

# VERBATIM REPORT

OF

Mr. J. L. SINTON'S

SUMMER SCHOOL

HARROGATE, 1950

PART I

VERBATIM REPORT

The Harrogate Summer School was taught from brief notes and references, and with use of blackboard where helpful, and not through formal lectures.

No re-arrangement of text has been made; hence the substance of this report is as originally given.

J. L. S.

December, 1950.

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## C O N T E N T S

### FIRST WEEK

- Monday, 24th July. Introduction: demonstration the keynote of the work ahead.
- Tuesday, 25th July.
- (i) Investigation, study, research
  - (ii) Proposition: God as One, All, Only, Infinite.
  - (iii) Divine Science  
noumenon and phenomenon  
Life " Word  
Truth " Christ  
Love " Christianity  
Principle " divine Science
  - (iv) S. & H. 560 - 562. Mrs. Eddy's elucidation of Rev. XII, - the appearing of "a woman clothed with the sun."
- Wednesday, 26th July.
- (i) Revision of One, All, Only, Infinite.
  - (ii) Order: divine order, relative concepts of order
  - (iii) City foursquare
  - (iv) City of our God
  - (v) Royally divine gates
  - (vi) Christian Science-Operation: demonstration and proof change of evidence
- Thursday, July 27th.
- (i) Revision of divine Science, absolute Science, and Christian Science. Coincidence.
  - (ii) Order: (a) divine order (b) Genesis concept  
(c) distinction between order and system.
  - (iii) Day; numeral; calculus.
  - (iv) References to order in Science and Health.
  - (v) References to: Life, Truth, and Love  
Truth, Life, and Love  
Life and Love  
Truth and Love
- Friday morning, 28th July.
- (i) Principle as triune
  - (ii) The Matrix: (a) build up (b) first column of matrix in relation to first four chapters of Science and Health. (c) second column of matrix in relation to chapters V - VIII.
  - (iii) The Calculus: its nature; its operation as translation.
- Friday afternoon.
- (i) Four types of change in Science and Health, 124:32 - 126:7.
  - (ii) Analysis of animal magnetism - with particular reference to electricity, as defined by Mrs Eddy on page 293 of the textbook.
- Saturday, 29th July.
- (i) Sequences of thought running through first four chapters of Science and Health, corresponding to first column of matrix.
  - (ii) The Matrix: Christianity order, Science order
  - (iii) Revision of animal magnetism; theosophy; the world problem; practice.

FIRST WEEK

Monday, 24th July, 1950.

INTRODUCTION

We are going to make demonstration the keynote of our coming work. What do we mean by demonstration? By demonstration we mean God understood and so lived that the divine Principle and its operation become so vital, so dynamic in consciousness, that there shall be to each one of us such a wonderful, indeed a stupendous outpouring of natural good, that the operation of divine Principle will give to us the change of evidence that is so indispensable to demonstration as healing; and to give to the student that wonderful inflow of ideas in an established sequence that gives him both Science and proof.

Let us make demonstration our watchword and the keynote of our work; and by demonstration let us establish forthwith a change of evidence on the one hand, where that change of evidence is desirable or necessary; but, on the other hand, a wonderful inflow of ideas coming naturally in divine order, establishing themselves within the framework of Science and system, and thereby constituting to each one of us proof, proof that is convincing and irresistible. Immediately, we have two concepts of demonstration: evidence and proof, depending upon an inflow of ideas.

Let us resolve to bring to these meetings such openness of heart, such receptiveness, such joyous expectancy, that this inflow of ideas will become to each one of us the descent of the Holy Ghost. Let it become Pentecostal. Let us not expect too little of this divine inflow or this descent of the Holy Ghost. God's goodness, the goodness of the infinite towards its own offspring, is so illimitable, so stupendous in its natural presentation and revelation of itself, that we need to have no limit where our own receptivity is concerned. God, the infinite One, the adorable One, sets no limits to His own outpouring; let us likewise set no human limits to our own ability to receive. If we will only listen and wait for what God has in store for every one of us we can return to our homes as new creatures.

So demonstration will become increasingly our keynote.

Now, we need to establish a true sense of what we are attempting; and that means that we should come, each one of us, with our thought so joyously prepared, so receptive, that this divine inflow, this descent of the Holy Ghost, constitutes a new birth to each one of us. This is undoubtedly what Mrs. Eddy referred to on page 463:5-20 of Science and Health. Why does Mrs. Eddy refer here to the necessity for detaching mortal thought from its material conceptions? She refers to this question because the one "adversary" - that is the N.T. concept of what we know today as animal magnetism - would attach itself to our growing conception of the spiritual idea. It would attach itself to human consciousness in order to obscure, in order to debase, in order to pull down and to obstruct and, if possible, to destroy our vision.

In this work first and foremost comes the watchfulness whereby we can discern the trend of suggestion, whereby we can detach such suggestion that it may no longer have any attachment to human consciousness, in order that thereby there may be no resistance within our own consciousness; in order, furthermore, that the incoming idea will come naturally, joyously; it will be received with joyous receptivity, selflessly; then its birth will be natural and safe. If we will watch that most important point, to detach mortal thought, then the travail need no longer be a labour; rather will it be a joyous expectancy that will be increasingly fulfilled.

Whatever is "offensive" is the mortal thought that is to be detached.

Later we shall be discussing this question a good deal and shall trace how the one adversary would attempt to attach itself, gain lodgment and reproduce itself; but we shall take that false process and just turn it inside out.

As we go forward we shall find that this incoming idea will come in the quiet and the meekness of human consciousness; its growth will be sturdy and its maturity undecaying. What does this lead us to? It leads us to the awakening to the fact and even to the realization, that we are not human beings just trying to learn something on a human basis; but that rather are we divinely conceived and constituted as the sons and daughters of God, and that therefore we have here and now the Mind of Christ. So let's accept that into thought: we have the Mind of Christ from all eternity and consequently we have it now, and that therefore through these next seven or fourteen days we are working with the Mind of Christ; not as a human mind trying to learn something from brain and nerve, but rather accepting the fact that man is a spiritual consciousness, a divine consciousness, receiving what divine Love is so freely bestowing on each one of us.

So if we will only learn to take off the limits, we shall find that the infinite One certainly has no limits to its own outpouring. So let us resolve to bring the tithes into the storehouse - not the agricultural concept, but the tithes of consciousness - our meekness, our humility, our spiritual sense, our willingness, our desire to listen, our longing to listen, our hungering and thirsting for righteousness. If we bring those tithes into this storehouse then indeed the windows will open. (See Malachi 3:10.) Also let us observe that the prophet does not close there. (Reads verse 11.) When we learn the full significance of holding the devourer in check, so rebuking it that it is made to dissolve, then we shall have completely detached mortal thought.

That is the nature of this classwork, and we should bring to it those qualities of meekness and humility. We are not learning something humanly, we are learning to wait and so become joyously receptive to what the infinite has set in store for each one of us. Because we are not learning something humanly we need to bring into action increasingly that wonderful quality of spiritual sense. (See definitions of spiritual sense in Science and Health 505:20, and 209:31.) The first definition of spiritual sense concerns good being discerned and brought into consciousness, being assimilated, being apprehended; whereas the second one is subjective and concerns the ability to hold, so that which we have been gathering so matures in consciousness that it becomes permanent in the understanding. Those two definitions of spiritual sense are so inter-related to each other that they are indispensable to each other. That which becomes permanent in the understanding constitutes the understanding. So the two concepts bless each other reciprocally.

What is the leading proposition to which we are addressing ourselves? We are going to address ourselves to the proposition that God is All. To affirm this great fact is not to demonstrate it. That which demonstrates it is the consciousness of it - the consciousness that God is All. The statement and the language that convey it are necessary but subsidiary.

What do we mean by the consciousness that God is All? That consciousness, to be an intelligent, scientific consciousness, must necessarily include the ideas that the infinite presents in order that God may be understood. Here is a basic fact: that God the infinite One can be understood only through the idea expressing God and through no other way. That idea, if we take it in the singular, is a compound idea synonymous with the divine idea. Consequently it must be infinitely diversified and individualized to make possible our ability to gather and grasp individual ideas which are related to each other in a natural sequence, in natural order and relationship, ideas which co-ordinate within the terms science and system, and that are operated by their divine Principle.

When we have a true consciousness that God is All, it will be an expanding consciousness of what the infinite is and what it does, through the ideas that reveal it, and through the operation by which it is self-expressed or self-demonstrated. Consciousness is fundamental. Consciousness as such is the very substance of our being.

We began by affirming that demonstration would be the keynote of our work this week, the demonstration that produces the change of evidence that the patient may be seeking, but also that provides the natural orderly sequence of ideas, all falling naturally and divinely into law and order; and through law and order these ideas constitute proof in the consciousness of the student. Demonstration is the fulcrum on which change of evidence and proof balance. Demonstration is synonymous with the operation of divine Principle.

Our leading proposition is that God is All, and we shall examine this and so reduce it so that it becomes a real living vital thing in our consciousness. We shall see before us a line of light that makes possible the demonstration of that proposition in a measure that we have never known before.

You and I today find ourselves living at the mid point of the twentieth century. The last fifty years have been the most stupendous of human history, and it is forty years since Mary Baker Eddy left us. Through her inspired vision and consciousness she brought to humanity this proposition that Mind is All and matter is naught as the leading factor in Mind-Science (See S. & H. 109: 1-2), and she demonstrated it.

Now the world of natural science and physical science is accepting the proposition that matter is not what it was once thought to be. Under the exhaustive analysis of the physical scientists this phenomenon called matter has changed out of all recognition, even in the last twenty years; and the advances we observe in natural and physical science are advances that are bringing human thought into closer proximity with the position taken up by Mary Baker Eddy seventy-five years ago. And we shall see as we go along that if we are to attain a truly scientific practice and demonstration, it can only be on the basis that Mind is All and matter is naught. If we work or even attempt to work on a dual basis, if we attempt to mix our conception of the infinitude of Mind even with 1% of matter, we shall fail. The infinite, as we have come to know it and love it, admits of no amalgam - no admixture of any kind.

Let the limits of our own supposed inability or incapacity fall away, and then we shall witness as we have never known before the incoming of the spiritual idea, which comes as the descent of the Holy Ghost, - "the development of eternal Life, Truth, and Love."

Mrs. Eddy expected much of this twentieth century. If we regard it from the point of view of war, upheavals, etc., it is a terrible century; but regarded from the stand-point of metaphysics we shall see that we can have "Science and peace" as opposed to "discord and dismay" (See S. & H. 96:13-15). Let us see we have before us a wonderful opportunity and yet a great responsibility.

The problem of today is not so much a question of healing physical sickness arising from dormant animal magnetism, as meeting the sin of the world - aggressive animal magnetism. Let us not be afraid of it. Our textbook shows that sin can be Christianly and scientifically reduced to its native nothingness. As our vision of the infinite so grows and expands so as to become all-inclusive, that of necessity strips the disguise from aggressive evil, and where the individual consciousness is concerned makes it such a diminishing factor that we literally force it out of consciousness. We dislodge it and as we do that we detach it, and detach it to the point where it no longer has witness; and when it no longer has witness, neither in or as or through human human consciousness, then it is finished, it cancels out. If we can strip animal magnetism of its claim to be cause then we deal with effect at one and the same time.

The encouraging thing is that through her God-inspired vision Mrs. Eddy has given us remarkable provision to meet any and every phase of that adversary that has arisen and that may still arise. We have a complete equipment because today we have Science and system, and we have the panoply of divine Love as an impenetrable armour.

Because divine Principle dwells in its own infinitude and lives in its own eternity and thereby is forever presenting its own idea from the basis of that infinitude and eternity, the presentation of the spiritual idea to human consciousness is forever going on, and it is irresistible and irreversible; and because of that great fact you and I foregather here to consider the deep things of God. And the idea that is coming to you and me today, in its birth and continuity of new birth, is irresistible and irreversible. When we see that in all its significance, the contribution that we can make to the world today, through understanding and demonstration, knows no limit. If we meet here, of one Mind in one place, thought alone being receptive to the presentation of the spiritual idea from its divine Principle, then, as Mrs. Eddy once said to a Primary Class, it would be possible to bring in the millennium. With such possibilities for selfless service to humanity, is it not worth bringing our tithes into the storehouse? Our tithes of humility, meekness, tenacity of purpose, vision, and so on, even if they make certain demands on our human pleasures, likes and dislikes; and see what a harvest is possible from that tithing!

FIRST WEEK

Tuesday, July 25th.

As we proceed with our work day by day let us not lose sight of the fact that that which has come to us moment by moment as unfoldment and revelation, and which constitutes to us the "new birth," is something that has been going on and will continue to go on from all eternity and to all eternity, for such is the nature of Life. Life is an infinite progression, and as it breaks on our thought moment by moment, it gives us an increasing sense of being newborn; in other words we are beginning to find ourselves. And that is why last evening we devoted a measure of time to the obstetrics of this work, that is to the idea being born into consciousness. We touched on spiritual sense. We defined spiritual sense through the two definitions in our textbook. Now let us take a few more points and see that the purpose of this work is to develop thought so that our acceptance of Truth is not on the basis of belief, but on the basis of understanding; for "if God were understood instead of being merely believed, this understanding would establish health (S. & H. 203:7-8). Let us see now that understanding is so necessary. And in order to bring about those changes in thought whereby belief becomes faith, and faith becomes understanding, let us see that it is essential that we become accurate thinkers.

