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TALKS 12-15

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A Verbatim Report of Classes on

**"THE GLOSSARY OF SCIENCE AND HEALTH  
WITH KEY TO THE SCRIPTURES"**

*by Mary Baker Eddy*

## TWELFTH TALK

(Thursday mornings July 31st)

### The Nature of Reflection

Yesterday afternoon we devoted our time to certain fundamental questions concerning order, system, numerals, calculus, and so on; and doubtless the question has arisen, "What is my individual place in this wonderful conception that we call the divine infinite calculus?" Man is defined in our textbook as idea; as an absolute idea; as an absolute formation; as a specific idea; there is nothing nebulous or indefinite about the identity of man, or about his individuality. So we, as idea, are aware of ourselves as individual consciousness, having the nature and status of idea in the one Mind, and as such we are the joyous recipients of all that proceeds from and constitutes this ever-flowing divine infinite calculus. We do not live to absorb this in the understanding; we live to reflect it; there is no absorption in being. So all that proceeds from the divine Principle and is characterized as this ever-flowing infinite calculus, returns to Principle. It is on this basis that being is self-renewing, self-maintaining, self-sustaining; not like a man-made clock which runs down, but going on from everlasting to everlasting, and having no time factor in it because it has no matter in it. We in our true identity are conceived and brought forth and held as idea, as absolute or specific formations of consciousness, having identities that are distinct from all other identities, having individualities distinct from all other individualities; and because of this unique office of diversification there are no duplicates. Everyone in real being, no matter what his identity, individuality, degree, or office, is indispensable to the perfection of the whole; and if that were not so, perfection would cease to be "the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (S. &H. 337: 17-19).

Let us see, therefore, that we do not labour to learn this calculus; we live as the recipients of it; we live to reflect it; and in reflecting it we are of the very nature of reflection itself. That is why in her textbook Mrs. Eddy attaches such importance to the idea of reflection. She speaks of man as reflecting, and of man as reflection, but never once does she speak of, man as a reflector. There is a very fine distinction of meaning in her use of these terms, and doubtless she considered her use of the noun and verb forms most carefully, and had some reason for avoiding the statement that man is a reflector. My own conclusion is that if she had said that man was a reflector, it would have been dangerous, because it might have implied that man was outside the pale of infinity, and on that basis man would cease to be a reflex image. Both the textbook and *Prose Works* tell us that man is of the nature of image, that he is a reflex image. The term "reflex

image" implies that man can never be external to the realm of the Infinite; he can never be external to the divine Principle that holds him, to the Mind that brings him forth, to the Spirit that comprehends him in divine order. Yet man is the most specific conception in creation. We can see, therefore, that man is never objective from the divine standpoint; if he were, that would imply that his being was external to the Infinite; and if he were external to the Infinite, by the logic of things he would inevitably be inverted, he would appear as an inverted, finite image.

Happily that is not so and cannot be so. As reflex image, man is the divine object, because he is a specific formation, but he is always held subjectively,—that is, within the realm of the Principle that originates him and determines his being. So we can rightly speak of man as object in the sense that he is a specific formation of consciousness. In the opening of Mrs. Eddy's "Genesis" we read of man in these terms: "The divine Mind, not matter, creates all identities, and they are forms of Mind [capitalized], the ideas of Spirit apparent only as Mind [again capitalized]" (505:9-11). There we have man defined by implication as identity, as a form of Mind. If man is a form of Mind, he can never be external to Mind—that would be impossible. If his nature were primarily objective, that would imply that he was projected beyond the Infinite and was external to it. Although Mrs. Eddy uses the term "object" in relation to man, she never uses the term "objective." And so, if we are to understand just what man is, it is most important that we gather together all the associated references to "man" and consider them intelligently and consecratedly to find out not only what Mrs. Eddy does say about man, but equally what she does not say. Then the meaning of the term becomes clear.

So man individually,—that is, as we know ourselves,—is consciousness having the nature and status of idea. As such, he is reflex image, and as reflex image, he is reflection in degree, if by that we mean that man as compound idea is reflection as a whole. Likewise, in terms of Soul, man is body, embodiment, identity; and by those terms we mean that even the individual consciousness is comprised of many constituent elements, all of which combine in infinitely unique and diverse ways to constitute man as God knows him and without duplication. So identity is the embodiment and form and substance of consciousness; individuality relates to the being, continuity, the development of consciousness in individual reflection. Now we see that if there were no identity, individuality would not arise. Conversely, if there were no individuality, identity would be incomplete, lifeless, void. And so identity and individuality combine inseparably to constitute us as idea, as consciousness, as reflection.

This brings up another question: Have the lesser identities, ranging "from a blade of grass to a star," distinct identity in the way that man has? Mrs. Eddy's statements

imply without question that throughout the whole round of nature, from the infinitesimal to the infinite, all ideas have identity; if they had not identity in their own right, we should have neither perception, knowledge, nor appreciation of them. So all the formations of nature possess identity as naturally and in their own right as we ourselves. Unless these various conceptions within the world of nature possessed identity of their own, the reflected concept which is seen in individual man could not appear. So we hold within our own consciousness a reflection of all the identities constituting our own individual universe; but unless those ideas possessed identity as a divine property, we could not hold even a reflected concept of them.

This leads us to a wonderful concept of reflection, and it is summarized in that passage from which I quoted a moment ago: "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." That is a most positive statement. Then we read: "The identity, or idea, of all reality continues forever;"—that is a much wider field of thought; the "identity, or idea, of all reality" is a compound conception, whereas "all identities, from a blade of grass to a star" denote a simple conception;—"but Spirit, or the divine Principle of all, is not *in* Spirit's formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect" (S. & H. 70: 12-13; 71: 5-9). So Principle is not in its idea, but is reflected by its idea; and the idea, or identity, is in and of its Principle. This is also very clearly stated in "Recapitulation" under the marginal heading, "Soul not confined in body:" "Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea" (467: 17-22). And we have one further correlative reference from "Genesis" under the marginal heading, "Deep-reaching interrogations:" "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men" (550: 5-7). If that is true of animals, it is true of the blade of grass, it is true of the flowers in the garden, it is true of the sun, moon, and stars, it is true of all being from the infinitesimal to the infinite. If it were not so, the world of nature would disappear to our gaze and our own vision would be void.

What does this lead to? It leads to the great fact that all the identities of being have their individual formation and characteristics, which enables us to hold within ourselves a reflected concept of each other and of the world of nature. So when we conceive of ourselves as reflection, we find within ourselves a reflected concept of all the ideas constituting our universe; and thus our individual consciousness is a microcosm of the

Infinite. But if ideas from the infinitesimal to the infinite were to lose their identity and individuality,—and they possess that as a God-given right,—our consciousness would be void. All this, in turn, is dependent upon a conception of infinite relationship. If the blade of grass is part of my universe, there is a type of relationship between the identity commonly called grass and my consciousness; if sun, moon, and stars are part of my universe, there is a concept of relationship there. Likewise we foregather here and we are learning to appreciate and love each other with ever higher standards of affection and selflessness. This brings out ever higher concepts of relationship.

Now can we see why the term 'reflection' and all that it includes, together with all the infinite, endless, unfolding, developing relationships of being, constitute what we call Christianity? Do we see what this wonderful conception of Christianity means? It is something infinitely above what Christendom regards as Christianity, and if it is to become the accepted standard, the ideal and model for mankind, it can only be in one way; it can come as a revelation to others only as we ourselves reflect it, live it, and love it. This is why our own individual reflection and our own individual standards of relationship are so vital to humanity.

### **Man in the Divine Calculus**

I want to continue this discussion on man and show how it links up with this tremendous conception gathered in the terms Word, Christ, Christianity, and Science. All that is implied by the divine Word, or Logos—if we define the Word as the eternal, creative, revelatory office whereby the Infinite is self-expressed—has its reflected action in our individual consciousness. And that is why Mrs. Eddy never speaks of man as a creator, but only as having creative ability in the reflected sense. Man has no original office. But since the Infinite is the one and only creator, and its creative activity must come into expression through the divine Word or Logos, that office has a reflected or reproduced action in our own consciousness. If that were not so, Beethoven could never have given us his symphonies, nor Turner his water-colours; in other words, man's life would break down. So let us see that in a primary sense man and the universe, as the embodiment of all identity ranging from the infinitesimal to the infinite, is the natural outcome of this divine Word or Logos. But because being is going on from everlasting to everlasting the picture does not finish there. Within what we commonly call creation, within our own individual consciousness, the eternal office of this word, or Logos, is still finding its reproduced activity; and it is because of this that even on the human level man brings forth his symphonies, his art, his poetry, everything that is lovely, everything that contributes to the colour, harmony, and rhythm of the universe.

So we see that all that is gathered within the term Christ— using this term now to denote the aggregate of all identity—is indispensable to the eternal Word, or Logos. And that which flows and continues to flow as Word, or Logos, continues to find its reproduced action in the consciousness of man. Hence we have such a statement as this: "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth" (S. & H. 207:27-29). There we have the repeated action to which I have been referring. It originates in the eternal Mind, but it is repeated in the consciousness of man, and that is "the ideal of Truth." Without this repeated action, we could not conceive of the ideal of Truth, and there would be no complete reflection, because being would be exhausting itself; it would be radiating and there would be no return, no reflection. In an earlier reference we read that the "identity, or idea, of all reality continues forever;" and here we have: "The spiritual reality is the scientific fact in all things." What is this spiritual reality as "the scientific fact in all things"? It can only mean that the perpetual flow, which in its wholeness is symbolized by the calculus, finds its expression and reflection in the consciousness of man. Hence the spiritual fact is "repeated in the action of man and the whole universe." It is because of this that Mrs. Eddy can rightly state that "perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal."

Then we have seen how these relations of being arise because of reflection; they are inseparable from reflection; relationship and reflection must always be considered in conjunction with each other. And thus we arrive at our third conception, Christianity. But there is still one further conception. Because being is going on from everlasting to everlasting and is eternally self-governed, those relations must, therefore, be held or determined by divine law; and divine law and the government which is associated with it is found within the office of Science. And thus man is an individual self-governing consciousness within the over-all or comprehensive government of Principle. Whatever obtains in the one infinite Mind or divine Principle in an original office or capacity, of necessity has its reproduced or repeated action in the consciousness of man whereby all that proceeds from returns to, whereby man is not a creator, though he reflects the creation of Truth. It is in that way that we see how man individually holds within his consciousness a microcosm of the whole. I think that is a wonderful conception.

Can we see now the meaning of the Scriptural statement that "Man shall not live by bread alone ["alone" is not in the original], but by every word that proceedeth out of the mouth of God" (Matt. 4:4)? This "word that proceedeth" is not just a negative commandment, such as "Thou shalt not kill," "Thou shalt not steal," and so on, but

something infinitely higher. The Commandments are human precepts deriving from a divine source, and they regulate the morals of mankind; but the Word whereby man lives is this divine Logos of which we have been speaking.

The river with its parting into four heads, which the prophet interpolated in the Adam record, is the first Biblical hint of this divine infinite calculus. Only through vision could Mrs. Eddy have discerned that the prophet, whoever he may have been, saw far into the nature of reality, and without any adequate tools or vocabulary realized that the first and second records could not be left as they were, but that there must be planted right in the forefront of the Scriptures the first early conception of this divine infinite calculus. And so out of Pison, Gihon, Hiddekel, and Euphrates, understood spiritually, we have our first introduction to that which Mrs. Eddy summarizes when she writes: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520: 10-15).

