to give loyalty to her except as she herself followed Christ—and Christ is the ideal. When loyalty was either given or offered to her as a leader, it was just as though she deflected the action right back on to Principle. And so with our own concepts of loyalty to the examples of Jesus and of Mary Baker Eddy, let us recognize that these must lead us to Principle and nowhere else.

This definition of "sheep," very like that of Abel, denotes a stage of human experience in which we are learning to lay down a mortal, personal sense of ourselves, of each other, and of leadership, so that consciousness is enabled to rise to the one loyalty. Mrs. Eddy has a reference to this in *Retrospection and Introspection* 50:17-22. In speaking of loyalty in students, as she does here, her concept is wholly impersonal, and so let that be our model.

"Year "

Then we come to the term "year," which we touched on briefly the other day. It links up so closely with our discussion on practice.

"YEAR. A solar measurement of time; mortality; space for repentance."

Just as we spoke of the possibility of other spheres of life, other zones or realms of consciousness, so accordingly there can be many systems of the measurement of time. Time is such a transitory thing. For convenience we measure it by means of the solar year, and what is a year to us on this earth is not by any means a year on another planet; it is a very relative, arbitrary measurement. I am told that the quartz crystal clock is no longer the last word on time; that in some of our laboratories today time is being measured through the vibrations of the atoms within the molecule of ammonia. This shows once more that there are no absolute values in matter.

". . . space for repentance"—it is just as if that implies that we ought to make the utmost use of the passage of time, make it serve man, so that man is no longer its slave. Jesus could do that, he could demonstrate the fact that time did not control him; he could be instantly across the lake, and after his resurrection he could appear through closed doors. In other words, to him matter was such a diminishing concept that it had lost all trace of objectivity to him, and he could mould it in his thought according to the need, as the potter moulds the clay. If we will learn to make time subservient to man, it will give us "space for repentance," which just means the opportunity to think our way back to Principle. That is not the evangelical sense of promising to be good, or promising not to sin again; it is something far more fundamental than that; it is thinking our way scientifically back to Principle and thereby gaining and demonstrating the oneness of being.

The definition continues:

"One day is with the Lord as a thousand years." (II Peter 3:8.)

"One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity...."

Think of the possibilities of one moment of pure spiritual thought.

"...This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, ..."

What does that really mean? It is prophetic, and means that one day human thought is destined to achieve the full measure of translation from matter to Spirit without the interval of physical decease; in other words, matter will be made such a diminishing, dissolving concept, and true body or embodiment will come forward into experience or demonstration in such measure, that matter will be made to dissolve without the experience of death.

". . . and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. . . ."

When I read these passages quietly at home, I find myself repeatedly pausing to ponder their significance, and to prepare my own thought for accepting these possibilities, for the actual coming to pass of these things. Because such a passage is written prophetically, we should not leave it to a distant future, but rather let us prepare consciousness to accept the realization of these things now, and as we do, we shall find that our capacities for understanding and demonstration are constantly enlarging; and as our capacities enlarge and we come closer to Principle, the human labour goes out of our work. The definition concludes:

". . . Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (598:19-2).

The moment we touch spiritual values we go beyond time into eternity. We cannot project spiritual values into time, we cannot frame them or limit them in time, and the moment we enter upon the consciousness of them we are touching eternity. Then comes the demand to translate everything into the conscious realization of that. And so, as we begin to live outside of time, we begin to gain the final control over body which Mrs. Eddy describes in her chapter "Christian Science versus Spiritualism" (S. & H. 72:4-8), and which enables us to do with our bodies what Jesus did with his. On the basis of a wholly spiritualized consciousness, Jesus demonstrated what is commonly called levitation, whereby he could be instantly here or there, and span the passage of time or space without physical organization; in other words, he was taking a step leading to the demonstration of incorporeal and spiritual being. Thus we see that this emergence into Spirit by translation also links up with the overcoming of the time factor, and the time factor is only a refinement of the matter factor, because time and matter are inseparable.

I will just give you one or two references to "year" from the Psalms. These are: 65: 11; 90: 4, 9, 10, 15-17; 102: 25-27.

Finally, we come to the definition of New Jerusalem, which closes our discussion of the Glossary terms. This reads as follows:

"NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony " (592: 18-20).

In the chapter "The Apocalypse" in the textbook (S. & H. 572: 23—574: 2), we have Mrs. Eddy's wonderful statement on the new heaven and the new earth which

the Revelator saw. Here she states that what the "uninspired thought" cannot see, the inspired thought can see, and you notice it is to the "subjective state" that this is visible. You remember, too, that she goes on to comment on this New Jerusalem (574: 10-16;575: 7-576: 7)

Conclusion

That brings us to the completion of our discussion, and so I will leave the subject at that point for you to take home and meditate upon—to "think on these things." I am sure that our week's work has taken us a considerable distance in the educating and the illuminating of the spiritual sense whereby little by little we are gaining this spiritual understanding of being which is wholly subjective. As we cultivate the spiritual sense and vision in which and by which being becomes wholly subjective, then that which John portrayed as the New Jerusalem no longer belongs to a distant future; it is here and now in our midst, only waiting for our perception, our adoption, and our realization. And every step of the way through the order of translation brings us nearer to that goal, the goal depicted by Thummim as perfection, as "the order of celestial being," which obtains throughout the realm of reality.