Mrs. Eddy devotes much time to this whole question of understanding and she couples with it the need for cultivated, disciplined, orderly thought; that is, learning to bring every thought, motive and act into conformity with divine order. And so I thought that to take this idea of birth a stage further forward I would draw to your notice a few references concerning Science and research before we enter upon the theme of today: the proposition of God's allness.

In our textbook we have an example on page 24:4-8, - "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life.." Notice there "acquaintance with the original texts" and the "willingness to give up human beliefs....open the way," and as the way opens - as thought opens - the light of revelation breaks upon us, consciousness becomes illumined, and the way becomes clear.

Now forward to page 84:30-1, - "If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." Notice the phrase "thoroughly learned and properly digested." We learn by observing, gathering our facts; and then as we digest those facts and they mature in consciousness, they constitute understanding, and spiritual understanding is the most scientific thing in all the world.

Then forward again to page 108:12-13, - "My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty" - notice the phrase there - "with mathematical certainty." To give up human beliefs, to learn thoroughly, to digest properly, to allow this revelation to multiply with mathematical certainty, does not cause one in any way to lose the finer qualities of Christianity. All that this quality of thought does for us with regard to our Christianity is to impersonalize it, and thereby to remove the beliefs of sentimentality, - not a true sentiment: the most lovely true sentiment abides and remains in Christianity all the way through; all that we lose is the sentimentality that is a phase of personal sense, but the true sentiment always remains.

Then forward again to page 109:11-24, and I'll read it only in part, - "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule," - notice a "positive rule." "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." Notice there - "I must know the Science of this healing."

See also 110:13-17; 111:6-14; 113:26-27;

147:14-23. - "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied." A simple perusal is not enough. "The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim." Notice that perusal is not enough. The book needs to be studied. And it is through study that we gain the rules of scientific healing, and these rules will plant us firmly on the spiritual groundwork. "This proof lifts you high above the perishing fossils" - notice what a vivid metaphor that is. In the fields of natural science, in biology, geology, astronomy, and now today in nuclear physics, theories are chasing one another so rapidly that the concepts of knowledge are changing day by day. And that which today is received with acclaim, tomorrow or the day after is as a perishing fossil. Such are the changes and mutations of time and sense and material knowledge. But when we touch spiritual values, we touch something that is outside of time and sense and decay, or anything of that nature. We touch that which is imperishable, indestructible.

Now whereas orthodoxy and theology have regarded spiritual values as imperishable and eternal, those branches of learning have never succeeded in gathering them and co-ordinating them within the framework of Science and system. Happily for us today that is possible and we are beginning to achieve it, and in some measure that is proved through demonstration. And that is why we touched on demonstration last evening.

When we come to Christian Science for the first time so many of us need healing, we need a change of evidence that restores physical harmony, that brings body, for instance, back to normal. Then we become students and a change of evidence is not enough, and we become thinkers. And when we become students and thinkers our need is to gather and to understand ideas in their natural sequence and relationship with each other, so that through the co-ordination of ideas and the logical relationship of ideas we gain proof. Let us see that proof to the student is wholly concerned with ideas and the logical relations of ideas, whereas change of evidence is the other aspect of demonstration that concerns bodily or other physical changes, whereby the discords of sense are resolved back to standards accepted as normal. But bringing physical conditions back to normal is only temporal. The nature of Christian healing is to restore to an accepted standard whereby the individual gains such a measure of freedom that he can forget his physical concept of body and devote himself to working out his own salvation in terms of Science and proof, and then his whole substance is concerned with idea or ideas, and ideas alone.

Now there are many passages throughout the textbook and the Prose Works devoted to this question of investigation and research and quiet orderly meditation. For instance, on page 461:31-1 of Science and Health we read, - "Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science." Notice not merely apprehension, but a "thorough comprehension." (Reads 462:1-8)

Then on page 473:18-25, - "In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required." Notice there - "to test its unerring Science according to his rule."

Then again in Recapitulation, page 483:32-5, - "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached."

I'll leave this question of investigation, study, and research with those few references, because once your thought becomes alive to the need for this you find that before long you add many other similar passages to strengthen that subject.



As we go forward to consider our main subject let us not lose sight of that wonderful quality of true motherhood, namely, joyous expectancy. Let our thought become so flexible, so yielding that it becomes naturally adaptable and expansive to take in new views, to enable us to enlarge our capacities; and as thought yields its rigidity and becomes adaptable and thereby more expansive with enlarging capacities, we shall find that there is no travail in this birth; we shall find that the labour is not labour in the accepted sense, but rather is it the rhythm of being. That which hitherto may have been labour just becomes rhythm; we feel ourselves relieved of all sense of human responsibility. But that does not imply that we can be either careless or easy going; to be relieved of responsibility means a complete self-reliance on Principle, and then we find that the human effort to gather and to assimilate is being taken out of our hands, and something is going on naturally and spontaneously. So let us resolve to be a true parent to this idea that is breaking on our thought. Let us extend to it a true fatherhood and a true motherhood and then this idea will have a beginning that is meek; its growth will be sturdy, until in turn that idea begins to father and to mother us, and we become increasingly conscious of ourselves as the sons of God. Then we shall have arrived at a true concept of manhood and womanhood fulfilled; we shall find ourselves embodying manhood, womanhood and sonship all conjoined in one identity. Why? Because the infinite One that is God is Father, Son, and Mother, all in one. And that is a conception we are going to discuss later this morning.

Now let us lay down our proposition: the proposition of God's allness. The Bible and Science and Health are most definite on this fact that God is one God. Now that was the Hebrew way of presenting the idea some 2½ - 3 thousand years ago, because that was their mode of thought, it was in line with the language of their day. And let us not lose sight of the fact that the Hebrew prophets were confronted with this great task of presenting an enduring conception of what the infinite is through a language that was adapted only to a pastoral and nomadic people, often people of the desert, and consequently through a language that was ill adapted to the recording and the presentation of spiritual ideas. And so they had to record their work or their ideas through type and sign and symbol, for indeed they had no other means. And that is why Mrs. Eddy has been so definite in her textbook in declaring that "spiritual teaching must always be by symbols" (S. & H. 575:13). We have no other means. Even the language that we employ today is nothing but a symbolic representation of thought. All our scientific terms in their inherent meaning and in their relation to each other are but sign and symbol of idea that lies beyond matter, time, and sense. So let us be quite normal and natural on this question of sign and symbol; without it at this stage of human experience we would be virtually helpless; but with it, and rightly used, we have the most wonderful tool in our hands, a tool that enables us to find the infinite, to understand what it is and to define what it does in its eternal self-expression or divine operation. And the tool does not finish there, it enables us to reduce this conception of the infinite in what it is, and what it does, down to meet the lowest human need.

Now we have Moses' precept, - "Hear, O Israel: the Lord our God is one Lord." And that statement is taken up in Science and Health and iterated and reiterated in many many diverse ways, until gradually the significance of it breaks on our thought. So the great fact, the prime fact, of the Bible is the absolute oneness of being, and that absolute oneness, the uncompromising monotheism that accompanies it, is elucidated, developed and brought to the understanding in and through Science and Health.

Now I would like to take one or two examples to bring to our notice what we really mean by this absolute oneness of being. Throughout our textbook Mrs. Eddy discusses this oneness of being in conjunction with four words that are sometimes capitalized, sometimes italicized, and sometimes both capitalized and italicized. And those four words lead us to the synonymous terms. These four words are God as one and all and only and infinite. If you take your Concordance and you follow through those four - one, all, only, and infinite, you will find that they are used quite a number of times, capitalized or italicized. What does that imply? It implies that those four words constitute a class. They are four statements of one prime fact. Now those are four simple words of everyday thought and conversation. And what do we mean by them? One, all, only - some of the simplest words in our language. By one we mean that God as the infinite is a unit, an indivisible unit, an undivided unit, a whole. Let us accept it, and as it becomes established in the understanding, it makes all that

follows so much easier. God is one God. The prophet was so emphatic on that that he declared, - "There is none else, there is none beside him." If we would only accept that, love it and understand it with all that it implies, and if we would refuse to add anything to it or to allow anything to become attached to it, it would simplify our understanding and give us the positive rule that operates with absolute certainty. The trouble with all of us in our immature demonstrations is that we are still working with or believing in a divided infinite. A divided infinite is an impossibility. A divided infinite would, as it were, signify two or more finites, and the absolute oneness of being would be lost. So when the Bible and the textbook declare that God is one, they mean an undivided whole. Let me give you two references to illustrate that.

In Mis.16:21 we read, - "God is a divine Whole, and All," (both capitalized and italicized). That is the nature of one and oneness. An undivided whole, an indivisible unit. And when we consider that, a stage further, we shall see that it concerns the divine Word, that the oneness of the infinite breaks on our thought through the Word of Revelation.

Now let us go on to this conception of God as all. What do we mean by all? When we state that God is all, or All-in-all we have only one conception; but that one conception, implies the aggregate of all its constituent ideas considered as one undivided whole. So that all implies an aggregate of constituent ideas. And then we come to this only, - that God is the only Mind, the only Life, or that God becomes the all and only of our being, and in the Prose Works you will find a reference that "God is the All and Only of our being" (No.25:2), and it is both capitalized and italicized.

What do we mean by only? We mean that all those constituent ideas are of one class, of one category. That class allows within itself no foreign element of any kind. In other words, it denotes the absolute purity, the inherent purity of the one infinite, without a single foreign element. Let us look at it the other way round: if there were one single foreign element such an element would be of opposite character or nature; the absolute purity of being would be lost; an element of pantheism would have entered; the infinitude of being would be lost; the introduction of one foreign element would cause us not only to lose the infinitude of being, but we should find ourselves trying to work or to reason on a dual basis; and, if that were allowed to continue, the Science of being in its purity would be increasingly obscured until finally lost. That is what we mean by the only.

Then we come to God as the infinite. That is infinite which is undetermined by and unconditioned by any finite or material code of references or system of reference. So the infinite is likewise in a class by itself. It is not determined by anything, it is not conditioned by any finite code of reference.

Now let me go over those four points once more, because they are four statements of one prime fact; but if we grasp this prime fact in all its simplicity and beauty and loveliness it makes the remainder of our work so much easier, it facilitates demonstration, indeed it underlies all demonstration, and without it there is no truly scientific demonstration. So this morning we are addressing ourselves to God as the infinite One, meaning by that One, an undivided or an indivisible whole, a unit. We have another reference that strengthens this in Miscellaneous writings 102:12-14, - "God is like Himself and like nothing else. He is universal and primitive. His character admits of no degrees of comparison. God is not part, but the whole." Notice there are "no degrees of comparison, "because this infinite One is an undivided whole, a unit; in its allness it denotes the aggregate of all constituent ideas; in its onliness all those ideas are of one class without admission or admixture of a foreign element. And so they are all inherently pure and there is no possible basis for pantheism, for dualism, or for semi-metaphysics; if there were, our Science of being would be lost, scientific demonstration would become impossible, and we should be thrown back upon faith healing, and of course faith healing involves changes of belief. And since the infinite is undetermined by and unconditioned by any finite code of reference, it is universal and primitive, and admits of no degrees of comparison. Thus the infinite is all one, - what Mrs. Eddy calls "the alone God", the all-one God. Such is the Science and Health concept of "Here, O Israel: the Lord our God is one Lord," and of the First Commandment, - "Thou shalt have no other gods before me," and this "Me" is the one, the all, the only, and the infinite; and in this system of divine metaphysics these are our starting-point and our finishing point.

As we rise to that altitude of thought we see that the infinite in itself has no starting-point and no finishing point, it is just one harmonious rhythmic whole, and the consciousness of that is the kingdom of heaven. And it is the consciousness of that, that is as Christ to the flesh.

You remember we said that to proclaim the allness of God does not necessarily demonstrate that allness, but the consciousness of it does, - just as to proclaim the perfection of mathematics neither teaches nor demonstrates mathematics, but the consciousness of mathematics demonstrates mathematics through its constituent ideas, laws and operations. And so if we are to understand and demonstrate this allness of the one infinite, we have to proceed through a process of amplification and diversification, otherwise we could never arrive at Science and system.