### **Man as Ideal and Idea**

Yesterday I discussed with you what might be called the theory of this calculus; then we turned to our textbook and we began to see how the calculus is woven into the text of *Science and Health*. This morning I have endeavoured to show you how the divine infinite calculus in its *modus operandi* applies to the consciousness of each one of us. Up to the moment we have considered it in relation to ideal being, and to complete that concept I would like to take a few references on the nature of "ideal" and "idea." Later we shall see how this divine infinite calculus must be brought down to the human need to touch the human problem at every point; because unless it does there is no true practice and no complete salvation. Let us remember, too, that salvation is something more fundamental than the evangelical sense of it. Let us begin to cultivate the scientific sense of it in terms of demonstration and proof, and see that proof requires the scientific demonstration of the nothingness of that which is not, as inevitably as it requires the proof of that which is.

SCIENCE AND HEALTH 430: 3-5. "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear." The putting off of one is coincident with the appearing of the other. Wherever we have the office of Christ, we have translation taking place. Notice "immortal manhood, the Christ ideal." It is important to remember that because of the limitations of language Mrs. Eddy had to ascribe many distinct offices to the word Christ. In this text she speaks of "the Christ

ideal," and she associates man with that ideal; sometimes she speaks of Christ as the ideal man, sometimes as the ideal Saviour, sometimes as the divine idea, and sometimes as manifestation to the flesh; clearly implying that this divine office ranges from the highest or ideal conception right down to touch the human thought and meet its need just where it *is*. Similarly, we must become familiar with the fact that the divine Word of Revelation has an infinite range, and so have Christianity and Science; they all operate throughout an infinite range and at all altitudes of experience from the highest to the lowest.

For the purpose of making this infinite range clear to consciousness, it appears as if Mrs. Eddy were to place certain limitations on it to meet a certain need, and hence she speaks of divine Science, absolute Christian Science, and Christian Science. Remember that although she employs three terms, she does not put her revelation of Science into three compartments. These three terms are employed to represent the fact that the spiritual idea operates at all altitudes of consciousness, from the highest, which is perfection or the ideal, down to the lowest, which touches even human depravity. They embody a complete range, and the idea is capable of touching, and indeed it does touch, human consciousness at all altitudes and at all depths. The moment thought is sufficiently unselfed to turn to the one Infinite for the solution of its problems, this omnipresent, omni-active idea is there in the midst to meet the human need at any altitude or any depth of thought. So there isn't any circumstance, condition, or problem beyond the redeeming and translating power of the Christ. If we come across difficult, tenacious, or baffling situations, it does not mean that the Christ is not there; it just means that human thought is still too tightly cloistered within itself, still unwilling to open, to yield. Always it calls for patience, love, tenderness, to cause the kernel or the core of that problem to soften, to give way, to resolve.

SCIENCE AND HEALTH 517: 19-24. "The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite." You see, man is God's own image, and thus man is brought within the domain of this divine ideal. "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections."

The revelation of the divine Word, or Logos, is going on from all eternity. Man, likewise, finds his identity in the ideal Christ from all eternity. There is no limit to infinitude or to its reflections, hence we have an ideal Christianity. Finally, there is no limit *to* the self-development and progression of being in Science. Thus we see that all these offices are inseparable from each other and take place together as one.

SCIENCE AND HEALTH 25: 16-17. Here we are at the level of human experience. "Jesus presented the ideal of God better than could any man whose origin was less spiritual." He presented it, he was the Way-shower, he was bringing it down to the human need.

SCIENCE AND HEALTH 361: 4-5. "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere." The words "now and forever" imply throughout all time and eternity; "here and everywhere" imply throughout all space. Do you see the universality of it?

So far I have been discussing in a general way the term "man," which appears in the Glossary and is also defined in "Recapitulation" in answer to the question, "What is man?" It is defined in the Glossary as follows:

*"MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (591: 5-7).*

From this you will see why I have discussed man as compound idea. If you wish to follow up further references to man as ideal and compound idea, you can do this from your concordances.

### **Glossary Terms Indicating the Word**

Returning to this most important office of divine operation through Word, Christ, Christianity, and Science, as we survey the Glossary we find that the words which qualify the divine Word in a direct way are comparatively few. We have already taken Pison, for example. Then there is the term "prophet," which has a very broad meaning. It appears in the Scriptures hundreds of times from Genesis right through the Old Testament. What is a prophet? It is defined in the Glossary as follows:

*"PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth (593- 4-5)*

A seer is one who has vision; and in the sense that the prophets were men of vision, what they saw came to them as revelation; in that sense their thought and their office would lie within the domain of the Word,—that is, so long as the process is one of revelation. But the revelation of what? since we can't have the revelation of nothing. That which came as revelation was unquestionably the revelation of the Christ, or the coming of the Christ. So what the prophets really saw was the inevitability of the spiritual idea and its coming. They saw good as inevitable. So often human thought misinterprets the prophet and concludes that he is the harbinger of evil, that he prophesies the inevitability of evil; but he is nothing of the kind. If we go back to the Scriptures, the whole trend of prophetic thought in the Old Testament concerns the forever coming of

the Christ. As we advance through the early books of the Old Testament, we see that perhaps Moses was the first of the great prophets. Then, as we go forward, we observe how the idea of the prophet rises in degree of spirituality. The prophets of early Israel, at the time of the Judges, for instance, were not by any means at the same level of spirituality as the later prophets such as Amos, Hosea, Micah, Malachi, Isaiah, Jeremiah, and so on; and it is not until we come to Elijah that we arrive at a prophet with power..

What do we witness when we study the life of Elijah? Not only was he a man of vision, but he was also a doer, a demonstrator. So of Elijah we can rightly say that his work was characterized by this Glossary definition—namely, "disappearance of material sense before the conscious facts of spiritual Truth." And this sense becomes more and more accented as we follow the line of the prophets from Elijah to Elisha, and on until we come to the supreme demonstrator, Christ Jesus. John the Baptist is generally regarded as the last of the prophets,—that is to say, the last of the old dispensation,—but Jesus' contemporaries frequently spoke of him (Christ Jesus) as a prophet, and as a demonstrator he was supreme. So at one was he with Principle, so conscious was he of spiritual power and the exercise of it, that his life-work is the complete fulfillment of "the disappearance of material sense before the conscious facts of spiritual Truth." Within the span of a few years, Jesus, as the metaphysician and the demonstrator, took in hand the whole human concept of body, and stage by stage translated it until, to material sense, there was nothing left but his immaculate identity, which went on to take its place in the eternal order of divine Science. Mrs. Eddy writes of this in the chapter "Science of Being:" "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared"—you see, Jesus is the supreme example of this definition of "prophet," bringing the idea of translation right through to its fulfillment and consummation,— "while the spiritual self, or Christ, continues to exist 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: 10-20).

So while the term "prophet" in its earlier application lies in the domain of the Word, we see how the demonstration of it goes right over into the Christ and is concerned with translation, with "the disappearance of material sense before the conscious facts of spiritual Truth." It was Jesus' supreme exemplification of the Christ as translation that made possible the introduction and establishment of Christianity in human experience.

If we trace the development of Jesus' demonstration through the Gospels,—and possibly it is clearer in Matthew than in the others,—we see how in orderly stages his life-work went forward and brought him to that point of exaltation we call the transfiguration. His life was rising stage by stage to the fulfillment of the days of Genesis, and in the transfiguration he disclosed to his disciples his immaculate, sinless identity. It was as if in that moment of vision all the trappings of mortality had fallen away, and he revealed himself to his disciples as he had known himself from everlasting to everlasting. Coupled with that experience, we recall his own words: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 17, 18). In the experience of transfiguration he had taken his life up to the degree or measure of exaltation whereby all materialism fell away. But had he regarded his life-work as complete at that point, it would have been only half done, for Elijah, too, had been translated centuries earlier. When he came down from the mountain, it was as if he started all over again on the second phase of his mission, and this second stage, which culminated in the journey up to Jerusalem, was to prove the nothingness of the inversion. Whereas through the first phase of his life-work he had been proving Principle through its direct or positive values, he was now setting out on the second phase of laying down the mortal concept, in order to demonstrate the nothingness of the animal magnetism that would destroy him. Those two concepts of demonstration in his life-work are indispensable to each other.

We naturally love the positive values of Principle and the demonstrations which arise therefrom, but we have seen, through our studies of the Adam allegory and of the stories of Noah and Jacob, that complete demonstration requires even more. There comes a time when each one of us has to work out his own salvation through proving equally the nothingness of the negative, and that is why Mrs. Eddy is so insistent on the necessity for handling animal magnetism. Jesus' life-work, therefore, is the complete and perfect example of all that is implied in the term "prophet;" he caused all evidence of material sense to fall, give way, "before the conscious facts of spiritual Truth." The proof he gave was positive in all his healing work and ministry, and in the stages that led up to the transfiguration; but through the denial of the inversion he set out all over again to prove the powerlessness of the evil that would destroy him. Those two aspects are complementary to each other; together they form a profound conception of proof or demonstration. Time commences this, but eternity completes it.

So let us begin by becoming familiar with what is involved in these things, since every experience of demonstration, no matter how small, is indispensable to these higher

conceptions. Remember that no detail of human life is too small to merit demonstration or translation, and let us see what a wonderful example of this is to be found in the life and works of Christ Jesus in the Gospels. We have studied the Gospels together on many occasions, but compared with what they have to bestow on us we have scarcely begun; and yet we have been blessed so abundantly, for even a "grain of Christian Science does wonders for mortals" (S. & H. 449: 3-4).

## INTERVAL

I want to read you a paragraph from *Miscellaneous Writings* which summarizes all that we have been saying about man as compound idea, man in relation to nature, and associated questions. Remember that man is first of all individual, and that when the textbook speaks of generic man, it is referring to man as a class of ideas as distinct from other classes of ideas. Then, when we speak of man as compound idea, we have the integrated sense of all identity being gathered into one vast compound conception.

MISCELLANEOUS WRITINGS 217:1-9. In this paragraph we have the term "ideal" associated with Principle or noumenon, and also with the universe as phenomenon; it characterizes both sides of the picture. "True idealism is a divine Science, which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence that the universe of God is spiritual,—even the ideal world whose cause is the self-created Principle"—you see, Principle is self-existent, "self-created" in and of itself because of its infinitude,—"with which its ideal or phenomenon must correspond in quality and quantity" So the universe as this vast compound conception, or man as compound idea, must correspond in quality and quantity with its divine Principle. We see that "identification" and "correspondence" are the two terms which make clear what is meant by Christianity as the aggregate of all relationship. Since Principle is eternally self-expressed in its idea, the relation between Principle and idea from the standpoint of Principle is identification. The relation from the standpoint of man and the universe as the compound idea towards Principle is correspondence, which we have in this paragraph. Bring identification and correspondence together and conceive of them as one compound relation wherein that which proceeds from returns to, and we have reflection. Reflection is the co-ordination of identification and correspondence in one.

The phrase, "that which proceeds from and returns to," expresses a relationship between Principle and idea, and taking place within Principle; it is not between Principle and something outside. We must remember that the Infinite precludes any possible

opposite or external being. So that which proceeds from and returns to Principle denotes the office of reflection taking place within Principle.

### **Glossary Terms Indicating the Christ**

Returning to the Glossary terms, we saw earlier how the idea of prophecy begins in the Word and extends into the Christ and its demonstration, reaching its highest expression in Christ Jesus. Along that line of light we note Elijah, or Elias, which is defined in the Glossary and which we will discuss presently. Within the general classification of terms denoting the Christ, we have Gihon, which we have already discussed, and then Christ itself, to which we have also referred a large number of times. It is defined as follows:

*"CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (583: 10-11).*

The divine manifestation which comes to the flesh does not leave Principle; the divine omni-action is omnipresent. It is only in a relative human sense that it appears to come to the flesh; actually it is always omnipresent and omni-active. So this definition is a compromise in language in one sense; it provides wonderful comfort, of course, whereby a person suffering may feel that something is coming to provide a surcease from pain, anxiety, or fear. The Christ appears to come *to* him, but as vision opens, he discerns that it is already there before him, omnipresent and omni-active all the while.

Then the idea of Christ reappears in Revelation as the Lamb of God, to which there are numerous references; but as we dealt fully with that last year, I won't spend time on giving you all the references. There is also a Glossary definition.

Now let us consider the terms "sword," "resurrection," and "rock" in the Glossary, which are classified naturally under the Christ.

*"SWORD. The idea of Truth; justice. Revenge; anger " (595: 3~4).*

This term appears in the second record in Genesis. Mrs. Eddy writes concerning it: "Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real" (S. & H. 538: 4-10). This paragraph is in conjunction with the text concerning Adam's expulsion from the garden.

The negative sense of "revenge" and "anger" appears in the Gospels. We have one example where Jesus took charge of the situation after Peter had cut off the ear of the servant of the high priest with his sword (see Luke 22: 50, 51). The incident has more to it than just healing a smitten ear. Jesus was concerned not so much with the physical act



dream and the dreamer being one, and in the same sense the sin and the sinner are one. The full answer to the question is found in the passage we read the other day from *Retrospection and Introspection* (page 67). So that which appears to be born and then to flicker out in the passage of death is not identity; it is mortal mind's superimposed false sense of ourselves, or, to put it another way, mortal mind's inversion of ourselves. The moment we become conscious of ourselves as identity, we become increasingly conscious of never having been born into matter; and in the same measure we lose the fear that we have to die out of it. The culmination of that, of course, is translation.

Since we have said so much about translation, let me read Mrs. Eddy's wonderful answer to that question in *Miscellaneous Writings*, "Do you believe in translation?" This reads: "If your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love." Notice the terms Life and Love, denoting absolute Christianity. "This translation is not the work of moments; it requires both time and eternity." And here is the pith of our quotation: "It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here" (67: 24-6). That is what Jesus presented at the transfiguration; to the disciples, through these uprising states and stages, he presented "man's changed appearance and diviner form visible to those beholding him here;" but had he been tempted by animal magnetism to believe that that was the fulfillment of his mission, he would have failed as the Way-shower. In order to be the perfect Way-shower, supplying the full concept of proof, he came down from the mountain and started by healing the epileptic boy (see Luke 9). From that point on, his demonstration took him figuratively right back to Jerusalem.

Jerusalem appears in the Glossary as follows:

*"JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven"* (598: 12-15).

The second phase of Jesus' career, when his mission took him right up to Jerusalem, was the journey, not geographical, in which he was handling as never before "mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." The interesting thing to observe—and we see it most clearly in Matthew—is that while his mission was

leading him up to the transfiguration, the people followed him in crowds; but from the moment he commenced the second phase, the journey that took him to Jerusalem, the people progressively forsook him; until this closing phase of proof or demonstration brought him to Gethsemane, when he was with his disciples only, and they, in turn, deserted him and he was left alone with his Principle. What a wonderful lesson there is there. As long as we love the verities of Principle and our demonstration goes no further, there is no challenge; but there comes a time when our life-work must begin to face the same challenge, and we must have the love, the courage, and the selflessness which will undertake that second phase of demonstration. It was because Jesus with his utter selflessness was willing and able to do this, even to the point of standing alone, that the malice that would destroy him through the crucifixion collapsed, and that which was indestructible emerged from the crucifixion to go on to the ultimate ascension. If we can see how his life-work falls naturally into those two periods, we shall see clearly what is meant by the two concepts of demonstration which I have so often mentioned, and the second is complementary to the first. We shall see, too, why when we consider Christ Jesus-, this wonderful and supreme demonstrator; we cannot disassociate his definition in the Glossary from Jerusalem, nor from Gethsemane. Gethsemane is defined in the Glossary as follows:

*"GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love" (586: 23-25).*

Why "meeting no response"? Because the disciples were not yet able to watch. They fled under pressure. So his watching was alone with Principle. You notice the use of the term "love" with a small "l," denoting the complete and utter selflessness that lays down the mortal concept. It was because of this that the malice which would destroy him failed utterly, and that which was indestructible emerged into the resurrection and continued this ascending concept of demonstration until finally there was no material evidence left, and Jesus was no longer cognizant to the senses.

I should have mentioned that there is a positive side to the definition of Jerusalem in two words, "Home, heaven." But the first portion of the definition, which is entirely negative, is so important to understand; and once we see the significance of the closing phase of Jesus' career,—namely, the journey up to Jerusalem,—we see why this term appears in the Glossary as it does. It is the laying off of the mortal selfhood which takes one from Jerusalem to Gethsemane, and finally to the resurrection. And resurrection, we saw, is defined as "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; . . ." What was it that came to light in the resurrection? It was the great fact that man as identity is never born into matter and does not have to die out of it.

From the moment we begin to Christianize consciousness in accordance with this concept of resurrection, we are beginning to overcome the claim of death. The claim of death is not a question to be faced when we are seventy or eighty years old; the claim of death is hypnotism, mesmerism, sleep. You remember the Psalmist's prayer: "lighten mine eyes, lest I sleep the sleep of death" (Ps. 13:3). So from our first moment of spiritual enlightenment, if we will only keep spiritual sense active and patiently push on to higher concepts of understanding and demonstration, from that very moment we begin to overcome death. Let us see that the time to cope with it is now, not thirty or so years hence.

This "higher idea of immortality, or spiritual existence" that comes to light is hinted at in another passage in *Miscellaneous Writings*, where it is linked with Jesus' nativity: "Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world" (74: 13-15). There we have the idea of pre-existence, an idea of which Jesus never lost consciousness for one moment of his human career. It was this consciousness of his pre-existence that was the source of his power. We have two parallel references, again in *Miscellaneous Writings*. First: "Mortals will lose their sense of mortality—disease, sickness, sin, and death—in the proportion that they gain the sense of man's spiritual pre-existence as God's child; as the offspring of good, and not of God's opposite,—evil, or a fallen man" (181: 25-30). Through this continuous process of spiritualization, we become increasingly conscious of ourselves as identity, as idea; and as we take up that position and refuse to let it go, as we watch that we hold it, so little by little we "gain the sense of man's spiritual pre-existence," and correspondingly we lose our sense of mortality. This is the only way we shall ever overcome "the sleep of death," the hypnotism of it. It is not a violent mental struggle years ahead; the time is now, through the spiritualization of consciousness.

The second reference reads: "The meek Nazarene's steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man,—made him mighty" (189: 8-10). So we see that resurrection is a continuous process, that from the moment of the quickening of our spiritual sense, we begin to resurrect ourselves. From this comes the ultimate translation, "material belief yielding to spiritual understanding."

In the same category we have the term "rock" as a type of Truth. It is defined in the Glossary as follows:

*"Rock. Spiritual foundation; Truth. Coldness and stubbornness"* (593: 18-19).

Throughout the Psalms we have examples of the Christ as the rock. In Numbers 20 we have the example of Moses bringing forth water from the rock. Mrs. Eddy says in *Miscellaneous Writings*: "These two words in Scripture suggest the sweetest similes to

be found in any language—*rock* and *feathers*: 'Upon this rock I will build my church; He shall cover thee with His feathers.' How blessed it is to think of you as 'beneath the shadow of a great rock in a weary land,' safe in His strength, building on His foundation, and covered from the devourer by divine protection and affection. Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss" (263:5-14).

Then we have the term "son," which the Glossary defines like this:

*"SON. ""The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. 'Son of a year'" (594: 16-17).*

Notice that the definition is dual. It is within the Son of God that we all find our true identity. Within the son of man we work out the problem of being. There is a very lovely reference to this idea of son and sonship in *Miscellaneous Writings*: "To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: . . ." You notice there the different uses of the term "son." In "Science, man"—that is ourselves individually—"is the son of God"—with a small "s." Then when we take man as the compound idea covering the whole domain of sonship, "Son" is capitalized. " . . .it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed" (161: 9-13).

### **Glossary Terms Indicating Christianity**

When we come to terms denoting Christianity, we have the word "Church," which is defined as follows:

*"CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."*

This, of course, is the spiritual concept of Church,—Church as idea. Notice that it is the *structure* of Truth and Love. We cannot conceive of a structure without members (I do not mean persons) constituting that structure. A cathedral as a structure, or any building for that matter, must have members to constitute the structure, and likewise those members, whether they are stones squared and chiseled or steel girders, must have relationship; and so relationship is indispensable to structure. So the Church that appears here is the structure of Truth and Love, and is wholly spiritual. It comprises the aggregate of all identities and their relations, first to their Principle, and secondly to each other. Then in the phrase, " whatever rests upon and proceeds from divine Principle," we have the action, the movement, the flow of Church, which, of course, would be a constituent of the calculus.

The second paragraph of the definition gives the institutional sense:

*"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (583:12-19).*

We here illustrate that institutional sense, in that we have an ascending concept of relationship, though not bound by human organization.

When we come to the definition of "temple," we have quite a different sense. It is defined as follows:

*"TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship" (595: 7-10).*

The last phrase is, of course, a very material concept. Notice, too, that we have "superstructure" not "structure." What is the difference between these two terms? In building terminology, the structure is the whole building from the bottom of the foundations to the top, whereas the superstructure does not include the foundations.

What does "temple" as "body" mean? In "Recapitulation" Mrs. Eddy begins her answer to the question, "What are body and Soul?" as follows: "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love" (477: 20-22). So identity is the true concept of body, and as such it is a constituent of the temple, and in turn the temple is a constituent of the Church. The definition of "Church" is much more mature and comprehensive; it is deeper than the definition of "temple."

Considering these terms in the Bible, we notice that "Church" is used very sparingly. It appears only twice in the Gospels, and then a number of times in Acts, the Epistles, and Revelation. It is rooted in the New Testament, whereas "temple" is rooted in the Old Testament. The latter does not appear earlier than Samuel. Taking the two together, what do they denote? That which is denoted by "temple" is quite objective, but when it matures into "Church,"—that which "rests upon and proceeds from divine Principle,"—it becomes wholly subjective. Both aspects have their necessary offices.

### **Glossary Terms Indicating Science**

The terms denoting Science include "dove," "Elias," "Euphrates," "Holy Ghost," "miracle," "New Jerusalem," "Urim," and "Thummim." They are more numerous than those denoting the other three offices.

"Dove" is defined as follows:

*"DOVE. A symbol of divine Science; purity and peace; hope and faith" (584:26-27).*

This is clearly an introductory symbol. We recall the use of the term in the Noah story. Then we have a higher sense of it when we come to the baptism of Jesus, which is recorded in all four Gospels in the following contexts:

Matthew 3: 16                      Luke 3: 22  
Mark 1:10                      John 1: 32

In Matthew we read: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Then turning to John: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." The dove began to identify him and his mission with Science. When we, in turn, purify thought through the baptism of Spirit, we shall gain peace, hope, faith; we shall gain a measure of that influx of Science which is Pentecostal. The power of Spirit which is inseparable from Science is ours from the moment of baptism and purification.

Now let us look at the definition of Elias. We notice that it is closely associated with prophecy. Elias is the New Testament form of the Old Testament Elijah.

*"ELIAS. Prophecy; spiritual evidence opposed to material sense; . . . "*

We recall in this connection, how "prophet" was defined as "disappearance of material sense before the conscious facts of spiritual Truth."