Mrs. Eddy also has written in Mess. '01:1:22-24, - "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love." "You seek to define God to your own consciousness." Now a minute ago we read on page 102:12-15 of Miscellaneous Writings, - "God is like Himself and like nothing else. He is universal and primitive. His character admits no degrees of comparison." How can we reconcile those two statements, - "His character admits of no degrees of comparison" and yet on the other hand we "seek to define God to our own consciousness"? We reconcile such statements in this way: until we succeed in defining God to our own consciousness we can never understand God and certainly not demonstrate God scientifically. Now all processes of definition involve comparison or contrast or relationship, and yet we have just read that "His character admits of no degrees of comparison" and yet definition requires either comparison or contrast or relationship. And here we have before us the conception of God as the infinite One, the adorable One, the all and the only, and, because of the infinitude of that one Being, we can't put something alongside it to set up either a comparison or a contrast, - if that were possible we should be comparing two finites, or contrasting two finites. So then, how can we, as it were, advance to the position where we can grasp the infinite and define it to our own consciousness through some form of comparative process? We can only do it by taking representative conceptions of it, but in taking these we are not dividing it; its original oneness and unity is still one whole. As we take representative concepts of it we are viewing it, considering it from different points of view, and because of the infinitude of that one Being we must of necessity consider it from within, we cannot consider it from without. We cannot conceive of God, the infinite One, as something above or beyond ourselves to which we look up; if that were our point of view we should be considering a finite, for our conception would be finite. We must of necessity know it from within.

Let us begin to diversify, and let us remember, too, that as we take these diversified concepts we are not splitting or dividing anything. As we advance from this conception of oneness, let us take two correlated views, two correlated ideas; but taking two correlated ideas or conceptions of that one infinite does not divide it; let us be perfectly clear about that. Consecrated thought on this vast question brings to light another great fact: that this infinite One must of necessity be eternally self-existent; its being must extend beyond time and anything finite. And to be eternally self-existent it must contain within itself, - indeed it must be, - its own noumenon. If it were not eternally self-existent either it would be non-existent or it would be the product of another cause. If it were a product, then its own inherent office of self-existence and noumenon would be lost. So it is clear that the eternal self-existence of being is synonymous with the office of cause, or noumenon. But equally so, admitting that it is its own eternal cause or noumenon, it must of necessity be self-expressed. Without self-expression, or phenomenon, it would not be truly cause. And so we see that noumenon and phenomenon, or creator and creation, are indispensable to each other, inseparable from each other, not two halves of a whole; they conjoin to constitute an indivisible whole. And so from our original oneness we now proceed to two conceptions - but not two halves - of that oneness, as noumenon and phenomenon.

Now let us begin to develop those two conceptions. It soon becomes clear from our textbooks, the Bible and Science and Health, and also from that consecrated thought that enables revelation to break on our consciousness, that this infinite One must have being. If it had no being we should be at the end of our discussion. If it had no being, that would be the end of our work.

So to indicate the being of that infinite let us accept the term Life. The textbook declares, -"Life is the everlasting I am, the Being who was and is and shall be, whom nothing can erase." (290:1-2.) You see it is indelible, it is imperishable, indestructible. Such is the nature of the being of the infinite, and let us define it to ourselves for the moment as Life, and let us take the term in its capitalized form. But we saw a moment ago that the eternal being and self-existence that is Life must of necessity have expression, it must have creative activity. And so our noumenon and phenomenon serve as a transition from God the infinite One to a conception of that One as Life and its divine Word, Life and the Word of Life. Now notice that in this wonderful phrase "Life and the Word of Life," the accent of thought is that of cause or noumenon, of creator, of creative ability or creative action, creative impulsion; that is the concept with which we are concerned at the moment. And so to consider God as the infinite One in terms of eternal being and self-existence, in conjunction with creative ability or creative power and impulsion, we arrive at Life and the Word of Life. Now let us be clear that Life and the Word of Life are not two halves of a whole; they are two conjoined conceptions of an indivisible whole with the accent of our thought or stand-point concerned with creative impulsion whereby being is self-expressed.

Now let us consider this infinite One from the other side, that is, from the standpoint of phenomenon or effect or appearing or manifestation, rather than from the side of creative activity. And we now arrive at a conception of God in His eternal self-expression with our accent of thought concerned with eternal self-expression; and to denote that conception of the infinite we will accept the term Truth, with Truth denoting the infinite as a whole, and Christ denoting the activity of that expression or the expression itself. And so now we have another pair of terms: Truth and Christ.

Let us compare those two conceptions. We began with one Whole, we diversified it through two terms: Life and the Word of Life, because here we are concerned with noumenon or cause. Now if we take this same One and consider it from the other side, namely, that of self-expression, we arrive at Truth and Christ, because the accent of our thought is now concerned with expression, not with creative impulsion. So you see that between Life and its Word, and Truth and its Christ we have two pairs of parallel terms.

Now let us take a third view. Let us take the view of this infinite One with our thought concerned with the idea of relationship between our noumenon and phenomenon, our creative impulsion and our divine self-expression. And when we view or we consider the infinite One as the only and we are concerned with the idea of relationship between those two, we accept the term Love to denote the infinite as a whole and the term Christianity to denote the concept of relationship between our noumenon and phenomenon. And so we arrive at a third pair of parallel terms - Love and Christianity.

Now let us take a fourth view. If God the infinite One is eternally self-existent, eternally self-expressed, eternally self-perpetuating, then of necessity this One must be eternally self-governed. It must embody within itself, as part of its own being, the idea of law. It must be eternally self-governed within the framework of its own law, and thereby it is capable of interpreting itself, capable of maintaining itself in perpetual cohesion and co-ordination, in perpetual self-government. And thus we arrive at the term divine Principle, and the term Science. And in order that we shall not run the risk of this term Principle becoming an abstraction, but it shall remain in our consciousness a living, loving, lovable conception, in order that it may embody within itself the office of ideal parentage towards its own expression, Mrs. Eddy conjoins with it the term Love. So in divine Science she speaks of the divine Principle, Love, bringing the two together as one conception. And with that we have the other term Science.

Now can you see that we have arrived at four diversified conceptions of one infinite, of the infinite One as all and only, the indivisible One? What does that do for us? Let us go back to these two points we made a minute ago in the Prose Works. As Christian Scientists we seek to define God to our own consciousness, and yet that one being admits of no degrees of comparison, - well knowing that all definition requires comparison or contrast or relationship. We have to rule out contrast because we can't admit of an opposite with which to make a contrast. But by arriving at these four pairs of diversified terms we have within our hands now the ability to take comparative

views of that infinite One; we are able to bring these four pairs of terms together and to consider them comparatively, and thus we are able to define the infinite to our own consciousness; we are over the hurdle. Now do you see what we are coming to? We are learning how to understand God as one and all and only and infinite, - not merely to grasp the fact, but to gain the consciousness of it, because when we gain the consciousness of it we are in a position to begin to demonstrate it. But merely acclaiming the fact does not demonstrate it. The consciousness of it does.

We have therefore arrived at an understanding of God as the divine Life, as Life and the Word of Life, meaning by the Word the eternal creative impulsion of being; it is all within, it is all subjective; Truth and its Christ; Love and its Christianity; the divine Principle, Love and its Science. So we have four terms that denote the infinite as a whole: Life, Truth, and Love denoting what that infinite is in essence, what it is intrinsically; the divine Principle being the most profound of all, in that it comprehends and gathers those three into one conception. Now we are able to understand the infinite in its structure, because without structure it would disintegrate. The infinite One, this indivisible whole must of necessity have structure; structure must be one of its offices or characteristics. And so we have another most pregnant statement in Science and Health, one of the most important ever written in the book, - in fact Mrs. Eddy recorded to one of her students that the seventh paragraph of the Platform was the most important paragraph in her textbook, - which begins, - "Life, Truth, and Love constitute the triune Person called God, - that is the triply divine Principle, Love." And you notice there the marginal heading "Divine trinity." The infinite must of necessity have cohesion and structure otherwise it would disintegrate; we should be at the end of everything.

Now as you take this paragraph through you will notice that it gives us four offices in conjunction with these three terms Life, Truth, and Love. "Life, Truth, and Love constitute the triune Person called God, - the triply divine Principle, Love." Secondly "they represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter." (Remember in this passage where we are concerned with Life, Truth, and Love we are concerned more with what the infinite is. When we are concerned with what it does, when we are concerned with the idea of divine operation, we are concerned with Word, Christ, Christianity, and Science. But for the moment we are concerned with Life, Truth, and Love.) Then thirdly "these three express in divine Science the threefold, essential nature of the infinite." And fourthly they "indicate the divine Principle of scientific being." Now notice that the governing verbs are: - they constitute, they represent, they express, and then finally in a much more relative way they also indicate, as if that were almost something tacked on. The difference being that the first three are wholly subjective and the fourth is objective in order to meet the human need. But when these three constitute the divine Principle, when they represent its trinity, when they express its essential nature, those three statements are wholly subjective. Then when Mrs. Eddy proceeds to say "they also indicate" you notice an apparent drop in standard. Why? Because it is a descent to meet the human need. Mrs. Eddy allows her subjective statement to become temporarily objective in order to give us a starting-point, a cardinal point. "They also indicate," - You and I often need an indicator or a cardinal point, and when we see that Life, Truth, and Love indicate the divine Principle, they are beginning to serve as a cardinal point. And when they serve as a cardinal point they illustrate the transition from divine Science, - because that is what we have been discussing so far, - to absolute Christian Science. As we go through I want to show you this wonderful process of descent from the divine to the absolute to the relative.

Let us be quite clear that Mrs. Eddy's whole work is presented in terms of divine Science, absolute Science, and Christian Science. And by far the greater measure of it is in Christian Science, in order to meet the human need. She tells us comparatively little of the ultimate reality in divine Science. We are able to gather a little more of the nature of being in absolute Science, but the large portion of her work is written relatively in Christian Science to meet our human need.

Today and tomorrow we shall be working very largely in a subjective sense, i.e., we are taking the highest and simplest conceptions and tracing a process of descent to see how the idea in coming down adapts itself increasingly and progressively to meet the human need. Then we shall go on to devote some time to thinking inductively. Coming down is working deductively, and we shall spend some time in working inductively to gain increasing ability to take our message to our fellow man. Then we shall see how the deductive and the inductive conjoin to become one in absolute Science.

Well now, are we quite clear on how we arrive at these wonderful terms: Life and its divine Word; Truth and its Christ; Love and its Christianity; the divine Principle and its Science. You see we have not split nor divided nor lost our original oneness; the oneness with which we began is still uppermost in our thought. As one it is undivided and whole; as all it is the sum of all its constituent ideas; as the only, all those ideas are of one class in the sense that they admit of no foreign element. Later we shall go on to discuss classification and we shall see that there are infinite classes in divine being, but in this particular sense all these ideas are of one class and they admit of no foreign element. If perchance there were one foreign element, dualism and pantheism would have entered the domain of the infinite, perfection would be lost, divine order would be lost, - or at least it would be imperfect, - and being would be on the way to disintegration, and our own understanding of it would be increasingly obscure. Now that is Mrs. Eddy's statement of the oneness of being in divine Science.

I think at this point it would be helpful to take a few references to illustrate it, because I want us to see that all these points we make as we go along can be illustrated abundantly from Mrs. Eddy's writings.

In conjunction with Life, what I would recommend you to do one day is to take your textbook and go through it from cover to cover, observing those passages in which the term Life is used alone, that is, without being associated, say, with Truth and Love in the same context, - passages in which Mrs. Eddy speaks of the only Life, or in which the term Life appears on its own. You will find that invariably the tone and the quality of such passages have to do with Life, have to do with the infinite in terms of creative impulsions, in terms of divine revelation, or self-revelation; in other words, have to do with the divine Word. And you will find similarly that when you take Truth in passages in which Truth alone appears, that it has to do with Christ, the divine ideal, the divine idea, or divine self-expression. And that Love similarly has to do with the infinite in conjunction with relationship. When we take passages in which two or more of these terms conjoin, then of course we enter a new field, and we begin to consider the infinite in terms of absolute Science. As we go along I will make this as simple as I can by giving it to you on a blackboard, and you will begin to see how in divine Science we have the simple conceptions of Life, Truth, Love, and divine Principle, Love. Then as we come down into the domain of absolute Science, these three terms begin to conjoin with each other in one context in diversified ways. Then as we come down further into the field or domain of Christian Science, we employ seven synonymous terms. But for the moment, in divine Science we have those three, Life, Truth, and Love, and the term divine Principle.

Now we read in Science and Health page 10:15-16, "Spiritual attainments open the door to a higher understanding of the divine Life." It is helpful to remember that this opening chapter, if we can conceive of it as a whole, is concerned with the human approach to God, the human thought rising progressively to an understanding of what the infinite is. Note here that "spiritual attainments open the door to a higher understanding of the divine Life," - opening the door implies human thought about to enter, rising to, approximating to. Now that is possible: human thought can rise to, or it can enter upon through an opening door, by virtue of the fact that the infinite One as the divine Life is always presenting itself through revelation, it is revealing itself to itself; for such is the nature of being. But if we take a more relative view of that, that eternal self-revelation comes to you and to me as the light of revelation.

Now hold page 10 but go over to page 14:25-30, and let's take these two comparatively: "Entirely separate from the belief and dream of material living," - you see, to consider the verities of being in divine Science, we

have to put on one side, at present at any rate, this whole belief and dream of material living; we put it on one side, but we come back to it in Christian Science to analyse it, to break it up into its constituent beliefs, and to cause those beliefs to dissolve and to disappear from human experience. So we're just taking that belief and dream and putting it on one side for the moment.