*"...Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality" (585:9-12).*

Clearly Elias, as type and symbol of Science, is inseparable from resurrection. He is "the basis of immortality," and immortality becomes demonstrable from the moment of our acceptance of Science—but it must be the understanding of Science, not mere belief in it.

There are many references to Elias in the New Testament, and I will just give you a list of these in the Gospels:

|         |          |      |                 |
|---------|----------|------|-----------------|
| Matthew | 11:14    | Mark | 9:4-13          |
|         | 16: 14   |      | 15: 35-36       |
|         | 17:3-12  | Luke | 1:17            |
|         | 27:47-49 |      | 4:25-26         |
| Mark    | 6: 15    |      | 9: 8, 19, 30-36 |
|         | 8:28     | John | 1:21-25         |

When we come to the term Holy Ghost, we clearly have one of the most profound definitions in the whole Glossary, because it indicates so clearly the nature of being as an infinite development or progression. It is defined as follows:

*"HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love"*  
(588:7-8).

This development denotes advancing conceptions, all within divine order, of the divine Principle as Life, Truth, and Love. We here are becoming conscious of Life more and more not just as living, but as an infinite progression, something that is going on from everlasting to everlasting. There is a good illustration to be found in astronomy. If we can in our mind's eye visualize this little solar system of ours poised in space, we have a central sun; then we have a number of rotating planets journeying round the sun in the same direction in given periods, so that a year as we know it is quite a different period from the year of Venus or Saturn or one of the other planets. Then around certain of these planets there are either a moon or moons. So the whole group consists of planets and moons rotating and revolving round a central sun in given periods. If we can conceive of this group we call our solar system traversing the infinitude of space as one unit in an orbit so vast as to be almost indefinable except in relation to the stellar universe as a whole, we begin to see that our little earth has never occupied the same point in space twice over. The conception becomes so vast as to leave one speechless. Consider also that similar motions are taking place not merely with our own little solar system, but also throughout the vastness of the Milky Way. To-day we understand the Milky Way as a galaxy among possibly a hundred million others.

Take a humble simile like that and use it as type and symbol of the infinite progression of Life, which is outside solar time and physical space, and we begin to see what is meant by Mrs. Eddy's statement that "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory" (Mis. 82: 20-21). This "abstract glory" corresponds to the "type of the glory which is to come," which we have begun in some small measure to understand through the symbol of Euphrates. Think of the wonder of this: that our identity is in and of that infinite progression, that it is imperishable, indestructible, that it has never been born into matter, that it does not have to die out of matter, but is coexistent and at one with Principle. So Mrs. Eddy writes in the same passage: "In obedience to this law [of the Supreme Being], man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love" (Mis. 82:16-19). There is a faint idea of what is meant by the Holy Ghost as "Divine Science; the development of eternal Life, Truth, and Love."

We begin first by laying hold upon this great conception in some small measure; we treasure it, we love it, we begin to identify ourselves with it, it becomes increasingly real to us, and we begin to see that the comings and goings of these small mortal bodies are as "dust thrown into the face of spiritual immensity" (S. & H. 263: 29-30),—we

begin to become aware how impossible it is for the beauty and the grandeur of identity and individuality to be born into a speck of dust to go round on a rotating planet. We begin to see that man was never born into time, that he does not have to die out of time, but he is coexistent with God, coexistent with Principle in the vastness of this unfolding, developing progression that never repeats itself. That is the nature of immortality, and it is our growing consciousness of it which enables us little by little to rouse ourselves from "the sleep of death." The only death there is is hypnotic sleeping and dreaming in matter, within the domain of the five senses, and our task is to break it down and dissolve it.

Take what we have been saying in conjunction with the Glossary definition of "year," and you will see what a magnificent statement this is. It reads as follows:

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

That "space for repentance" means an opportunity to think fundamentally, to think one's way back to Principle.

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

There is the key to these vast unfolding conceptions that we have been considering, the days and periods of Genesis.

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

Notice the combination of Life and Love, again a concept of Christianity in the absolute. "One moment" implies no time concept, because there is no physical sense or matter; and remember we only introduced the solar system as type and symbol, it is not the reality.

*"... This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. 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).*

It was in the realm of. divine Science, the realm of eternity, that Jesus always dwelt, in order to bring forth his demonstrations. With him everything was subjective in consciousness because of his full dominion over all the earth. He showed that the time to bridge this gap or interval of death is now, and that the consciousness in which sin, sickness, and death are unknown implies entering upon and partaking of the infinite progression of being presented in the Glossary as the Holy Ghost, "the development of eternal Life, Truth, and Love," of which the rotations and revolutions of our little solar system and the vast movements of our galaxy, the Milky Way, are but type and symbol.

Think of the wonder of it, that as the sons and daughters of God we are in and of that development, not trying to catch up with it, not trying to adhere to it, but divinely gathered and held within it— there is no possibility of our falling out of it. When we think of the immensity of space, what is it that even in the counterfeit sense holds our little solar system intact, provides it with a given orbit? Why doesn't it go careering into the abyss of space or crashing into something? Because of the all-pervading office of Science as law,—that which holds the earth in its orbit. Just as the earth is held in its orbit and we have no fear of a celestial crash, think of the wonder and beauty of this: that our identity from everlasting to everlasting is gathered up and held in this same infinite progression, and we cannot fall out of it if we would. To have an increasing consciousness that we are unborn and undying and to express our gratitude and praise for this fact, is to partake of the music of the spheres, and it is the one and only way to break the mesmerism or the hypnotism which we call death.

## THIRTEENTH TALK

(Thursday afternoon, July 31st)

It is so gratifying that throughout the class there has been so little evidence of chemicalization. Our protection is in preserving our joy, our gratitude, our constant ascendancy of thought. When thought is rising to Principle and maintaining an increasing degree of conscious at-one-ment with Principle, which we bring out in demonstration as the coincidence of Principle and idea, then we are always safe. It is the consciousness of at-one-ment with Principle that provides protection, freedom, immunity from malpractice of all kinds. Indeed, to the consciousness which is at one with Principle there just is no malpractice whatever; it is as non-existent as darkness in the presence of sunlight. When we maintain that upward and onward state of consciousness, we are in no danger of losing our joy or our demonstration. The consciousness of at-one-ment is that which takes us beyond the limitations of time, and we touched on that this morning when we considered the definition of "year." It is our growing consciousness of at-one-ment which takes our demonstration out of time and places it in the Science of being. The Glossary definition of "time" reads:

*"TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears" (595: 17-21).*

### **The Chapter "Science of Being"**

This chapter "Science of Being" deals with all the basic concepts of materialism,—time, matter, and electricity. It explains how the apparent transition comes about from that which is mental to that which appears as physical, as the embodiment of matter to the physical senses. It includes all the basic problems of natural science, physical science, philosophy, and so on. It is, indeed, possibly the most comprehensive chapter in the textbook. How could such a chapter deal with *the most* basic problems of human thought except in an orderly way?

We saw that the subject opened with a discussion of metaphysics, showing that divine metaphysics alone brings to light the fundamental questions and alone provides answers to those questions. The world at large is slowly waking out of its Adam-dream. This world-wide chemicalization which is going on throughout every country, so-called civilized and uncivilized, indicates a profound mental and spiritual awakening. Sometimes that awakening is accompanied by fearful bloodshed, witness the dispute between

Pakistan and India, for instance, or the war in the Far East at this moment. It partakes of many phases and conditions, sometimes manifesting itself as famine, earthquake, pestilence, flood—the so-called effect of natural forces as distinct from the clash of mental forces. And so it is in this chapter "Science of Being" that Mrs. Eddy sets out to analyze what is taking place to-day in our midst. It is for that reason that she opens her chapter by pointing out that humanity is slowly waking to the mental nature of everything. But remember that the mental nature of everything does not necessarily mean that everything is spiritual,— that is to say, in the world at large.

So the opening pages of this chapter set forth the nature of metaphysics after a sevenfold manner, according to the design of the seven days. But there is more to the chapter than just a Genesis sequence; and if we read the opening Scripture at the head of page 268, we have a hint of this divine infinite calculus which we have been considering. The first Biblical quotation reads: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us:"—that fellowship is relationship:—"and truly our fellowship is with the Father,"—there is our relationship with Principle, symbolic of Christianity,— "and with his Son Jesus Christ" (I John 1:1, 3)—were there no Christ there would be no relationship. That is as far as the First Epistle of John takes the question. Then we have a second quotation, which is from Martin Luther: "Here I stand. I can do no otherwise; so help me God! Amen!" That is indicative of Science, and you remember that the Platform comes at the end of the chapter.

An overall survey of the chapter shows that the Genesis order obtains from page 268 up to page 306, and it is developed according to these outstanding subjects which I mentioned yesterday. Each of these, in turn, follows within itself the Genesis order. Then you notice there is a profound change, and whilst the Genesis order continues as an undertone, it becomes subordinate to three leading sections characterized respectively by the offices of the Word, the Christ, and Christianity. Those three bring us to page 330, where the Platform begins; and the Platform, which takes in the remainder of the chapter, is characterized by Science. So in this chapter we have first the elucidation of the Science of being up to page 306 after the manner of the Genesis order; but from page 306 to the end the text is not so much concerned with elucidation as with bringing out this elucidation in terms of demonstration.

In the next two days our treatment of the Glossary will come closer and closer to demonstration and practice in daily life, and it is so reassuring in our study of the "Science of Being" to see that this chapter likewise is not alone concerned with

elucidation; it is equally concerned with the solution of these tremendous problems in terms of demonstration.

The seven tones of the first subject of the chapter,—namely, metaphysics from the standpoint of Mind,—are governed by the qualities, properties, and offices of the synonymous terms, and before we go on, I would like to illustrate to you in a simple way what we mean by such a phrase as Mind reflecting Spirit, or Soul reflecting Principle. This is not at all difficult when it is understood. In order that you may understand the sub-sections of these leading subjects and grasp the ideas illustrated, let us consider the twenty-third Psalm. It is quite obvious that divine Love is the primary tone; but running through the Psalm in conjunction with divine Love as the governing synonym are distinct sub-tones in the order of the days of Genesis. Let us consider it according to Mrs. Eddy's elucidation on page 578 of *Science and Health*.

"[DIVINE LOVE] is my shepherd; I shall not want." Why? Because every thought is under the guidance and direction of the one controlling *Mind*.

"[LOVE] maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters"—the still waters of reflection. "As in water face answereth to face" (Pro. 27: 19), so is there the same correspondence between Principle and idea. So the tone of Love reflecting *Spirit* enables one to "lie down in green pastures," it provides one effortlessly with true substance, it brings one to the waters of quiet reflection.

Then, reflecting the tone of *Soul*: "[LOVE] restoreth my soul [spiritual sense]."

And reflecting the tone of *Principle*: "[LOVE] leadeth me in the paths of righteousness for His name's sake." Those "paths of righteousness" denote integrity, uprightness.

Then reflecting the tone of *Life*: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE'S] rod and [LOVE'S] staff they comfort me." There is no fear there. We have not yet read the definition of "valley" in the Glossary, which is as follows:

"*VALLEY, Depression; meekness; darkness.*"

You see it is a mixed state of thought. Then the definition quotes this verse and continues:

"Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose" (596: 20-27).

So divine Love reflecting Life enables one to walk through the valley of the shadow of death and to fear no evil.

And now we come to the tone of Love reflecting *Truth*: "[LOVE] prepareth a table before me in the presence of mine enemies:"—the awakening to the full significance of this shows that we have no enemies; the only possible enemies are either the creations of personal sense in our own thought, or they are infiltrations from involuntary mortal mind:—" [LOVE] anointeth my head with oil; my cup runneth over."