Now take this text on page 14 and note that "Entirely separate from the belief and dream of material living, is the Life divine," - Life is doing something. Its office is revelation, "revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" Notice there we have three degrees, or three altitudes of thought. First we have the Life divine; then as this infinite One is ever revealing itself, as that revelation comes down, it brings to man spiritual understanding and the consciousness of his dominion over the whole earth - not just dominion over bodily sickness or over human affairs, - dominion over the whole earth, which appears in the 6th day of Genesis. What does that denote? It denotes man at the altitude of absolute Science.

Now we step down to the relative and the text continues: "This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" You see, to speak as one having authority is the equivalent of the Word in Christian Science; to have the consciousness of dominion over the whole earth is the equivalent of the Word in absolute Science; to have the Life divine is divine Science.

Now go back to page 10 and you will see by comparison that "Spiritual attainments open the door to a higher understanding of the divine Life" - spiritual attainments are qualities and properties gathered and assimilated into human consciousness, and they open the door to a higher understanding of the divine Life.

Such symbols as "door" and "gate" and "the gates opening within and without" are indicative of absolute Science. Now spiritual attainments are qualities and properties and degrees of demonstration that we attain in Christian Science and as we are faithful to those attainments they open the door and give us access to absolute Science; and beyond that is the Life divine. "Spiritual attainments open the door to a higher understanding of the divine Life." Now can you see that in those simple statements taken comparatively, there is the divine Life and its eternal Word: "the Word was with God, and the Word was God" - Life in divine Science; then the text comes down to consciousness of dominion over the whole earth, which is the equivalent of absolute Science; and finally it comes down to speaking with authority, which is the Word in Christian Science; and that is deductive, it is the idea coming down.

On page 10 we have exactly the opposite: we have the spiritual attainments which concern the human thought, - the ability of human thought to gather, to assimilate, and to demonstrate in some measure, lifting one to the point where the door opens, which is the equivalent of absolute Science. These spiritual attainments enable us to speak with authority. When we rise to the point where the door opens, we have the consciousness of dominion; and when we have passed the door and go on into the ultimate, we have the Life divine.

Now do you begin to see how the deductive and the inductive methods illustrate respectively the descent of the Holy Ghost, and the uprising of human consciousness? I have given you one example consisting of two references in which we see Life in divine Science with its eternal Word in divine Science; the Word in absolute Science, giving us the consciousness of dominion; and lastly the ability to speak with authority. Then oppositely we begin by acquiring spiritual attainments, which give us the ability to speak with authority; they give us some measure of demonstration or an increasing measure of demonstration leading to the door opening; and beyond that is the Life divine.

Now we could take from our textbook many references of that kind, concerned with Life and the Word of Life. Let us remember that in divine Science Life and its Word are one and inseparable, and that the eternal office of the divine Word in absolute Science comes down as the Word of Revelation, and it comes right down to the point where you and I find ourselves today: that line of light

or that Word of Revelation comes all the way down; we gather it just where we find ourselves, and we respond by rising to it. And so the descent of the idea and the uprising response conjoin and they appear to become one in absolute Science.

I shall take that with you and illustrate it all the way through: we shall illustrate it in the domain of the Word, then in the domain of Christ, and again in Christianity, and lastly in Science itself. Why? Because it's as simple as this: one infinite, an undivided whole, has one operation; and this operation is diversified into four constituent offices, so that if the idea comes down, all four constituent offices must appear to come down; if human consciousness rises - and it does - then human consciousness must appear to rise through those four constituent offices. So, since one comes down, the four come down; and human consciousness must therefore rise through the four. So really those four are diversified conceptions of one divine operation or descent and one ascending consciousness; and it's all one process, which is diversified in order to make it clear. One of the most profound statements in the textbook is this on page 331:28-30, - "They represent a trinity in unity, three in one, - the same in essence, though multiform in office." As we go along through the week's work we shall become increasingly familiar with the oneness of essence and multiformity of office. Why? Because without multiformity of office we should have no means of defining the infinite to our own consciousness. Remember its nature or its character admits of no degrees of comparison; because of its infinitude it admits of no contrast; but through being able to gather these constituent offices we are able to use them comparatively and in relation to each other, and thereby using them comparatively we can define the infinite to our own thought; using them in relation to each other we are able to understand the infinite in its Science.

Don't for one moment allow this work to become a labour; we don't need to have the travail that is often associated with the idea of birth, - rather let our joyous expectancy override any sense of labour or toil; let our thought become so free, so expansive, that with an enlarging capacity this process of unfoldment and presentation takes place spontaneously, and when it takes place spontaneously there's no labour to it. In other words, we become aware that we are not doing it of ourselves: God is doing it with us and doing it for us; all we have to do is to learn to listen: "speak Lord, for thy servant heareth" - that's the nature of it, the tone of it. With that openness, that expansiveness of thought, we find that it provides us with all we need in the way of an increasing capacity or an increasing ability to study, to maintain disciplined thinking; and it's not difficult because we are waking to the fact that we are constituted divinely with the Christ-consciousness.

## I N T E R V A L

We have spent an hour this morning following a line of closely-knit thinking and reasoning, but let us see this: that when we employ reason in conjunction with consecrated thought it is not toilsome, not laborious: indeed, it is increasingly restful; it doesn't exact labour of us; it is exacting in its meticulous precision, in the beauty of its divine order - most exacting - but not exacting in a laborious, toilsome sense.

I was very happy with a remark I heard last evening: someone told me that in coming into this meeting she felt somewhat sleepy - and perhaps naturally so after a long journey. As the meeting went on she found herself increasingly awake and alert. That's the nature of this work: it doesn't exact toil of us, rather does it bestow joy and inspiration.

Now we have been considering a few of the elementary conceptions of divine Science, - the simple unmingled, uncontaminated conceptions of divine Science, - particularly Life and the divine Word. If you read, for instance, the 8th chapter of Proverbs you have possibly the loveliest example of the Word in divine Science. The chapter opens, - "Doth not wisdom cry? and understanding put forth her voice?" and then it goes on to that lovely passage, - "The Lord possessed me in the beginning of his way, before his works of old" (Prov.8:1,22). The whole of this chapter is concerned with wisdom. Now wisdom in this particular context is the O.T. equivalent of the N.T. Logos, - "In the beginning was the Word, and the Word was with God, and the Word was God." But



both passages denote one conception. When we go to Proverbs 8:22-30 we have this lovely passage, - "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." There, in that lovely passage we have the correlation of Principle and idea in terms of the divine Word. The whole of that chapter concerned with wisdom concerns the co-existence and the correlation of Life and its divine Word. The whole passage is concerned with being, the life and being of the infinite in a creative capacity. The same idea, of course, is conveyed in the opening of Genesis, - "In the beginning God created the heaven and the earth;" and in the opening of John, - "In the beginning was the Word."

Then in the Psalms we have that lovely passage, - "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps.33:6). And again in Hebrews 11:3, - "Through faith we understand that the worlds were framed by the word of God." So let us see that Life and its divine Word is the impulsion whereby the infinite is forever going on as an eternal progression. We often think of it and speak of it in a creative capacity because human thought so treasures a starting-point; it likes to think that God created, as if there were a time when He hadn't created, a point when He started to create. It is a compromise, because human thought is so finite that it can only conceive of the infinite and eternal if we will allow it a starting-point; but the infinite itself has no starting-point. It just goes on within its own eternal self-existence, its own eternal progression and self-expression.

When we consider this infinite One as Truth then thought shifts from the creative and revelatory concept to the expressive concept. And so Truth denotes the infinite as a whole and Christ denotes the expression. Not once does Mrs. Eddy speak of Truth as cause or creator, but to show the transition from Life to Truth she does once speak of creative Truth, never as Truth the creator, but only creative Truth. Truth is the natural continuation as it were from Life. As we go along I want to introduce this idea of transition from conception to conception, and for this reason: that if we think of Life and Truth and Love and Principle as four conceptions that are almost boxed up or separated from each other, we have a very finite and restricted sense. I want us to begin to understand the calculus and to think in terms of the calculus; and by thinking in terms of the calculus I mean to be able to follow the transition from idea to idea with a sense of flow and without break in continuity. You see consciousness is continuous. Consciousness does not stop and start. Consciousness is not boxed up in so many compartments. Consciousness is one whole. God as the infinite One is eternally conscious, - "the divine understanding reigns, is all, and there is no other consciousness" (S.& H.536:8-9). Now in such a context as that Mrs. Eddy speaks of the infinite as consciousness, in the sense that being flows, it is continuous; or it is flowing in its continuity. Now just as that is true of the infinite and eternal it is true of you and me in our respective ways. That is to say, because God the infinite and eternal One has continuity of consciousness and there is no break or interval in that continuity, that is equally true of us in our identity. We have continuity of consciousness individually. Can you say in those moments when you enjoy a flow of inspired thought or idea, can you say at such and such a point, or such and such a division, "this idea finishes and that begins and another follows?" No. Consciousness flows. Consciousness is continuous. And so the transition from idea to idea is continuous. Ideas cannot be boxed up in so many packages. Let us lose the finite sense and so adapt our thought to a continuity of idea. When we learn to think in that way and we begin to enjoy this expanding sense, this sense of flow and continuity, we are preparing ourselves to think in terms of a divine infinite calculus. And of course at that point consciousness also becomes so expansive and capacities so increase that toil and labour go. The joy of it supersedes any restricted and confined sense; in other words we are coming to the point where we are beginning to enjoy "conception unconfined" and thought "winged to reach the divine glory." (See S.& H. 323:11-12).

And so creative Truth illustrates the transition from Life the creator to Truth the infinite in terms of expression. And Life and its Word now give place to Truth and its Christ. We are now considering the infinite One in its expressive sense with Christ the expression. And then later we shall consider Christ as ideal and idea and manifestation.

On page 18:15-16 of our textbook we have an interesting example of this in the simple statement, "Christ is Truth" - not just a quality but "Christ is Truth, which reaches no higher than itself." And then on line 17, - "Christ, Truth, could conciliate no nature above his own," - and then of course the office becomes lower because it becomes more relative. But just notice for the moment "Christ is Truth." On the one hand Truth is a synonymous term, and on the other hand Christ is not a synonymous term in that same sense, and yet Mrs. Eddy brings the two together and she says "Christ is Truth," and I believe she writes elsewhere, - "Truth is Christ." And again she couples Christ with Spirit, Life, Truth, Love; and again she couples Christ with the ideal man; she couples Christ with ideal and idea, and manifestation to the flesh. Why? We must be guided by the context to discern the office of Christ. Now when we have that simple statement, - "Christ is Truth" or "Truth is Christ," in that same sense it is the equivalent of another statement, - "Mind is its own great cause and effect" (Mis.173:12). In other words, the infinite One as Mind is not only noumenon; it includes its phenomenon within itself as a constituent of its own being. Similarly the infinite One is Truth, and Christ is its essential nature; Christ is its self-expression; Christ is its phenomenon, its idea, its manifestation. And so let us see that because being is indissolubly one, Mrs. Eddy can rightly say "Truth is Christ," and "Christ is Truth." Because all the way through we have, between Principle and idea, a correlation or a one-to-one relationship; and when we come to the question of order and relationship we will discuss that fully. Because we have a one to one relationship or correlation between Principle and idea we can rightly say "Truth is Christ" and "Christ is Truth" in the sense that they meet in a one to one relationship.

And then of course, to bring this down to meet the human need, we have Christ as ideal, as idea and manifestation. But remember that, no matter what the office we are concerned with, in this process of reduction there is no loss in quality. Christ is Christ all the way through, whether we consider it in divine Science or whether we consider it as manifestation to the flesh. This process of reduction is not a process of diluting by any means; by reducing or in following Mrs. Eddy's use of reduction we don't dilute anything. This reduction rather should be regarded as an adaptation to the human need. Let's be clear what we mean by "reduce." For instance, if you change a five pound note into silver or lower coinage, you are not changing the essential value, you are only changing the denomination. And similarly in this process of reduction, Christ as ideal, as idea, as manifestation, is Christ all the way through and its essential spirituality is neither lost nor diluted; it is Christ in its purity and spiritually as Christ to the flesh just as it is in the case of the ideal. So this process of reduction is in the nature of an adaptation to the human need, but there is no loss of value, none whatever. If there were then Christian healing would be diluted.

Now let's look at page 35, lines 10-14. Notice there that Christ and Truth, are brought together with only a comma between, and they are brought together so closely as to be virtually synonymous. They are synonymous in the sense that they have a one-to-one relationship with each other, but they are not identical. You see, if these three terms Life, Truth, and Love were identical they would have every quality and property in common and we should not be able to define the infinite to our own consciousness, nor should we be able ever to arrive at Science and system. If our terminology was identical, if Life, Truth, Love, and Principle, and Word, Christ, Christianity, and Science were identical, then Science and system would be impossible; we should fail to understand God intelligently, and we should be thrown back upon belief. But happily for us these terms are not identical in that sense: they are synonymous. And so Life, Truth, Love, and Principle, or the divine Principle, Love are synonymous; and, since there is but one idea and one operation, Word, Christ, Christianity, and Science are synonymous in one sense, in that they all concern one essence or one substance: but they are multiform in office, and it is the multiformity in office that is so necessary to understand. And, of course, as we continue we shall see how we can consider the Word in divine Science, in absolute Science, and in Christian Science. Likewise Christ in divine Science, in absolute Science and in Christian Science, and so on.