Finally we have fulfillment, the closing tone of Love reflecting *Love*: "Surely goodness and mercy shall follow me all the days of my life;"—those days are not measured by the calendar; they are days of ascendant consciousness;—"and I will dwell in the house [the consciousness] of [LOVE] forever."

We see how in this lovely Psalm divine Love is the governing term, but the development of it is according to the tones of the days of Genesis, or, if we prefer, according to the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Once we see that, we find that Mrs. Eddy employs the same method of presentation throughout her writings. We find that this is true in the first chapter of the textbook, "Prayer," in the second, "Atonement and Eucharist," indeed, in every chapter. Sometimes there are variations, sometimes the pattern is exactly as we see it in the twenty-third Psalm; but basically it is the same idea or method.<sup>1</sup>

1. At this point, Mr. Sinton continued in detail his discussion of the "Science of Being."

## FOURTEENTH TALK

*(Friday morning, August 31st)*

Two passages from Mrs. Eddy's writings come to mind which denote the quality of consciousness we should hold as we continue our further examination of the problem of evil in accordance with the Glossary terms. The first passage reads: "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My. 160: 5-8). The second passage reads: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568: 24-30).

These two passages selected from among many others appropriate show that we are not only entitled to but indeed possess this individualization of infinite power, and we can hold it by keeping "human consciousness in constant relation with the divine, the spiritual, and the eternal." This implies a conscious, constant at-one-ment or coincidence with Principle, and the second passage with that overriding theme of song, praise, and joy denotes the quality of consciousness that sets the seal, the "impress of divine Science" (S. & H. 448:20), on demonstration and makes it permanent in the understanding. When consciousness is in the ascendant and crowned with joy, with praise, with gratitude, we are in a position where we can deal with a supposed opposite fearlessly, with certainty and power, and we can thereby scientifically and Christianly reduce it to nothing.

In Mrs. Eddy's writings there are two concepts of reduction. The first is the reduction of divine metaphysics to system, with which we are becoming increasingly familiar. The second is the scientific and Christian reduction of sin to its native nothingness. It is this second concept of reduction leading to complete and full demonstration which puts the seal of permanency on proof and demonstration; it answers scientifically, logically, philosophically, and Christianly these questions, What is demonstration? What is proof? Proof is one of the most difficult concepts to define satisfactorily in the whole of human experience. Some time ago I asked a friend, a well-known mathematician, if she would give me in her own words her definition of proof in a way that would be applicable to our particular need in Christian Science. She said that she asked this very question, What is proof? of her professor five years before and was still awaiting an answer. Which means to say that the meaning of proof within human

fields of thought and even that of mathematics is still an open question. And yet Mrs. Eddy uses the term and associates it so clearly with demonstration that it is essential that we have both an understanding and an experience of proof that is conclusive and satisfies every human need.

The whole process of proof in Christian Science begins with surcease from suffering, from discord, and with an increasing consciousness of harmony, and the sufferer generally knows when he is relieved and comforted. But the idea of proof does not stop there, it goes on throughout the whole process of scientific translation until there is no element of matter or physical sense remaining. At this point proof would continue within the realm of purely spiritual values; it would become a question of relationship between Principle and its idea, and of Principle's government of its own universe. So it begins relatively just where we are at the moment, and it continues onward and upward to the end of all materialism. Then it goes on as "the development of eternal Life, Truth, and Love."

### **Analysis, Uncovering, and Annihilation**

This morning I want to take with you a stage further the whole question of analysis, uncovering, and annihilation. We introduced this process the other day in our consideration of the Adam allegory. Now I want to continue with it and extend the idea over a much wider field. Throughout Mrs. Eddy's writings there are many passages which indicate the absolute necessity for the analysis and uncovering of evil, leading to the annihilation of it in human experience. In one passage she gathers them all together in one paragraph, and we read: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." Here Mrs. Eddy has gathered these three offices together, whereas they often appear individually throughout her writings. "Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence" (Ret. 30:10-16). Why was it necessary? Because unless this essential part of our work is undertaken and accomplished thoroughly, the problem of evil will not be solved, and scientific demonstration and proof will not be attained. Let me affirm with all earnestness and sincerity that this phase of our work is indispensable; we cannot afford to bypass it or evade its implications and demands upon us.

On the next page we read: "From my very childhood I was impelled, by a hunger and thirst after divine things,—a desire for something higher and better than matter, and apart from it,—to seek diligently for the knowledge of God as the one great and ever-

present relief from human woe. The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments. It is our purpose to analyse this "unseen sin," to uncover this "unknown foe," in other words to lay the whole problem of evil bare to its foundation. "As says St. James: 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

"Into mortal mind's material obliquity I gazed, and stood abashed. Blanched was the cheek of pride. My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth" (Ret. 31:9-26).

So we see that it is only on the basis of pure Christian consciousness that this problem can be solved. Elsewhere Mrs. Eddy has written concerning Christian Science, "the Christian alone can fathom it" (S. & H. 556:15). So the nothingness of evil certainly cannot be demonstrated on the basis of human intellect; it can only be demonstrated on the basis of a pure Christianity and an unselfed love. Then it is demonstrated fearlessly and without reaction upon the student.

To consider this question, we begin from the basis of God understood as the One, All, and Only, the one indivisible Infinite, in accordance with the Biblical statements and our textbook. It is so essential to this work that first of all we build up in ourselves a growing consciousness of God as the one indivisible Infinite, who includes within His own being all there is to divine operation; all there is to Word, Christ, Christianity, and Science; all there is to man and the universe individually and collectively; all there is to the world of nature.

In other words, we must through our understanding and development of the days of Genesis bring human consciousness forward to the point where it not only discerns this great fact that God is the one indivisible Infinite, but feels it, has the touch, consciousness, and conviction of it. Then we are in "the secret place of the most High;" we are in an unassailable position; we are behind the armour of divinity, within the panoply of divine Love.

What does this consciousness of God understood as the one indivisible Infinite imply? It necessarily implies the absolute nothingness of a so-called opposite. But merely the implication of that is not sufficient; we have to go forward to the demonstration or proof of it. But we begin to unravel the problem that besets humanity by seeing that God understood as the one indivisible Infinite enables us to postulate evil as a supposed opposite. If we begin on the basis of an equally real opposite, we are opening the doors to pantheism, to esoteric and theosophical beliefs of all kinds, which

take us nowhere; they deviate from pure Christianity and lead us ultimately into a dilemma.

Next, as we have seen, we have to bring forward this postulate that evil is suppositional to the point where we demonstrate it; we have to reduce it scientifically to its nothingness and cause it to fold up and disappear from human experience. In the measure that we undertake this work fearlessly, in the same proportion man and the universe appear to be translated out of matter, which becomes a diminishing factor, and to reappear in the beauty and perfection of their sinless identity,—that is, as idea found and expressed in and of divine Principle.

Now can we see how these two conceptions are coincidental with each other? On the one hand, we set out to understand God as the indivisible Infinite, opening our consciousness to the perception of this; and through loving it supremely we bring man and the universe into expression as immaculate sinless being. Equally, on the other hand, we cause what we commonly call animal magnetism to dissolve and fade to vanishing point through a process of scientific reduction. When that is undertaken,—and it has to be sooner or later,—then our present feeble sense gains strength, and the process is no longer one of theory but of conscious realization. And then this profound conception we call translation becomes evident in our midst. This is Christian Science practice.

Christian Science practice is becoming to us something more, something greater and grander than setting out to heal physical ills. If we will undertake this grander conception of practice, this process of scientifically and Christianity reducing evil to nothing and calling man into expression in his sinless identity, then healing the sick is inevitable; we cannot help but heal if translation is taking place. This was the foundation of Jesus' lifework and the source of his tremendous power and success, and likewise Mary Baker Eddy's; they loved this process of calling into expression the beauty of holiness and the perfection of being, and making that coincident with the scientific reduction of evil to nothing. But it calls for our love, our loyalty, and if we give it these qualities, the one Mind will provide us with all the intelligence we need to accomplish the full scale of demonstration and proof. So we are not doing anything of ourselves, we are not trying to learn something through the human mind; we are operating from the basis that "now are we the sons of God," that we are constituted as idea, with the Mind of Christ. Such consciousness involves pure reflection, comprehended within the divine order which is perfection itself. It is immaculate, sinless embodiment, whereby we gain the truth of man as sensation-less body in the way that we mentioned yesterday. Through the Mind of Christ we gain a growing consciousness of coincidence, of at-one-ment with our Principle. This, in turn, enables us to understand the Biblical term Holy Ghost as

"the development of eternal Life, Truth, and Love." There is our foundation: our platform; and it is from that platform that we begin.

There are many passages in our Textbook and Mrs. Eddy's other writings that deal with the analysis of evil, and I can only give a brief selection here. But when you come to develop this subject for yourselves, I suggest that you begin by taking three associated terms: "supposition," "suppositional," and "supposititious." If you take all Mrs. Eddy's references to those three associated terms you will gain her full statement on the way to define what we commonly call mortal mind.

### **Evil as Supposition**

SCIENCE AND HEALTH 287: 26-27. "Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite." It is an "objective supposition," implying that our concept of matter as a supposed opposite is, to our immediate apprehension, external or objective to the infinitude of Spirit.

SCIENCE AND HEALTH 528: 4-8. "That Adam gave the name and nature of animals, is solely mythological and material. It cannot be true that man was ordered to create man anew in partnership with God; this supposition was a dream, a myth" To postulate the supposition is the only way to resolve the problem; otherwise we are helpless because of incomplete means with which to work.

SCIENCE AND HEALTH 103: 15-17. "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." Notice this is from the chapter "Animal Magnetism Unmasked."

SCIENCE AND HEALTH 200: 20-22. "The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words the five senses, . . ." So we have to begin with the process of analysis by postulating evil as a "suppositional antipode." But remember, merely to postulate it as such does not yet demonstrate it. This is merely the first of three phases of demonstration.

SCIENCE AND HEALTH 207: 27, 30-2. We read this yesterday. "The spiritual reality is the scientific fact in all things . . . Spiritual facts are not inverted;"—why? Because the infinitude of Principle precludes any possible inversion;—"the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or of the spiritual creation." That is a fundamental and very searching statement.

MISCELLANEOUS WRITINGS 14: 23-28. "Good" is the primitive Principle of man; and evil, good's opposite, has no Principle, and is not, and cannot be, the derivative of good. Thus evil is neither a primitive nor a derivative, but is suppositional;" —if it were

a primitive it would have the property of causation; if it were a derivative it would have the property of effect or phenomenon; but being neither, it has neither cause nor effect;—"in other words, a lie that is incapable of proof— therefore, wholly problematical." Evil cannot be proven. Evil is incapable of proof because it is neither primitive nor derivative, and therefore has no logical properties. Well then, how can we deal with it? Since it has no logical properties, is incapable of proof, and is wholly problematical, we only have to reduce it to its nothingness and cause it to dissolve and disappear. There is no other treatment which we can give it.

MISCELLANEOUS WRITINGS 196: 4-14. Now we see the question taken a stage farther. "Idolatry, the supposition of the existence of many minds and more than one God, has repeated itself in all manner of subtleties through the entire centuries, saying as in the beginning, "'Believe in me, and I will make you as gods;' that is, I will give you a separate mind from God (good), named evil; and this so-called mind shall open your eyes and make you know evil, and thus become material, sensual, evil. But bear in mind that a serpent said that; therefore that saying came not from Mind, good, or Truth. God was not the author of it; hence the words of our Master: " He is a liar, and the father of it;' . . ."