Now here let me introduce another idea: the idea of range. Mrs. Eddy in her writings gives us three distinct altitudes: the divine, the absolute, and the relative. But (referring to blackboard) don't think of the divine there, with an interval, and here the absolute, and the relative there, with another interval. They are not three departments of Science with intervals between. Those three terms are there to denote an infinite range with infinite gradation of thought from the highest to the lowest, from the infinite down to the infinitesimal. So just as we have introduced the idea of continuity, continuity and flow of consciousness, there is similarly an infinite gradation in range of thought. You don't jump from the relative to the absolute in one leap, you don't make the journey from Christian Science to the absolute in one transition: it's a steady growth moment by moment, day in and day out. Time may commence the new birth, but eternity alone completes it.

Let us see that just as we have continuity or flow in consciousness, there is the same idea of continuity in range from the infinitesimal to the infinite, - just as we shall see later that the identity of each one of us is so individual and distinct that throughout the whole range and infinite gradation of creation, there are no duplicates; and because there are no duplications of identity each one of us is indispensable to the perfection of the whole. Think of what that means in daily life and practice. Take the man who feels responsible for a family: he is out of a job; he feels the need for daily work in order to earn a supply for his family. Or consider the person who feels that he or she is not wanted; who may be lonely, or lost, or mentally deficient, or something like that, through some claim that has been thrust upon him. See what an answer to all those problems is this wonderful idea of identity and diversity whereby since each one of us is individual, without duplication, is therefore indispensable to the perfection of the whole, and consequently is a law to himself. Because you and I are constituted as an individualized expression of this infinite, without duplication of identity, we are not only indispensable but we are truly a law to ourselves; and because of that wonderful fact of identity, what may appear relatively and humanly right to some one because of his individual point of view, may not seem to coincide with our point of view. But that doesn't matter. Let's always be so impersonal and compassionate and considerate in our relations that we always make allowance for such action or thought or point of view. Making an allowance is the human way of putting it; but metaphysically, that allowance is based on the understanding of identity; that identity is so diverse that thereby each one is individual and so a law to himself. Let us always be so wise, so tolerant, that instead of trying to show others what to do or how to do it, we have the consciousness of the infinite as one eternal self-governing whole, a self-revealing whole, a self-manifesting whole, a self-interpreting whole; in other words, when we put everything back into Principle, everything comes within the co-ordination of one Principle, under the self-government of Principle, and then human difficulties, and misfits, and discords iron themselves out; consciousness, individually and collectively, begins to conform to divine order, and harmony is the outcome. We must bring this out in demonstration. We can't allow it to remain a beautiful theory; it must be so brought down and reduced that sooner or later it touches and determines every thought and motive and act; and when it does that individually and collectively, divine order humanly manifest is inevitable, and then it's demonstration; it is a change of evidence for those needing healing, and it is a self-constituted proof in terms of idea and law and order to those who need proof on a metaphysical basis, - but it is basically one Principle and one idea, and that one idea is one in essence and multiform in office. Now is it coming clear? We have been considering it so far, remember, in divine Science, but little by little I am showing you how this process of reduction comes in.

Tomorrow I will begin to illustrate it on the blackboard for you, and when you begin to see it graphically as well as listening and reading about it, it will become so clear that you can't fail to gather it.

Because we are learning to think in a calculus, we are beginning to see how these terms still preserve their identity and yet glide or slide into each other with a sense of continuity of movement or action. You see, looking at the rainbow we observe seven colours; each one is distinct in its identity, - we don't confuse green with yellow or orange, - and yet each colour naturally glides or moves into the next one. That introduces to us what we mean by calculus. We are beginning to think with an increasing sense of continuity, without break or lapse or division between one idea and the next.

Now here is an example of Christ linking up with the Holy Ghost (332:19-22). In the Glossary, the Holy Ghost, which is a Biblical term, is defined as "the development of eternal Life, Truth, and Love." And in development we again get the idea of continuity of movement, continuity of action, continuity of operation. And so Word leads into Christ, Christ leads into Christianity, Christianity leads into Science, and Science leads back into the Word. Don't think we begin with Word and finish with Science. These four denote a rhythmic round, a continuity of flow, of movement, of being. It is in the nature of a human compromise because of the limitations of human thought and language that we begin with Word and finish with Science. In being they are not to be regarded just as 1,2,3,4: they are to be regarded in terms of continuity, each one being distinct in its office and nature and naturally leading, gliding, moving into the one that follows. Now when we attain the idea of movement and continuity of operation, there comes a further stage where we can consider these four operating as one, and we no longer think of them just as Word, and Christ, and Christianity and Science: they operate as one whole. And later we shall take one or two examples.

Our studies together do not do the essential work for us. I can't do it for you, you can't do it for me; we can help each other, we can co-operate and bless each other, but fundamentally these conceptions have to be gained each one by himself; to be understood and loved and demonstrated, because being is individual; and because being is individual it is inescapable that we have to fulfil our own place in eternity. Then let's accept that with joy. Just as fulfilling our own place - which no one can do for us - brings a sense of responsibility, at the same time what a sense of joy we have that no one can displace us; that no one can fill our niche; that under the operation of divine law and the fulfilment of divine order each idea or identity can only occupy its predestined place, and there is no such thing as displacement! For there is no displacement in divine being: there is only fulfilment of divine order.

We are introducing the idea of continuity or flow of consciousness, the infinite gradations of idea, whereby identity extends from the infinitesimal to the infinite. And when we bring those all together in one, they constitute the order that is the perfection of celestial being to which our days of Genesis are but an introduction - "Let there be light, Let there be a firmament, Let the dry land appear," is the prophetic way of introducing this wonderful conception of divine order in which every identity can only occupy its predestined place within divine law. That's an answer to the discords of home, society, politics, and international relations. Divine order is one of the great facts of being, and its ultimate fulfilment is inevitable; and the upheavals that occur in human experience between small groups and between nations are but incidental to this irresistible fulfilment of divine order.

If we consider the last 50 years, we think of the 20th century as a terrible century involving two world wars. But if we could throw our thought forward a thousand years and look back on the 20th century from the year 3,000, these upheavals of today, measured by such a scale, would be comparatively insignificant: what would be ten times more significant would be the inevitable, irresistible fulfilment of divine order. So let us see that our viewpoint on all these matters, - whether we are concerned with problems of family, or the country, or the balance between capital and labour, or international problems, or the upheavals between nations, - our view of them and the experience we have as a result of them are largely determined by the scale with which we measure them. Now when we measure them with a scale that is impersonal and based on Principle, and based on eternity, world wars, though cruel and harsh they appear at close quarters, become relatively insignificant compared with the ultimate fulfilment of divine order. Let us see that the coming of the spiritual idea is not a matter of our becoming Christian Scientists in organised membership. The fulfilment of divine order concerns the ultimate translation of man and the universe back into Spirit, and we have to see that from the standpoint of Principle, from the standpoint of Life in its own eternity; of Truth, the divine ideal; of Christianity that is the perfection of all relationship; and of Science, because it is irresistible, - irresistible because it involves law, order, and government. And as we cultivate this higher viewpoint our whole concept of the outward world begins to change, and that which at one time seemed such a problem will become relatively unimportant, and the positive values concerned with the fulfilment of divine order will occupy the apparent vacuum.

These things are on the way; they are irresistible and inevitable. Let us resolve to be in the vanguard of human thought, not as personal leaders but as divine reflection. And when we do that there may be discord and dismay on the one hand, but there will be Science and peace on the other. We have a wonderful opportunity, although a considerable responsibility; but we are living in great days, - Mrs. Eddy could see all this in terms of the centuries and not in terms of 1875 in New England: "The centuries break, the earthbound wake, God's glorified...."

So let us see that we are witnessing the fulfilment of the spiritual idea in a measure never known before.

I have here a paragraph on this question from the first edition of Science and Health:

"If today the general thought embraced the science of being, man's longevity would increase ten-fold, and immortality be brought to light; the years of man will be extended as the belief of intelligent matter is destroyed, until at length a full recognition of Truth shall destroy all sin, sickness, and death. Error will continue seven thousand years, from the time of Adam, its origin. At the expiration of this period Truth will be generally comprehended, and science roll back the darkness that now hides the eternal sunshine and lift the curtain on Paradise, where earth produces at the command of Intelligence, and Soul, instead of sense, govern man. (1st. Ed. 281-282.)

So Mrs. Eddy could see the idea coming in its beauty and grandeur, and also in its inevitability, irresistibility and irreversibility. Let us see that this idea is irresistible and irreversible, and because of that great fact let us recognize that the truth we know, the consciousness we have of that Truth, is law to the situation; and as law it is irresistible and irreversible. One of the tricks of animal magnetism is to make one believe that one's work can be undone, that there's a second power that can work against one and can throw it all back. But anything that creates a throwback more often than not is rooted in the age-old belief of spiritualism. But let us see that divine law is so irresistible and irreversible that there's no such possibility as a throw-back; because of that irresistibility and irreversibility divine law and order are fulfilled. And let us bring that out with such realization and conviction that it becomes law to each individual case, and thereby we shall defeat the age-old claims of spiritualism.

We have been considering Life and its divine Word, Truth and its Christ. Now let's consider the infinite in terms of Love and Christianity. "Love imparts the clearest idea of Deity" - Love imparts the idea of ideal parentage, ideal or perfect relationship, and within the term Love or within the terms Love and Christianity, we arrive at one-to-one relationship, or correlation. And there's the most remarkable example of that on page 564 of S. & H., which I would like to discuss with you in a few minutes. But to begin with let's go to page 451, and notice here how in this paragraph Christianity at the altitude of divine Science is associated with the final overcoming of animal magnetism. "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life." (451:2-7.) The other day I was looking at this and I was impressed more than ever with the fact that Mrs. Eddy puts the statement into the feminine gender, - "Christianity, with the crown of Love upon her brow, must be their queen of Life" - you will see in a minute why that is in the feminine gender, but for the moment we are considering Christianity in divine Science, - Love, - denoting the ideal parentage of the infinite towards its offspring, and thereby we come to the perfection of relationship, between Principle and idea, between Father, Mother, and Son. And so Love denotes the infinite One as it is intrinsically, and Christianity denotes the perfection of relationship that goes with that conception. And thereby we have a Christianity that is impersonal; impartial; that is divinely operative from the basis of Principle; that is non-sectarian; non-denominational; and that is operative beyond time into eternity. Such is Christianity in divine Science.

If we take the text a little more widely we can go back to line 27: "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?" Do you recall when we

began this morning, that we associated the Only with the infinite? We spoke of God as One, and All, and Only, and Mrs. Eddy introduces "Only" in the sense that the Only denotes that all these constituent ideas are of one class; they allow of no admixture; they have no foreign element among them; they are thereby essentially pure and uncontaminated. The one argument that would upset the balance of being is that the infinite may be infinite theoretically, but that there seems to be something beside it, something apart from it, something of an opposite character to give a contrast. And so "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?" If it were true that there is something separate or apart from the infinite, there would be no Christianity in the sense that we have been discussing it; Christianity would have become contaminated and diluted, and it would have lost its purity, the perfection of being, and the perfection of relationship and of divine order would have been lost. "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?" (450:29-2.) You see, all those errors constitute the so-called ego of evil, the self-will of evil, which precipitates men and nations into war, collision, and so on. And so in these lines we have the most remarkable analysis of animal magnetism ever written. Mrs. Eddy lays the whole thing bare, and she shows that Truth and Love are destined to annihilate them.

And then we come to the passage "Christianity, with the crown of Love upon her brow, must be their queen of life." Why is Christianity in the feminine gender? The answer appears when we reduce the divine to the absolute and consider the ideal man and the ideal woman: "the ideal woman corresponds to Life and to Love"; (S. & H. 517:10) and when in Revelation chapter 12 we behold the Revelator on the mount of vision: "purity was the symbol of Life and Love" (S. & H. 561:10).

This may not be altogether clear to some of you at the moment, but don't labour it: it will soon be as clear as daylight why Mrs. Eddy puts this into the feminine gender. "Christianity, with the crown of Love upon her brow, must be their queen of life."

Now go over to 576:26-4. You see the processes of animal magnetism are exactly the opposite; they are: first, that the idea can be cut off from its Principle; and second, that it can be split into two that we call male and female. And then comes the struggle always to come together again. Divinely, in the realm of divine Science, such has never happened. The truth about each one of us is a wedding of true manhood and womanhood, which are divinely balanced to constitute true individuality, and in turn they are wedded to their Principle. That is the nature of Christianity and Love, in divine Science: Love denoting the infinite in its ideal parentage, and Christianity denoting the relationship itself. Those relations are as infinitely and as endlessly diverse as identity and individuality itself, and they cover the whole range of being from the infinite to the infinitesimal.