MISCELLANEOUS WRITINGS 260:14-16. "Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; . . ." That is to say, the supposed inversion that we call mortal mind holds within itself as false phenomena all its own constituents, the constituents of sin, sickness, and death; it holds within itself its own suppositional properties, and these are its subjective states. This discloses the supposed inversion, as counterfeit to the one Principle and idea; it discloses to us the so-called unity of evil as opposed to the unity of good.

MISCELLANEOUS WRITINGS 289: 7-11. "What is evil? It is suppositional absence of good. From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." The time has now come when we can advance and subject this whole question to scientific analysis.

MISCELLANEOUS WRITINGS 332: 18, 22-24, 29-4. "A sense of evil is supposed to have spoken"—that is, in the Adam allegory. "What was this sense? Error versus Truth: first, a supposition; second, a false belief; third, suffering; fourth, death." You see how it builds up through a process of adding lie to lie. "The supposition is, that God and His idea are not all-power; that there is something besides Him; that this something is

intelligent matter; that sin—yea, selfhood—is apart from God, where pleasure and pain, good and evil, life and death, commingle, and are forever at strife; . . ."

MISCELLANEOUS WRITINGS 334: 18-21. "The diabolism of suppositional evil at work in the name of good, is a lie of the highest degree of nothingness: just reduce this falsity to its proper denomination, and you have done with it." There is a statement both searching and fundamental; it takes us to the bottom of mental action.

RETROSPECTION AND INTROSPECTION 67: 1-12, 18-19. "Sin existed as a false claim before the human concept of sin was formed; . . ." That is to say, our present sense of evil as observed through the five senses is secondary, it is an effect; and it is an effect of an impersonal evil which claims to exist before the human concept of sin was formed, and evil that is presented Biblically as the serpent. That is the proposition we have to deal with. ". . . hence one's concept of error is not the whole of error." That is to say, one's personal sense of error, as felt or experienced within the human mind and its five senses, is not the whole of error; it is the effect or the phenomenal sense of error. But to go to the bottom of the situation, we have to deal with the sin that generates the error. "The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept"

Suppose a man came to us for healing and suppose he was a drug addict. Would we just treat him as a deceived suffering mortal? Or would we go deeper than that and take into account the phase of animal magnetism that constitutes the whole claim of drug addiction? If we were to heal the man finally and regenerate consciousness and character, we should have to deal with the claim in both its phases: first, that sin has a cause, that it has power to generate or to induce a personal sense of sin, that it has power to evolve a mortal; and second, that it has power to subject this mortal to a further development of belief that reduces him to moral depravity and leads the way to his ultimate self-destruction. We should have to bring to this self-deceived, victimized mortal the greatest tolerance, love, and compassion in order to dissolve the sense of guilt, suffering, weakness, and depravity out of his conscious thought. But equally we should have to lay the axe at the root, in other words, silence the serpent, destroy the claim that appears to have cause and to induce that very condition. If we dealt with the claim in both phases, we should heal the man finally, but if we dealt only with the personal sense of the error, we might give him some temporary relief but we would leave the door wide open to reversal because we would not have eliminated the claim of inversion. Can we see, therefore, how important it is to have an understanding which is adequate to meet the claim of evil from the standpoint of both cause and effect?

Likewise, someone might be suffering from a physical claim because of some hereditary belief or law. If our work were to go no farther than dealing compassionately with a personal patient, we might bring some comfort and relief, but unless we dealt with the claim of heredity which operates involuntarily and unconsciously on the patient, we should still leave him open to further victimization and reversal, and the case would not be healed scientifically.

So it is essential to have a Christlike understanding that goes to the bottom of mental action, and then we can deal with the error or the argument in its claim of both noumenon and of phenomenon, of cause and effect, and of the so-called link between the two, whereby cause generates effect. We must take every case comprehensively, and at the same time so love the identity behind the visible evidence that we as it were love it into expression, and the mortal becomes increasingly conscious of himself as identity and less and less sensibly aware of himself as a state of physical suffering. So the visible and invisible error are made to disappear, they have no option; they are just made to yield and give way. If we do this work thoroughly and with Christlike compassion, then we shall have reduced sin to its nothingness Christianly and scientifically,

Continuing the reference: "Sin is both concrete and abstract. Sin was, and is, the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God. The first iniquitous manifestation of sin was affinity. The first was self-arrayed against the infinite, the mortal against immortality, and a sinner was the antipode of God. . . ."

"The sinner created neither himself nor sin, but sin created the sinner; . . ." These statements are profound metaphysics, and my counsel throughout the years has always been to ponder them inwardly and assimilate them rather than enter upon controversies that may lead to further difficulties. Until our consciousness is mature enough, until our means of expression and reflection are adequate enough, it is wise to ponder these propositions and *set* about the individual demonstration of them rather than pour them out upon unprepared thought. Let us be wise as to the extent we dispense these deeper truths to immature thought.

UNITY OF GOOD 52: 16-21. "God is not the so-called ego of evil; for evil, as a supposition, is the father of itself,"—the father of the whole counterfeit creation,—"of the material world, the flesh, and the devil. From this falsehood arise the self-destroying elements of this world, its unkind forces, its tempests, lightnings, earthquakes, poisons, rabid beasts, fatal reptiles, and mortals" Those are ail the phenomena of evil as a supposition, as the father of itself. When those elements are dissolved out of individual consciousness, they will likewise disappear from our concept of the universe, and as this

happens the universe around us will become increasingly lovely and free from these self-destroying elements; it will appear less and less physical to our senses and will become increasingly spiritual in terms of identity; in other words, this same office of translation will be taking place. Then we shall see the fulfillment of the passage in which Mrs. Eddy says of the colour and form of the sensuous universe: "I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly" (Mis. 87:8-10). In the measure that we deal with evil as a supposition, as the father of itself, we are able to deal with its effects as unkind forces, tempests, lightning, and so on; and as those are eliminated from individual consciousness they will begin to disappear outwardly.

Remember, this translation of the universe is an individual conception and an individual experience. Jesus carried it right through to finality and we have likewise to carry it through to finality. We do it through this process of Christian and scientific reduction whereby evil as cause is made to dissolve, and then its effects, as named above, dissolve with it. The universe as a physical concept or as physical structure becomes a diminishing factor, and it increasingly reappears in terms of identity and individuality, within an infinite spiritual progression.

### **Analysis of Electricity**

On previous occasions I have discussed an aspect of metaphysics which, at the moment, I am only going to touch upon; that is to say, the transition between the claim of abstract evil, which is wholly mental, and its evolution into this subjective condition called matter. It is the phenomenon of electricity which bridges the apparent interval between the mental and the physical. Mrs. Eddy summarizes the whole process perfectly in the following reference.

UNITY OF GOOD 35: 23-1. "A molecule, as matter, is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie." What is the nuclear physicist dealing with to-day in his manipulation of the material atom and its constituent particles? In Mrs. Eddy's day it was not yet realized that the atom could be further sub-divided into constituent particles, and what the physicist is doing to-day, whether he knows it or not, is just this: he is manipulating the infinitesimal falsities of mortal mind; he is manipulating primitive mortal mind in the domain that lies between abstract evil and its phenomenon or subjective condition called matter. This primitive mortal mind appears vividly real to his

own physical senses, just as the destruction following an atomic explosion appears to be terrifyingly real to the physical senses; and yet the whole phenomenon is within mortal mind, and from the standpoint of Spirit is unreal and suppositional.

You remember the statement: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil" (Mis. 299: 15-17). Such absolute or abstract evil evolves, through this process of adding lie to lie, a subjective condition, which appears to the physical senses of mortal mind as matter. Electricity,—the atom and its particles,—lies in that interval between abstract evil and phenomenal evil, and the physicist is manipulating the infinitesimal particles of abstract evil. If that process can be used as a servant to give us light and heat, to replace the toil of getting coal, and other hard physical labour, if it can be made to drive our ships, our locomotives, and our power stations, and if it can be used constructively in accord with Mrs. Eddy's statement that human invention must have its day, well and good. The evil of it is when it is inverted further to the destruction of human life and all the promise of good that human life holds. In one sense we are faced with a dilemma, in that abstract evil generates and constitutes its infinitesimals in the first place, and then at a much later stage of development it brings along what we call the human mind with its physical senses, which goes to work upon those same infinitesimals, and the process can easily become a round of evil. For if aggressive evil takes hold of that process and through avarice, greed, ambition, lust for power, seeks to dominate mankind, then we see how this same abstract evil becomes a self-consuming, self-destroying proposition. That is the situation in which we find ourselves to-day.

What is the way out? It is the Christian and scientific reduction of evil to its nothingness, whereby human thought is willing to lay off the claim of abstract evil, admit the fact of its ultimate nothingness, and set about the work of translating all these negative or inverted phenomena so that they eventually disappear in order to reappear within the reality of Spirit. That is an immense work before us all, but remember that it has been accomplished individually before, and that is the great comfort. A prophet such as Elijah, through spiritual sense alone, saw that it could be done to the point of final translation; he had no scientific language or equipment, he lived in a primitive age, but he proved that spiritual translation was a possibility. Jesus came along centuries later and proved it in full, by facing alone and fearlessly this whole argument of abstract evil in the form of the malice that would destroy him. Whereas Jesus faced this malice as an individual, to-day this same malice would destroy humanity, by perverting this development of nuclear physics as one of its means. So we see that no matter from what

angle we regard the problem of evil, it is a self-destroying proposition. There is only one way out, the way of Spirit, of Christianity understood spiritually.

Let us go back to the statement: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil." That "absolute evil" is the supposed inversion of the one indivisible Infinite. Through a process of adding lie to lie it claims to evolve a subjective condition of itself, which appears to its own organized physical senses as the phenomenon of matter. In ages gone by, the process of evolution whereby the abstract evolved into the sensible or phenomenal was not understood, and consequently there was a gap between one and the other. Jesus understood it and demonstrated it, but he could not leave behind in his age a presentation of the process. Little by little it has become clear; Mrs. Eddy has filled in the apparent gulf between the mental and the physical, and has shown us that the phenomenon we call electricity is that which links the abstract evil unseen to the senses to the physical, which thereby becomes apparent to the organized physical senses of the human mind and body. Continuous research by the physicists and engineers has shown that matter is first of all reducible to molecule and atom, and out of this process of reduction has come forth the development of electricity and magnetism with their rightful and legitimate uses, one of which is to provide light and power. Then research has shown that the atom is divisible further into particles. It is still an open question whether the particle in its further analysis is corpuscular or whether it is in the nature of a wave motion or radiation. At any rate, whether one or the other, we are now dealing with such infinitesimals that they are wholly invisible to the human senses, even through the most powerful microscope.

So the conclusion is that the physicist is dealing with the infinitesimals of abstract evil which lie between the mental on the one hand, and the apparent or phenomenal on the other. In his research, the physicist is showing, whether he is aware of it or not, that matter is ultimately primitive mortal mind, and that what we call electricity is the bridge between abstract evil and the sensible evil we call matter—Mrs. Eddy terms it a "sharp surplus." It builds up by means of a process of adding lie to lie, and in this process of build-up it always reaches a stage of unbalance, when it can no longer sustain itself in a state of equilibrium, and the outcome is a thunderstorm, the snarl of the beast, the whirlwind that desolates the prairie, the tornado that sinks a ship. These are but the outcome of mortal mind's inability to sustain itself in a state of equilibrium.