How do we demonstrate this? Only in one way: by gaining the consciousness of it. I have thought so much recently of that. It's not a question of acquisition, of trying to absorb it: it's a question of so possessing the consciousness of it that we spontaneously reflect it and radiate it. When we have the consciousness of it, we are it; when we have the consciousness of it, it demonstrates itself spontaneously. Initially we have to work for the consciousness of it, we have to study, meditate, ponder, work, pray, but the essential thing is the consciousness of it, - and when we have that it becomes subjective to our being, and the toil goes out of it.

We are all at different states and stages of growth, but let us always be comforted and encouraged in this: that we have made a start, and we're well on the way. That is a wonderful comfort. The fact that we're here is an indication that we have come a long way. The way to begin with is narrow, - so narrow that we can't afford the slightest deviation, - but as we advance the way widens, - not as a swerve or a divergence from the way, but as a beam of light widens; until it embraces the infinite, and we find ourselves identified within that infinite, inseparable from it, a constituent of it. If there were any divergence divine order would be lost, and Christianity would become adulterated.

Let us now consider Science. "Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (331:26-31.) Remember the definition of Holy Ghost in the Glossary: "Divine Science; the development of eternal Life, Truth, and Love." When we bring these conceptions together in thought, - the divine Principle, Love, constituted of Life, Truth, and Love, and divine Science or the Holy Ghost, the development of eternal Life, Truth, and Love, - we come to the leading conception of this morning.

Now let us see if we can find in the New Testament four statements of divine Science at a corresponding altitude. In the opening of John's gospel we read the simple statement "In the beginning was the Word, and the Word was with God, and the Word was God." Could we possibly conceive of the divine Word at a higher altitude than that - "and the Word was God"? Then we have the Christ as the Son of God, the divine Son. And then that wonderful statement of relationship: "I and my Father are one" (John 10:30) - there it is stated individually. And if we want it stated collectively we have a lovely example in the Rev: 19:7, 17 where we have this vision of the wedding feast: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God" - all the ideas of being gathered back to their Principle, comprehended in their Principle. And notice it opens with "I saw an angel standing in the sun," and when we want a Biblical or New Testament equivalent of divine Science I think we have it in the angel standing in the sun, - in other words the idea found in its divine Principle.

Now let's take those four concepts: first, "In the beginning was the Word, and the Word was with God, and the Word was God"; second, Jesus representing the Son of God, the Son itself; third, "I and my Father are one" - the individual statement of relationship; and also the collective statement in Rev. 19:7 - indicating the perfection of all relationship, - in other words, Christianity in divine Science. And then finally, "an angel standing in the sun," and Mrs. Eddy uses that most significantly on page 561.

This twelfth chapter of Revelation is one of the loveliest chapters in the Bible, and is one of the chapters of the Key to the Scriptures. I mentioned last evening that I feel the time is on us when the first chapter in the Key to the Scriptures, the Genesis chapter, should be seen and taken as one whole, not merely loved for the first 20 pages with the next 30 pages as a kind of appendix which we look at when we have a little more time. Let us see that these two statements balance to constitute one presentation: what revelation is, and what revelation is not; and let us see that when the inversion is understood and used aright it has the same positive value as the first record: the two conjoin. And when we see what Principle is, we understand that the demonstration of the nothingness of what it is not, has an equally positive value.

I think also that we must take this Apocalypse as a whole and become so familiar with it, - not by memorising the text, - that the vision of it becomes subjective to our own consciousness.

Now for the moment let's consider page 561, but we'll begin at 560:6-15. So the chapter opens on the note of Principle, and also on the note of Christianity in divine Science, - "the grand necessity is to gain the true idea of what constitutes the kingdom of heaven in man" and "the great miracle, to human sense, is divine Love." Indeed, if we meet that necessity everything else is added. Now from there go across to 561:5-6, - "Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life" - that's just the introductory symbol in reverse. You see how the physical senses of Agassiz operating in the physical world would put the sun in an egg, at a point; it's an inverted symbol.

You remember John spoke of himself as carried away by the Spirit into an exceeding great mountain, - in other words he was, whilst physically here, beholding the nature of being at the altitude of the absolute from the mount of vision. At that altitude he beheld "an angel standing in the sun" (561:8) - he

beheld the idea found in its divine Principle. And because he was at the altitude of the absolute, -"Purity was the symbol of Life and Love"(561:10).

Now here we go back to page 517:8-10 which I referred to a little earlier: "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and Love." John was gaining his vision of reality not only from the standpoint of the absolute, from the mount of vision, but he was gaining it from the standpoint of his womanhood. And you and I have to do exactly the same; we have to rise in consciousness to this mount of vision, and see it not only from the standpoint of our manhood, that involves creation, intelligence, and Truth, - in other words, it involves process, - but we must see it from the standpoint of our womanhood, and whereas on page 337:15 purity was the path to perfection, and perfection was "the order of celestial being," purity now has achieved its purpose, and having served as the path to perfection it's now the symbol of Life and Love, it provides us with our womanhood in the absolute, and from the standpoint of that womanhood we can behold "an angel standing in the sun."

"The Revelator saw also the spiritual ideal as a woman clothed in light" (561:10-11), - you see now Mrs. Eddy brings in another symbol, "a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, 'the bride' and 'the Lamb' represented the correlation of divine Principle and spiritual idea" (561:11-14) - now correlation as distinct from coincidence is this: correlation is the absolute and eternal fact of one-to-one relationship without the process whereby we attain it; it's the eternal fact of a one-to-one relationship. That's what John saw from the mount of vision, and he saw it from the standpoint of his womanhood, for "Purity was the symbol of Life and Love," and consequently he saw it as a woman clothed in light, a bride wedded to the Lamb.

And then in the closing line of the paragraph we begin to see the descent or the reduction to the human. "To John, 'the bride' and 'the Lamb' represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth" (561:13-15). In the closing phrase we have the idea beginning to come down or to adapt itself to the human need.

Now in the next paragraph we come to coincidence. Remember, John, also from the same altitude, "saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration" (561:16-18) - now what is the difference between this paragraph and the earlier one? Where we have the woman standing in the sun, and where we have the correlation of Principle and idea, we have the eternal fact of a one-to-one relationship, and there's no process in it. But now John gives us the same idea at a lower level through the life-work of Jesus, which was to fulfil those seven days of creation and attain coincidence. That's what you and I are doing: we are beginning to work our way in terms of Life and demonstration through these seven days in order to attain coincidence. So the difference between correlation and coincidence is this: coincidence is the one-to-one relationship but with regard to the process of attaining it, whereas correlation is the eternal fact of it. Now do you see there's a slight distinction there: coincidence is lower in degree, it is still a one-to-one relationship, but it includes the process that attains it. So "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration" - and divinity begins to embrace humanity first through the divine Word that comes down from Life to make possible our ascent through seven days - "reducing to human perception and understanding the Life which is God. In divine revelation, material and corporal selfhood disappear, and the spiritual idea is understood." We'll touch on that matter of coincidence again tomorrow, we're just introducing it today.

Now we come to the next paragraph where Mrs. Eddy repeats the idea of coincidence; but whereas she has dealt with it through the manhood of Jesus' demonstration, she now repeats it through the womanhood portrayed by the Revelator.

Notice with reference to page 517 "The ideal man corresponds to creation, to intelligence, and to Truth" - corresponding to creation it fulfils seven days, to intelligence it attains Truth and manhood, - but "the ideal woman corresponds to Life and to Love" - there's no process there, it is subjective.



Now notice here on page 561 that the coincidence of God's manhood includes the process that fulfils seven days, but the coincidence of God's womanhood is higher, because womanhood is the higher concept and it includes no process.

"The light of men" - that's the light of revelation, coming from Life and the Word of Life, - it appears in John 1. In the 1st chapter of the 4th gospel it is written: "There was a man sent from God,....to bear witness of the Light." Now you see, we have had correlation, which is Christianity in divine Science, we have had the coincidence of manhood and womanhood in absolute Science, the former including process, the latter being wholly subjective, and now we come to manhood and womanhood in Christian Science, in the relative stage. "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah" - that is the Messiah coming down now in terms of the Christ, "who would baptize.....motherhood." Notice now, from coincidence we have come down to fatherhood and motherhood in Christian Science: it is one continuous descent, otherwise there would be no Christ to meet the human need. (See 561:32-10.)

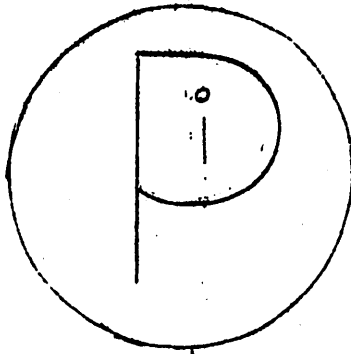
Now in the last paragraph of the section (562:11-21), we come to the operation of Principle. Notice how that idea of separation comes in just as it did earlier on page 450:28. These activities are the "stars in the crown of rejoicing." The "light which shines 'unto the perfect day'" is undoubtedly the light of seven days that was fulfilled in Jesus' demonstration whereby he gained the coincidence of the human and the divine in terms of manhood. The Revelator portrays the coincidence of the human and the divine in terms of womanhood.

When you and I understand those three pages, 560,561, and 562 we have a concept of Christianity which comes from the divine, down through the absolute to the relative, and meets the human need. Then our task is to begin to fulfil those seven days, and as we fulfil them we shall gain the coincidence of the divine and the human in terms of the ideal manhood and womanhood. And as that manhood and womanhood come together in one consciousness and that in turn is wedded to its Principle, our concept of Christianity will rise from the relative, through the absolute to the divine.

I hope I've drawn a picture for you. I have sketched it rather rapidly I know, but I wanted to get the complete picture sketched out today. Tomorrow we will go over it more slowly.

One

All



Only

Infinite

Noumenon

Phenomenon

Life & Word

Truth & Christ

Love & Chy.

Div. P.Lo. divine  
& div.Sc. Science



x Word of Revelation  
(North Star)

Messiah  
(Bethlehem Star)

Union  
(Southern Cross)

Harmony (Shore) absolute  
Christian  
Science

xx Li. T. Lo.

T. Li. Lo.

Li. & Lo.

T. & Lo.



MATRIX

Christian  
Science

X  
S. & H. 575:26-2

xx  
S. & H. 577:12-19

Wednesday, July 26th.

In the C.S. Journal, August 1912, Mrs. Eddy wrote the following:

"Did you but know the sublimity of your life, the infinite capacity of your being, the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has."

We will deal with the second portion of that statement later in the week, but for the moment I want our thought to be receptive to the tone and the quality of the opening portion. "Sublimity of your life" - let's awaken to the sublimity of our real being, the sublimity of our lives, of our identity, of our individuality, the infinite capacity of our being, and the grandeur of our outlook. Why? Because we are the sons of God, and we are awakening to all that that means. We are learning to let go this belief that we originate in matter, time, sense, and physical space; we are learning to let that go and to accept what we really are, and then to be what we really are. And so as this awakening that is the new birth, beginning with moments but going on into eternity, takes place, it calls into expression our real being, our identity, which has sublimity of outlook, infinite capacity for unfoldment and expansion, and the grandeur of eternity. Now that gives a hint of what we really are. So let us welcome this new birth, and if perchance there may be some travail on the way, it's of small moment compared with what's coming to us. And that is why it is so important to keep before us the fact that this is a new birth, and by taking it, accepting it with joy, it will be increasingly painless, because we are taking it increasingly out of matter.

Now today I propose in good measure to revise what we did yesterday. I know that yesterday was a presentation of an idea that is profound, and it takes a little time and meditation to become somewhat familiar with it, and I know that yesterday's work may have stretched the capacity of some of you, and for that reason I propose to revise it. We began on the basis of God as One, and All, and Only. Now let us take a few working examples from Mrs. Eddy's text to strengthen that, because there's nothing like her text for strengthening our work.

To take these leading points of God as One, All, Only, and Infinite, fully you need to work from a concordance.

S. & H. 117:3-4.

"Whereas God is One" - note capitalised, italicised One - that One that is the Adorable One, apart from whom is none other, the One that is an indivisible Whole, that allows no attachment to it, no embodiment of a foreign element. "Whereas God is One, - not one of a series" - note, if God were one of a series we should be conceiving of God in a finite way; "but one alone and without an equal."

267:5-6.

"The allness of Deity is His oneness" - here it is again you see, oneness and allness being brought together.

112:16.

"From the infinite One in Christian Science comes one Principle and its infinite idea, ...demonstration" - you notice the descent there from the infinite One.

Pan. 12:21.

"The Science of Christianity is strictly monotheism, - it has ONE GOD." All six letters ONE GOD are capitalised in block letters.

My. 356:25

(This is most important now and when we discuss practice.) "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good.

"This simple statement of oneness is the only possible correct version of Christian Science." How simple yet how strong!

There are many more examples but those are just five by the way.

Now let's take three or four examples of the allness of God.

S.&H. 204:27.

"But in Science it can never be said that man has a mind of his own, distinct from God, the all Mind" - notice the italics there, the all Mind - "man has not a mind of his own." How that goes right to the root of human problems! Every human discord in one way or another is based on the belief that man has a mind of his own whereby he believes in error and tries to think about God. "But in Science it can never be said that man has a mind of his own...." When we understand this great fact of Mind, God, as One and All, then we see that our intelligence is an individualised emanation of that Mind that is God, and that is our divinity, that is why we come together with the Mind of Christ, and we are being the expression of the Mind which is God. It virtually comes to this: the infinite One revealing itself in and through and as our own individualised intelligence. So we are not thinking about God from a brain or a matter basis. And that's the divinity of our being, - the fact that we live as individualised divine intelligence.

S.&H. 280:2

"Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal All." Again All is capitalised and italicized.

Un. 3:20-26.

Notice how subjective real being is. "Nothing outside of Himself" - all-inclusive, all One, the Alone God.

Now let us turn over to Only.

S. & H. 289:4.

These are comparatively relative statements in that they involve overcoming error, but they qualify at the same time a great point we made yesterday, of God as One, All, and Only.

469:13-14.

Mis. 173:2-21.

The consciousness of that is what demonstrates the nothingness of evil and the allness of God. Notice line 12 "Mind is its own great cause and effect" - so you see the synonym, whether it is Mind or Life or Truth or Love, the synonym is noumenon and phenomenon, cause and effect, conjoined. Let's drop the belief that cause and effect are two separate, independent entities. That is not the case. In the infinite, that which we usually call cause and effect, noumenon and phenomenon, are conjoined. Those terms of course are not capitalised, and consequently I regard the use of such terms as noumenon and phenomenon, cause and effect, as a human aid, as transitional to being able to think within the synonymous terms alone. In effecting the change-over from a human basis of thought to divine thought it is useful at times to employ such examples as noumenon and phenomenon, or cause and effect. But they are not capitalised, and Mrs. Eddy's use of them is comparatively sparing. So when they have once served their office of effecting a transition from a human basis to a divine basis, we can well afford to drop them and think within the framework of the synonymous terms, and Word, Christ, Christianity, and Science. And when we understand those capitalised terms of unique value, they provide us with all the equipment we need. So let's see that noumenon and phenomenon are useful in effecting a transition, but as we go along we will find that our use of them, like our Leader's writings, is very sparing, until finally we almost drop them because we have all we need within the synonymous terms and the other four terms.

Ret. 60:11-12.

"Christian Science reveals God and His idea as the All and Only" - again it is capitalised.

No. 25:1-3.

"Simply uttering this great thought is not enough!" You remember we said we may talk about these things, we may write about them, but that does not demonstrate them; simply uttering them is not enough. "We must live it, until God

becomes the All and Only of our being," and when we live it we have the consciousness of it: when we have the consciousness of it we are living it. Uttering it, writing about it, listening to it, are all very helpful, and those human processes enable us to start something in human experience, but of themselves they are not enough; we must live it until we gain the consciousness of it, "until God becomes the All and Only of our being."

Now a word about the Infinite.

S.&H. 336:23-24.

Here we have a marginal heading, "Indivisibility of the infinite" - it's all one and indivisible.

No. 17:17-19.

The infinite is all-embracing, all-containing. One focus point of the infinite is my identity, another focus point is your identity, and so with all of us. The infinite is infinitely self-expressed. Mrs. Eddy somewhere speaks of God as "the centre and circumference" (S. & H. 204:1.) Well now, when we conceive of the infinite aright every identity is equally at the centre, equally at the focus point. What we may call a focus point is that point of individual self-expression where you and I come into being, and because we are conceiving of the infinite in a way that is apart from physical space and time we are all equally at the centre of divinity; no one nearer than another. Even today we have the ability to realise this; that even if we project thought to the utmost limit of physical space, there is still the infinity of God's being beyond. So we are beginning to build up a concept of infinity that is non-physical, that has nothing to do with time or matter or physical sense or space, but that is wholly within consciousness, and because it is incorporeal and divine it is apart from, independent of, physical space. And on that account each one of us can rightly understand himself as the focus point of the infinite, as at the very centre, the very heart of being.

No. 35:28-6.

That is a simple statement, but a most profound one. He "taught and demonstrated the infinite as one, and not as two...." Now that is what we are doing this week: we are awakening in a measure we have never done before to the fact that the infinite is one, and not two.

Mess. '01. 6:5-8.

This is dealing with the problem of the trinity. "...Christian Science, which reckons one as one and this one infinite" - and not as one with something foreign attached. So you see in true Christian Science there is no basis whatever for pantheism; the infinite is one, is to be understood and demonstrated as one, and not as two, and if we allow any admixture whatever of an opposite, we are deviating from the straight line of Spirit.

Hea. 4:2-3.

The infinite is illimitable.

My. 239:17-18.

There you have one, and all, and infinite, conjoined in one statement. "But God is infinite, and so includes all in one."

I have taken those references to strengthen the proposition with which we began: that God is One, All, Only, and Infinite. And then we used that transitional idea of noumenon and phenomenon to build up a system of synonymous terms, without which the infinite would be indefinable. But because we are setting out to define God to our own consciousness, we must have the means of defining.

Now we have just seen that the infinite is one and not two, and yet all definition requires comparison, contrast, or relationship. How can we arrive at

a method of definition? If we can see how we come by these synonymous terms, then we have the means within our hands, the means whereby to understand and define the infinite to our own consciousness. And so we used this idea of noumenon and phenomenon to serve as a transition from the oneness of being to a system of synonymous terms, and when it has served its purpose we can largely drop it. We may use it occasionally to help someone, but for our own immediate purpose we can discard it. Mrs. Eddy puts it in the textbook this way, - "In Science, Mind is one, including noumenon and phenomena, God and His thoughts" (114:10-11.) So Mind is one, and that one is noumenon and phenomena conjoined, and it serves to give us a transition from the absolute oneness into these diversified conceptions that build up in our thought through the synonymous terms.

And so it becomes clear that without consciousness we cannot even begin; without the individual consciousness you and I would have no knowledge of our own being, or of each other, or of the world around us. And from the basis of consciousness we begin to perceive and conceive of God as Life, or being, - that is self-evident. In any scientific investigation, particularly when thought is reaching out into the hitherto unknown, it has to postulate something and then set out to prove that it is so. And so we postulate the proposition that God is being, or Life. Then we see that that Life must of necessity, from the nature of our proposition, be eternally self-existent if it is in the nature of cause or noumenon, because if it is a product or a manifestation, then it is not cause or noumenon. And to be self-existent it must have the nature of Life and being. But in order to have the property of perpetual being, eternally self-perpetuating being, it must likewise have expression. And so we arrive at the conception of the infinite as Life and the Word.

Let us be clear that Life and the Word are not two separate entities: they are two conceptions of the one infinite, one as it were higher in degree than the other, in the sense that noumenon is higher than phenomenon, or Principle is higher in degree than idea. In one sense, but in one sense only, they are co-equal. Life and the Word are co-equal in the sense that a reflection possesses every quality and property of its original. Similarly Truth and Christ are co-equal in the sense that the expression or reflection has by derivation, - not in a primary, self-existent sense, - everything belonging to its original. In that sense they are co-equal. But don't let us think of Life and Word as two entities. We conceive of the infinite as Life, "the Being who was and is and shall be, whom nothing can erase" (S. & H. 290:1-2), and in the sense that I've spoken of we see the divine Word as co-equal with it and as within it, as an integral office of its own being, as a constituent of its own being.

Of course in Life our thought is concerned with the concept of noumenon, but since Life must of necessity have perpetual being, and it just is, - and it is in the sense that it is absolute Being, - it is Truth, and it is the whole Truth and nothing but the Truth; it is the rock, imperishable, immovable, - nothing can attach itself like the shell to the rock, - it is just itself, irresistible and immovable. But when we conceive of the infinite as Truth, (whereas Life is the whole of that infinite, Truth is the whole of that infinite), we are conceiving of the infinite more from the standpoint of expression. And Love denotes the whole of that infinite with the accent of thought on the idea of relationship as between noumenon and phenomenon, or as between Life and Truth, or as between Word and Christ. Love is the whole, and the term that arises out of that to denote relationship itself is Christianity, and then finally we see the infinite as Principle and Science, the inherent office of eternal government interpreting Principle to itself. And so we arrive at four terms for this infinite One. And arising out of those four parallel terms we arrive at Life, Truth, Love, and the divine Principle, Love, - and remember those terms are there for all eternity, and they are so absolute that Life is Life, Truth is Truth, Love is Love, Principle is Principle, and as such they are there in divine Science for all eternity, and as such they have no power of reduction. They don't reduce themselves; that which does appear to reduce itself is the idea proceeding from them. So that when we conceive of Life and the Word, the Word is the office that appears to come down because it possesses of itself the property of infinite adaptation to the human need. Similarly, in that particular sense only, Christ is co-equal with Truth, but Truth does not come down, the idea of Truth, the ideal or Christ that has this office of adaptation appears thereby to come to the human need. Likewise Love as Love is there, and the Christianity that derives from it appears to come down with infinite adaptation; and likewise Principle and Science.

Now are you clear on that? The infinite is one and not two in that it has of necessity the property of eternal self-existence, perpetual being; it is Life, and that which arises out of it is the Word. And in speaking of the infinite as Life, the accent of our thought is on cause, or noumenon. When we conceive of the infinite as Truth, the accent of our thought is on expression, more the nature of phenomenon, and that which derives from it, which in that particular sense is co-equal with it and is Christ, because Mrs. Eddy writes without reservation: "Christ is Truth" - the Christ that derives from it appears to come down and adapt itself to the human need. Similarly with Love and its Christianity, and the divine Principle and Science.

So you see we have four conceptions that are always inherently themselves: Life, Truth, Love, and divine Principle, Love.

Then we have four derived concepts: Word, Christ, Christianity, and Science. Now according to our viewpoint we can conceive of those terms in sequence as Word, Christ, Christianity, and Science, and Life, Truth, Love, and divine Principle, Love, in sequence or we can consider them in four pairs: Life and the Word, Truth and Christ, Love and Christianity, Principle and Science. Once we grasp those conceptions we are able so to combine them that they define the infinite to our own consciousness. That is a statement or a conception of being in the realm of divine Science. Beyond these statements of divine Science that Mrs. Eddy has given us - and they are comparatively few - we know very little of the nature of being; we know that it is harmonious, at the point of perfection; that it is perpetual; that it is perfect in that it has within itself a divine order with every idea and conception in right place and position in relation with every other. You and I this week are beginning to demonstrate, and in some measure achieving, one of the most profound things in Atonement and Eucharist: "The nature of Christianity is peaceful and blessed." You and I have foregathered here with a great measure of peace and blessedness and love and regard and esteem for each other, and such is the nature of Christianity. "The nature of Christianity is peaceful and blessed, but" - and here's the reservation to that concept - "but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah" (40:31-2) - and that's what you and I have begun to do this week: we have begun to cast the anchor of our hope beyond matter, to break through the veil of matter, to reach out into a realm of pure being that is being increasingly brought to light through the understanding of Life, Truth, Love, and the divine Principle through the idea that derives from it, the idea being defined to our own thought through Word, Christ, Christianity, and Science. We are breaking through the limitations of time and matter into a realm of being that is infinite, a realm of being that is outside physical space. What it holds for us, we know little, but we know that it's there. But until we begin to break through this crust of matter and physical sense we shall never gain the kingdom; sooner or later we shall have to break the walls of matter and go through. The Bible speaks constantly of the gates, and passing through the gates, at the altitude of absolute Science. I perhaps put it rather more crudely when I spoke of breaking through a crust of materiality, - that's a very relative sense; it's how it may appear in our immature knowledge and experience, but it serves to show what we're doing.

Now, there is the conception of being in divine Science. At this stage I want to introduce the idea of order and discuss order with you, because it is one of the most important conceptions in the whole textbook, and I would like to discuss order with you in the same way, that is, deductively. We are working, remember, from divine Science, and we shall proceed down through the absolute into Christian Science where we will discuss everyday work and demonstration. But for the moment we are in divine Science and we are holding our thought there. Now let's begin to discuss order at the same altitude, and I don't know a better reference to introduce that than the one we've mentioned, S. & H. 337:14-19.

Line 16.

"Purity" means something far more than good morality: metaphysical purity means freedom from the admixture of opposites; no foreign element in consciousness. That's the nature of purity. "In proportion to his purity is man perfect" - notice that is a relative statement rising upward - "in proportion to his purity" and the marginal heading is "Purity the path to perfection." And now this magnificent statement: "and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal."

As we grasp the significance of the days of Genesis our thought begins to appreciate the nature of divine order, and thought begins to rise in ascending states and stages and thereby human experience increasingly conforms to divine order. Hence "in proportion to his purity is man perfect." And when we have demonstrated completely those days of Genesis whereby we achieve the absolute, then our concept of divine order becomes increasingly subjective and we see order from the standpoint of Principle. Hence "perfection is the order of celestial being."

There are several inspired phrases to denote what we mean by the Word. In Christian Science we speak of the Word as the creative impulsion of being, or the Word of Revelation, the light of seven days; in absolute Science we speak of it as the Word of Life, Truth, and Love; in divine Science it becomes the order that is perfection itself. Let us see if we can grasp a little more of the Word of Life. Can we conceive or discern in our spiritual sense and vision order as pre-conceived in Life? I quoted yesterday a passage from Proverbs 8 - can you conceive of order as an office of the Word in this passage? - "The Lord possessed me in the beginning of his way, before his works of old." You see the works themselves, analogous to creation, to man and the universe, follow on; but in a prior sense, - "The Lord possessed me in the beginning of his way" - if we can put that into our modern terminology: the one divine Life pre-conceived the order of celestial being in order that man and the universe as called into expression should fulfil that divine conception. Can you think of order as pre-conceived in the eternal Mind, in the infinite Life, in order that man and the universe as called into expression fit into the pre-conceived plan?