SCIENCE AND HEALTH 293: 3-31. The whole answer to the question is provided in this passage from the textbook. "Electricity is not a vital fluid,"—it is not something that runs along a wire,— "but the least material form of illusive consciousness" —that is what

Mrs. Eddy calls elsewhere "abstract evil," and electricity is the least material form of it. Electricity is the first phase in the evolution of matter, but from the human standpoint it is the least material form of illusive consciousness. What, for example, is a more material form? Well, the human body, or this table. But electricity is the *least* material form; and the physicist in his laboratory is examining this form of illusive consciousness; he is examining the first phenomenal phase of abstract evil, which is invisible to his own senses even through an electron-microscope—an example of electricity employed to analyze electricity, like "the blind leading the blind." The reference continues: "... the material mindlessness,"—for electricity has no intelligence of its own,— "which forms no link between matter and Mind, and which destroys itself." But it *is* the link between abstract evil and the phenomenon matter, although it provides no link with the divine Mind. "Matter and mortal mind are but different strata of human belief." Now we go on to see electricity in relation to the human body. "The grosser substratum is named matter or body;"—that is a further degree of consolidation;—"the more ethereal is called mind." So that within the human organization we have the human mind, its consolidation which we call matter or physical structure, and in between the two the electrical phenomenon that physiologically is called nerve. Nerve to-day in physiology is being recognized as an electrical phenomenon; it is not something on the end of a little fibre, but the link between what we call the human mind and its body. I have seen that actually demonstrated. There is to-day an instrument which shows without any question that the nervous reactions throughout the human body are electrical phenomena which can be recorded graphically on a sheet of paper. Mrs. Eddy, who wrote on this subject of electricity fifty to seventy years before physiology developed the necessary equipment, was perfectly right; and only to-day is her statement being understood and demonstrated. "This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body,"—with electricity the link,— "are false representatives of man."

Now it becomes clear why "nerve" appears in the allegory in the chapter "Christian Science Practice," and why it is so important to know how to deal with it in the practice. Nerve is not only the source of pleasure and pain, but it is one of the fundamental constituents of the whole human organization, and not until we can bring it under the control of spiritual sense and power shall we have conscious control over our own bodies. We can see clearly to-day that as we gain control of nerve Christianly and scientifically, we have conscious control of the human system, and the human system will become as malleable in the hands of enlightened spiritual consciousness as clay in the hands of the potter.

In the next paragraph Mrs. Eddy deals with electricity in relation to the natural world. Having first defined it in relation to the human body, she now defines it in relation to the natural world. "The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being." And here is our second definition: "Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, ..." How do we arrive at this "sharp surplus"? The process is that which is set forth in *Unity of Good* 35: 26-3, the process of accretion, or adding lie to lie. Mortal mind, being lawless and having no control of its own phenomena, always builds up to a surplus, and then expends in a deflation, whether it is the lightning flash, the storm at sea, or the snarl of the beast. Thus we see "the great difference . . . that electricity is not intelligent, while spiritual truth is Mind."

Now comes the third paragraph, which shows the whole position in its true light. "There is no vapid fury of mortal mind. . ." At first "vapid" appears to be out of place, because it means void, flat, deflated; but it simply shows that even the fury of the carnal mind at its height is still vapid. Jesus proved that when he said to the storm, "Peace, be still;" just as he said on another occasion to the serpent, "Get thee behind me." His power was such that he could cause animal magnetism to silence itself, to roll back, to dissolve. "There is no vapid fury of mortal mind—expressed in earthquake, wind, wave, lightning, fire, bestial ferocity—and this so-called mind is self-destroyed." Read this paragraph in conjunction with our earlier reference in *Unity of Good* 52:16-21. "The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'The anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil."

We now see how men who work in the field of atomic physics, because of the very circumstances under which they work, because of the very materials they are handling,—in other words, the infinitesimals of mortal mind, as it were mental dynamite,—can be subject to aggressive mental suggestion, or the whispering of the serpent from other quarters, and induced to betray themselves, their fellow men, and their country, through a process which, if not checked, will pull them down into the depths of depravity. In one sense these infinitesimals of abstract evil are the distilled essences of evil. Even in physical experience, these men who work in atomic plants have to be checked against taking radiation into the system, to protect them from poisoning of the most desolating kind. We see, therefore, that in atomic physics, considered

metaphysically, we have the distilled essences of abstract evil. That is what we are dealing with. But remember the whole thing is a supposed something outside the infinitude of Spirit. What matters most is that, although we are examining this so-called inversion, we should never lose sight of the fact that we are doing it from within the infinitude of divine Principle, this One, All, and Only, this indivisible Infinite, within which we are held divinely, from which identity can never lapse, from which it can never be torn apart by a supposed second power. In other words, God's universe is as intact today at the point of perfection within the divine order as it was when "the morning stars sang together." This is our comfort, and it is a scientific fact. All we are doing is to examine a supposed inversion in order to prove its nothingness. That is all there is to the problem of evil.

## **INTERVAL**

Let us never lose sight of the fact that in our analysis of the supposed inversion of the one indivisible Infinite, the adorable One we call God, we are not engaged upon a warfare with a power that can overwhelm the Infinite; and with the growing consciousness of the oneness of being before us, we can be, and indeed are, fearless on this whole question and the analysis of it.

Someone has asked me a most pertinent question: In view of what we have said, is electricity noumenon or phenomenon? Well, it is both, according to one's point of view. From the standpoint of abstract evil unseen to the senses it is phenomenon; from the standpoint of human experience, as the power that generates the light and runs the factory, it is noumenon. It is causative when used rightly in human experience; but from the standpoint of abstract evil it is an effect. As the link bridging the interval between that which is wholly mental on the one hand, and the physical on the other, it is both cause and effect, according to one's point of view.

Remember, when we are handling the claim of pain, electricity claims to operate through nerve to give us discord. So let us see that we are not identified with the pain, electricity, or nerve in any form or phase. The answer is that "Beloved, now are we the sons of God," and we are gathered and held within the infinitude of divine Love which is in, and through, and above, and below, even to "the joints and marrow." Let us have such an abiding consciousness of our whole being in divine Love and no other self-existence that we can just turn on the serpent of error and say: "Out with you; you are no part of me, you have no attachment, no lodgment; but conversely, my own joyous, illumined consciousness is a law of dismissal, a law of reversal, to that which would claim to have attachment or lodgment in me." Then with an uprising joy for these facts and their

operation in consciousness, we shall find that they do give us conscious control of the human system; even electricity has no power to inculcate itself into our system, but we have and enjoy a complete immunity from it and complete control over it.

The nature of the claim may be anything. We took a hypothetical case this morning when we spoke of a drug addict. What is it that attaches certain power to the drug? Primitive evil. How does it operate? When the drug is taken into the human system it claims first to stimulate pleasure, and then to react upon itself and produce hopeless depression. But what is the agent in the human system between the mentality and body? It is nerve, electricity. No matter what the stimulation of pleasure or pain through the drug or alcohol, scientific analysis discloses that the medium is electricity. Mrs. Eddy went so far in her day as to explain to her household —although she never put it into her books—that physical poisoning could be introduced into the human system which would have all the symptoms of arsenic or strychnine poisoning as the outcome of the claim or argument of electricity playing upon the nerves. Behind that, of course, would be just abstract evil operating as a law to destroy, to disintegrate; and under certain circumstances it could be used by a mental malpractioner for the purpose of mental assassination, the verdict on which in the post mortem would possibly be some form of poisoning.

In connection with this question of abstract evil, there is an interesting reference in the first chapter of John's Gospel, where we read: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world " (1:29). In the original Greek, the word "sin" appears in the singular, not in the plural, and it is clear in the light of what we know that the term is deliberately used in the singular to denote the unconscious, involuntary, abstract concept of evil. Jesus came to destroy that completely, and thereby to show us the way out. In one of the earlier Gospels the record is that he came to destroy the "sins" of the world, which is a more objective sense denoting evil as phenomenon.

We need to watch that in laying bare this claim we do not allow it to build up a fear of a supposed power which can overwhelm the Infinite. The divine fact is, "The Lord God omnipotent reigneth." The Revelator's statement is absolute and final, the last word on the whole subject. When that proclamation is made, what is the response? A sevenfold uprising song of joy, praise, and deliverance. It was the consciousness of omnipotence which enabled the apostles to cause the prison doors to open at the midnight hour; it is the same power which causes the spurious effects of so-called malpractice to dissolve into vacuity. So let us see that we are dealing with a supposition, and the supposition only has power if we indulge it or believe it. If we will only keep

ourselves poised and identified in the realm of the one Infinite as the sons of God, with divine Love in all, through all, over all, above all, constituting all the being there ever was or is or will be, then we can look into this supposition fearlessly and without hurt of any kind, without the smell of fire in our clothes, without an element of poison in the human system; we can do it fearlessly and with complete immunity, because that is our birthright. From that basis let us now look farther ahead.

### **Evil as Noumenon in the Glossary**

Among the Glossary terms indicating evil as noumenon we have "serpent," "devil," "will," and "zeal." There are many references to these four terms throughout the Bible and Mrs. Eddy's writings, but I must leave these to you to look up for yourselves. Of the four, "serpent" appears to be as fundamental as any. Mrs. Eddy has a remarkable statement about the serpent in *Unity of Goody* and it illustrates something we have said a number of times already. She writes: "Which is right,—God, who condemned the knowledge of sin and disowned its acquaintance, or the serpent, who pushed that claim with the glittering audacity of diabolical and sinuous logic?" (54:25-28). What a marvelous picture that is of the working of animal magnetism! First, the serpent pushes its claim quite involuntarily by evolving a subjective condition called matter. Then it induces the further claim that life, substance, and intelligence are in that subjective condition, and at that point it produces the phenomenon that we call self-conscious evil. From thence it begins to push the claim actively, and the outcome is what we call sin, malpractice, fear, and hate.

Only an absolute integrity,—in other words, the Mind of Christ,—can heal and bless those who appear to be victimized by the sinuous logic of the serpent. Let us see that it can and must be healed, and healed on the basis that sin is void and has no outcome. We have to learn that in the practice sin-healing is as vital, if not more so, than what we commonly call physical healing.

We considered the Glossary definition of "serpent" earlier in the week, but let us read it once again.

*"SERPENT (opkis, in Greek; nacash, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. ..."*

The constant reiteration of "first" here is all indicative of primitive or abstract evil, the adversary, beginning to push its claim. Now the claim becomes "audible":

*"... The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good" (594: 1-11).*

Upon what type of thought does the serpent work or push its claim? It would push the claim upon the type of thought given at the end of the definition of Euphrates: "The atmosphere of human belief before it accepts sin, sickness, or death;"—such is the arena of consciousness upon which it would push the claim;—"a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity."

Associated with the serpent is the devil, also a Biblical term, which is defined in the Glossary as follows:

*"DEVIL. Evil; a lie; error; neither corporeality nor mind, . . ."*

Notice how primitive and abstract that is. It denotes what Mrs. Eddy says in that passage from *Miscellaneous Writings* to the effect that the only absolute evil is the evil unseen to the senses. So "devil" is that phase of animal magnetism which appears to underlie both body and the human mind.

*". . . the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: . . ."*

Now it is claiming to be self-conscious; it is pushing the claim.

*". . . 'I am life and intelligence in matter. There is more than one mind, for I am mind,—a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image'" (584: 17-25).*

In that paragraph there is an indication of the process we have been discussing, whereby evil would begin as unconscious mortal mind as "neither corporeality nor mind," and then through a process of build-up begin to push its argument. It is the same process, whether we symbolize it as the serpent or the devil. Then there is the term "will," whose definition in the Glossary we also considered earlier.

*"WILL. The motive-power of error; mortal belief; animal power. . . ."*

The "motive-power of error" is causative; "animal power" is still causative, but in a reduced form; it is physical, sensuous, appearing sometimes as hate, sometimes as pleasure, and the medium of it is nerve and electricity, which we mentioned earlier. The definition continues positively:

*"... The might and wisdom of God. . . ."*

*"Will, as a quality of so-called mortal mind, is a wrongdoer, hence it should not be confounded with the term as applied to Mind or to one of God's qualities" (597:20-26).*

"Zeal," which we likewise mentioned before, the Glossary defines:

*"ZEAL. The reflected animation of Life, Truth, and Love. . . ."*

This dissolves animal power. Then there is a negative definition:

*"... Blind enthusiasm; mortal will" (599: 4-5).*

Two further Glossary terms which indicate the operation of animal magnetism as cause are "ungodliness" and "adversary," which are very close together in meaning. We discussed earlier the definition of the latter.

*"UNGODLINESS. Opposition to the divine Principle and its spiritual idea" (595:25-26).*

You notice how close in type that is to the definition of "adversary":

*"ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, 'He was a murderer from the beginning, ... he is a liar and the father of it.' This view of Satan is confirmed by the name often conferred upon him in Scripture, the 'adversary'" (580:28-2).*

These are examples—and they are all Bible terms—which illustrate animal magnetism claiming to have the power to operate as noumenon or cause, having the ability to push its claim. Then we begin to trace the development of that in such plural terms as "gods," "spirits," and "souls," all of which have Glossary definitions. "Gods" we considered earlier this week, but the definition is worth reading again:

*"GODS. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; ..."*

That is indicative of human birth and death, behind which lies this whole argument that animal magnetism can push its claim, and thereby drive mortals in this or that direction.

*"... the serpents of error, which say, 'Ye shall be as gods.'"*

That is a false promise. The serpent would say, "Only accept my direction and control, only allow me to be the driving power in your life, and you will be as gods and inherit heaven and earth." That is the bait held up before one's thought; but, of course, the outcome is pure delusion. The serpent argued with Jesus when it said in effect, "Only bow down to me, only accept my authority, and the kingdoms of the world will be at your feet." But Jesus dealt summarily with those arguments in the single sentence, "Get thee behind me, Satan," and that was his treatment every time. The definition concludes:

*"God is one God, infinite and perfect, and cannot become finite and imperfect" (587: 9-18).*

In the definitions of both "spirits" and "souls" the Glossary refers us back to the chapter "Recapitulation." In answer to the question, "What are spirits and souls?" Mrs. Eddy writes: "To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate." Having brought this claim forward to the point where it has produced or evolved spirits and souls as personalities, animal magnetism begins to push its claim still further, and then demoralization sets in. Why? Because the whole process, having no foundation in divine Principle, cannot be anything more than a self-destroying proposition from beginning to end.

That is why all through the round of physical life we see a continuous effort to build up and thereby to offset a continuous disintegration. Even the astronomers today—and we have heard this over the radio in recent months—are deeply concerned with this point. At one time it was thought that all the matter there was in the universe was evolved at the most remote or distant period; but that is now being discarded for the new theory of the continuous creation of matter. This is another phase of mortal mind in its effort to offset continuous disintegration, because from beginning to end it has no part in divine Principle. The problem before us is so to Christianize and spiritualize consciousness that we see the answer is to be found not in matter at any state or stage, but wholly in and of Spirit. We must redirect our whole thought, attention, and affection to that end; and we can then say that we are making some headway.

Continuing this reference from "Recapitulation": "The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter;"—so we see that Jewish theology as set forth in the Bible provides the background against which the spiritual idea of Christ is continuously appearing;—"and idolatry and ritualism are the outcome of all man-made beliefs. The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically,"—first degree,— "morally,"—second degree,— "and spiritually" (S. & H. 466: 8-13, 19-31)—third degree.

Having brought forth its conception to the point of spirits and souls, what does animal magnetism now do? It would make these afraid by dangling before their eyes that which is symbolized in the Apocalypse as a "great red dragon." This term is defined in the Glossary as follows:

*"RED DRAGON. Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge" (593: 7-8).*

Some of those conditions would claim to operate in the human system as effect, and others as a further cause to other conditions. Fear is much more than an individual or self-conscious fear; fear is primitive. The most primitive fear of all is the belief or the fear of annihilation, based on the disintegration of matter. Unenlightened thought would react in this way: "Well, if matter collapses, if the body disintegrates, or if the material world explodes, or if an earthquake swallows me up, that is the end of everything." So fear in that sense is the most primitive belief in the human mind; it is the belief of destruction, the belief of disintegration, and it is all based on the belief that man can be torn away from his Principle, can be inverted into a human mind self-contained in matter, when the great Scriptural fact is that we live, move, and have our being in this one indivisible Infinite. So we now see what we are contending with, though not in a hopeless way, but fearlessly because we are becoming increasingly conscious of living in God.

When we enter the closet and shut the door, when we are in the "secret place of the most High," we are so conscious of living in God, having our whole being in Him, that from that altitude we can look down on this belief of life in matter as something entirely apart from us. There is a clear indication of that in the chapter "Prayer," where Mrs. Eddy writes: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (S. & H. 14: 25-28). So as we enter "the secret place" and become conscious of living in God, we can figuratively look down upon this corporeality, this physical earth, or the whole solar system, and see it as something entirely apart from God's universe, see it as counterfeit. Then we begin to lose our fear of it. We begin to see that fear cannot do anything to us; it cannot tear identity apart, cannot disintegrate it, cannot demoralize it, for fear has no admission to the presence of the most High, which is our native estate. In proportion as we love that conception to the point where it becomes completely natural, and we are aware of it as the very substance of our being, in that measure primitive fear will be made to yield and dissolve. Divine Science will roll back the clouds, dissolve the mist, and lift the curtain, and then we shall take these "advancing spiritual footsteps in the teeming universe of Mind" which Mrs. Eddy speaks of in the fifth day of Genesis (S. & H. 513: 6-7). Into that universe the concept we call animal magnetism has no admission; and having no admission to Principle it has no adhesion to idea. On that basis we can claim a complete immunity from it.

In the lower phases of human existence the dragon would claim to operate as "sensuality," "subtlety," and "revenge":it would claim through those properties to take possession of unenlightened or un-Christianized consciousness, and then drive the claim still further through what Mrs. Eddy calls the "committal of acts foreign to the natural inclinations" (My. 211:16-17). That, in turn, would lead to complete moral and physical depravity, to the lowest state of all, moral idiocy. Now we see the picture. And yet we have a supreme deliverance because we are gaining the consciousness that our identity, not being born into matter, cannot suffer the consequences of dying out of matter. Likewise time is as apart from eternity as Spirit is from matter. There are no absolute values in matter, not even in astronomic motion. Recently it has been discovered that there are certain subtle variations or irregularities in the solar year based as it is upon the earth's revolution round the sun. At Greenwich, time is now measured with electronic clocks based on the vibrations of quartz crystals which are more accurate in the recording of time than the earth's passage round the sun. To-day the astronomer is turning to the measurement of time by electronic means rather than astronomic means. The time will come when he will say that even that is not good enough, until finally it will be understood that absolute values are never to be found in matter at any time, but only in Spirit. So the advance from the solar measurement of time to the electronic measurement of time is one step on the way out of matter. Mrs. Eddy says that "even human invention must have its day" (S. & H. 95: 20-21). Why? Because there are no absolute values in matter. Thus we see through our textbook that the only absolute values are in Spirit, and we, in turn, are learning to advance our consciousness out of matter into Spirit through this process of translation.

### **References to Glossary Terms for Evil as Noumenon**

Let me now give you a list of selected references to the terms we have been considering. There are only four references to "devil" in the Old Testament; all the others are in the New Testament.

#### **DEVIL**

|                |             |                 |
|----------------|-------------|-----------------|
| Matthew 4:1-11 | John 8:44   | Revelation 2:10 |
| 13: 39         | James 4:7   | 12: 9, 12       |
| 25:41          | I John 3: 8 | 20: 2, 10       |

The first reference in Matthew occurs in the account of Jesus' wilderness experience, when he learns how to handle evil and malpractice. An interesting point in passing is that this chapter is characterized by the tone of Soul. Matthew's Gospel is clearly constructed according to the seven days of Genesis, and the fourth chapter giving

us the wilderness experience corresponds to the third day. In the handling of what we commonly call malpractice, until we can do it instantaneously from the basis of Principle and our own being as in and of Principle, we have to learn to do it methodically. So let us do it on the basis that the one Mind provides us with that absolute purity of consciousness that is so essential, and this, in turn, will lead us to the sinless consciousness deriving from Soul which handles malpractice fearlessly. Then the time will come when we shall have so much of the Spirit that we shall handle it instantly and without process from the standpoint of Principle,—the Principle which is Life, Truth, and Love.

| SERPENT          | WILL             | ZEAL        |
|------------------|------------------|-------------|
| Genesis 3: 1-14  | Matthew 6: 10    | Psalm 69: 9 |
| 49: 17           | John 4: 34       | 119: 139    |
| Isaiah 14: 29    | 5: 30            | Isaiah 9: 7 |
| 30: 6            | 6: 38            | 37: 32      |
| Amos 9: 3        | I Thess. 4: 3    | John 2: 17  |
| Micah 7: 17      | 5: 18            | Rev. 3: 19  |
| Rev. 9: 19       | Hebrews 10: 7-10 |             |
| 12: 9-15         | I John 2: 17     |             |
| 20: 2            | 5: 14            |             |
| GODS             |                  | RED DRAGON  |
| Genesis 3: 5     |                  | Rev. 12: 3  |
| 35: 2, 4         |                  |             |
| Exodus 20: 3, 23 |                  |             |

To-morrow I will consider with you the terms in the Glossary that concern evil as phenomenon; we have dealt with it this morning as noumenon or cause.

Remember that we have analysed the problem of evil as far as the Bible and our textbook take the question, and as far as we have been able to use our own qualities of insight, perception, and analysis. But we have done that most essential work not from the basis of a human mind victimized within matter, but from the standpoint that man is idea in and of his divine Principle, that he is as "an angel standing in the sun," that from the altitude of his place or position in Principle he understands that real being has never been touched by the inversion at any point in time or eternity. Therefore we see that real being or reality is as intact at this moment as ever it was, is, or shall be, because the so-called inversion has no contact, no adhesion, no admission, and consequently no

cohesion; it is as a thing apart and is to be understood on the basis that the dream and the dreamer are one and are entirely apart from the reality and consciousness of true being. And as such, it is to be analysed, uncovered, and annihilated as a thing apart, until the time comes when through continuous Christianization and spiritualization of consciousness and the accompanying translation there is no dream left to have any claim or any argument as man or as counterfeit or as serpent or as whisperer or in any office or capacity whatsoever.

Thus we shall have brought our concept of proof right round to our starting-point,—namely, "I am God, and there is none else; I am God, and there is none like me" (Isa. 46:9). This process of analysis, uncovering, and annihilation takes us the full circle of mortal mind. It enables us to examine it by postulating a supposed beginning, by investigating the whole process of accretion and dissolution, till finally we come back to our starting-point and we see that what Mrs. Eddy calls "the epicycle of evil" can never attach itself to nor revolve around the cycle of infinite good; and this cycle of infinite good is type and symbol of the one divine Principle, holding within itself its own expression of itself,—namely, man and the universe as intact, as harmonious, and as rhythmical, and as perfect as when "the morning stars sang together, and all the sons of God shouted for joy." Such is Mrs. Eddy's analysis of the problem of evil as far as we understand it at present.

The fifteenth talk in the series was entirely concerned with the chapter, "Science of Being."