You see, here a little, and there a little, something drops into place in our thought and the Word of Life begins to take on meaning, and it has a much fuller meaning to us than it's ever had before. So with Life and the Word, "The Lord" as Life, "possessed me" - the divine Word - "in the beginning of his way, before his works of old." Life and its Word, or the divine Word, includes order as a pre-conceived idea that man and the universe as called into expression find their place already prepared. Now does that give you an idea of order as it is found in divine Science? You see, we have to think of these things one by one because language can only conceive of one idea at a time; but in real being the whole thing takes place simultaneously as one conception. So Life and the divine Word include order as a pre-conceived idea in order that man and the universe as called into expression find their place already prepared and Life and its Word and Truth and its Christ therefore go together in correlation. Now do you see it in divine Science? I grant you I'm stretching your thought a little, but that's what you've come for. If I were just to rehearse everything you're aware of, it wouldn't be very helpful; the important thing is that we come here together to enlarge our capacities, so that as we take these wonderful conceptions home with us we ponder them, and they become part of us until they become us and we are the consciousness of them, and when we become the consciousness of those conceptions we have cast the anchor of our hope beyond the veil of matter and we are entering the kingdom. One day we've got to achieve it: why not begin now? Why put it off until "the day after"? There's no point in putting it off, none whatever. Let's grapple with it now, let's so expand our capacities that we can begin to enjoy these things now. So "the nature of Christianity is peaceful and blessed" and we are grateful for that measure of peace and blessedness. But "in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter." And here is the wonderful thing: our Leader has given us the means whereby to do it.

Take that idea of divine order, and think of it in accord with Proverbs: "The Lord possessed me in the beginning of his way," so that we in terms of the divine Word can discern order as the "perfection of celestial being," pre-conceived in order that man and the universe called into expression find their place prepared, and then the divine order and man and the universe come together in correlation. And then we see that Life and its Word, and Truth and its Christ, are synonymous; two pairs of parallel terms that are synonymous - not identical, but synonymous.

Similarly we can proceed from Life and Word and Truth and Christ to the same conception in terms of Love and Christianity. Love denotes the whole of the infinite and Christianity denotes that correlation of Life and Truth and Word and Christ, and so when we enter the domain of Christianity the accent of our thought



is on the perfection of relationship. And of course as that conception of relationship reduces itself to the human need it serves to put all our human affairs into good order, including the human body and what we call health. Ill-health is only disorder. And so even the human body comes under the divine control and manifests a better standard of good order or divine order.

So "Purity is the path to perfection," and "perfection is the order of celestial being" - notice that perfection in the preconceived sense that I have just discussed "demonstrates Life in Christ," - and that has no reference whatever to a human problem, it has nothing to do with time or mortality or a human problem. This perfection that is the order of celestial being demonstrates Life in Christ. How does it demonstrate Life in Christ? When we take demonstration outside of matter, time, and space, demonstration becomes proof through a sequence of ideas that have logical relationship, and that becomes Life in Christ, and we see how the eternal order of the Word fulfils itself by demonstrating itself in Christ. In other words, all the identities of being that constitute the ideal man and the universe in Christ, are fulfilled. And so the divine order of the eternal Word demonstrates itself in Christ by fulfilling its logical relations in Christ, "Life's spiritual ideal."

Now, don't labour that, it's a profound conception; take it lovingly, cherish it, treasure it, - take it as Mary of old, and treasure these things in your heart; it doesn't require intellect: it calls for vision, and vision is God-given. So we all have the ability to see it quite apart from human education. It may require some measure of human education to expound it, but we all have the ability to see it and to demonstrate it, which is far more important. "Perfection is the order of celestial being" - that is order as preconceived in the eternal Word, which demonstrates itself as Life in Christ through fulfilling its own logical relationships, whereby every idea finds its predestined and divinely appointed place, and there is no second power to dislodge or disrupt or disintegrate. Now do you see the transition? Just as we saw the transition from Life to Truth, you see the transition from Word to Christ, and it just requires following through to see the same transition from Christ to Christianity, and from Christianity to Science, where Principle as Science determines those relations and holds them, so that the infinite is eternally self-governing, eternally self-interpreting; it's forever interpreting itself to itself, and it's wholly subjective because there's nothing beyond or outside the focal radiation of the infinite, it is all within.

Now what are we doing? We are learning to cast the anchor of our hope beyond matter, and to grasp the eternal verities, and the consciousness of those demonstrates them. Discussing them, writing about them, listening to them, are all very necessary in their place, but the consciousness of them is the vital and essential thing.

Mrs. Eddy also speaks of order in divine Science on page 334, and she brings out eternal order now in conjunction with the Christ.

334:10-20.

Notice "eternal Christ." "The spiritual self, or Christ," is the individual constituent of the eternal Christ, and it "continues to exist in the eternal order of divine Science" - a profound conception. Now how does the spiritual self, or the individual Christ, a constituent of the eternal Christ, continue to exist in the eternal order of divine Science, - how does it still take away the sins of the world? It is like this: if there were no divine order within the realm of the Word, or if that divine order were not fulfilled through all identity finding its place in that divine order, there could be no Christ to appear to you and me in order to set in motion reconciliation, in order to cause human thought and experience to conform to the divine pattern. If there were no eternal Word, no eternal Christ, no eternal order and its fulfilment, there could not possibly be a Christ to the flesh. And because that is so, this fact of an eternal Christ fulfilling an eternal Word makes possible the apparent reduction whereby the Christ takes away the sins of the world even before the incarnate Jesus was visible to mortal eyes. I know we are talking about profound conceptions, and it takes time and spiritual growth to mature these; what we need is to live with them, to cherish them, to treasure them, and little by little the mists of material sense thin out and the eternal verities begin to

shine through, so that spiritual sense and vision are far more important than an intellectual equipment - in fact I have seen examples where an intellectual equipment alone can be a curse and a hindrance. I know people who say they love Christian Science, but their god is their own intellect, and their gods many are the great Greek philosophers and all the great intellects of the ages, - and if we worship intellect and we make a god of our own intellect we pay a terrible price: the temporary loss of spiritual sight and vision. So spiritual sense makes possible the reality of all things being brought to light. Happily we have it; you and I have spiritual sense, but let's watch that we don't lose it, - "And what I say unto you I say unto all, Watch" (Mark 13:37). Jesus constantly protected and warned his disciples lest the wiles and guiles of animal magnetism should draw their thought aside and destroy their vision. Vision is as a line of light, and it allows of no deviation.

So, there is our concept of the divine order.

When we come to order in absolute Science we find that Mrs. Eddy has other references. She speaks of the "scientific order." Now what do we mean by "order"? We have been talking about order in a very subjective sense. Let me give you a simpler concept of it to serve as an introduction to a better understanding of order. As children we learn to count, and we think that learning to count is a mechanical process; it may appear like that, but what the school teacher is really doing is to introduce us to the idea of number, to the value of number, to the idea that these values have an invariable order, that they follow each other in an established sequence. And so the school teacher introduces the child to the art of counting first, then to the idea of number, and to the meaning of number, and thirdly to the order or the naturally established succession of number; so gradually a transition takes place from the child's idea of number as balls or marbles or simple images, to an image or a symbol on the blackboard. In other words the teacher gradually changes or lifts the child's concept of number from a simple objective sense so that gradually the idea of number is established in his mentality, and those ideas can be symbolised through the numerals on the blackboard. You can't explain that to a child, but that's what you are doing for him.

The prophets of old must have understood much of the nature of divine order. Those prophets were often men of the desert, often they were outlawed, sometimes they had to flee for their lives. Why? Because they were thinkers; because they devoted their lives to meditating on the eternal verities. And in order to introduce to their fellows and to posterity the idea of divine order they conceived this idea that has come down to us as the record of seven days. Falling back upon the natural symbols of their day, they conceived a record which they established in numerical or mathematical order, built around the symbols of their day, - "Let there be light" - what more natural than to start with light? "Let there be a firmament" etc. They saw that through those symbols they had the means of introducing the simple idea of a genesis order, and by a genesis order we mean a simple and natural succession: the first leading to the second, the second to the third, the third to the fourth, and so on. And so this genesis concept of order is a natural and simple introduction to this profound conception that you and I have just been discussing, - the eternal Word, and divine order preconceived in the eternal Word, so that man and the universe find their place already prepared.

That is the nature of these days of Genesis, and that is part of their office: to serve as a simple introduction and to provide the means whereby human thought and experience can rise to those altitudes of absolute Science and divine Science in a simple, direct, and orderly way. And as we grasp that, we first of all resolve the constituents of human consciousness into good order, so that a Christian Scientist should be, - and Mrs. Eddy expected it - the most orderly person in the world. We have to take the whole domain of human consciousness with all its constituent thoughts and ideas and resolve them into good order, and the way to resolve them into good order is to learn the meaning of those days of Genesis, and to resolve to make them usable and practical in daily experience. And if we resolve all the constituents of our own consciousness into good order in that way, our whole outward experience of life likewise conforms to good order. And that is a preliminary whereby consciousness is made free, our capacities are enlarged, and thought rises spontaneously and becomes much more flexible and adaptable. That doesn't mean we become loose and disorderly, but we let go this rigidity and fixedness of physical sense and we

learn to think in terms of eternal being, continuous flow, unfolding movement and action. In other words, we find that these days of Genesis prepare our thought to think in terms of a divine calculus. You see, calculus is but sign and symbol - and possibly one of the highest we have available. In the whole of God's universe throughout that infinite range from the infinitesimal to the infinite, there is no such possibility as a rigid, stagnant, static, or fixed idea. Fixed - yes, in the sense that ideas are invariable, but not stationary. All ideas have life, they are living, moving conceptions, they have endless unfolding. Mrs. Eddy gives a hint of that when she writes of "the rotations and revolutions of the universe of Mind" (S. & H. 240:15-16). There is no such thing as a broken, fragmentary, or disconnected idea. Likewise there is no such thing as an idea without movement, without action, without life and being; even the natural world bears that out: from the particle of the atom to the vastness of the stellar universe there is not a stationary particle; everything is moving - whether the human eye can see it or not is immaterial; the fact is that from the infinitesimal to the infinite everything is moving, and even in the natural world that is but symbolic of the fact that everything has life; every idea from the infinitesimal to the infinite has life because the infinite is Life. Well then, how necessary it is that throughout that infinite range every idea, whether an infinitesimal one or an infinite one, should have its duly appointed place and relation with every other! How indispensable is divine order! And without divine order there would be nothing but chaos and self-destruction - oblivion. Now do you see how indispensable is this profound conception of divine order? And to human experience no less indispensable is the Genesis concept of it. And that's the nature of our seven days. I would love to go through these days of Genesis in detail, but if you can see where they lead and what their office is, they become so natural. But it's not enough to learn them or to know something about them: what we need is the consciousness of them, and when we have the consciousness of them all the individual constituents of consciousness and daily life and experience conform to that order. And so little by little, as we rise, we approximate the absolute and the symbols disappear. As we rise our symbols change, they become finer, more ethereal, less physical, until finally when we grasp the ultimate reality anything in the nature of finite sign and symbol has served its purpose and just dissolves.

That is a summary of what we discussed yesterday.

Let us recall that as we take our thought more and more into divine metaphysics the need is for an awakened spiritual sense and vision, not human intellect. This work does not depend on human intellect. In so far as we recognize that we are working with the Mind of Christ or divine intelligence, this Christ-consciousness provides us with all the intelligence we need, and intelligence is a God-given bestowal; human intellect is something quite different; human intellect is based on brain. The Christ-consciousness provides us with intelligence, and intelligence provides us with all the vision we need, and spiritual sense enables us to discern spiritual ideas. And then our spiritual sense matures and it becomes an enlarging capacity to hold these ideas subjectively so that they constitute spiritual understanding.

## I N T E R V A L

This morning we have seen Word, Christ, and Christianity in divine Science. When we come to Science itself, it becomes clear from Mrs. Eddy's writings that in certain texts or statements she speaks of the divine Principle and Science as a fourth concept following Word, Christ, and Christianity, and in another context speaks of Principle and Science comprehensively as including all that has gone before. So that in a certain context divine Principle and Science appear to be cumulative, and of course if we take divine Principle and Science in a cumulative sense, then Principle becomes comprehensive and we find our Word and Christ and Christianity, as it were, all compounded within that wonderful conception we call Science.

An example of that appears in S. & H. 574:6-16; 575:7-10. Note on page 574 the descending conception.

Now go across to 575:7-10. There the city is taken as a whole to represent the light and glory of divine Science, i.e., divine Science in the cumulative and comprehensive sense.

Lines 16-19.

There divine Science appears in its natural sequence as one of those four sides.

Now remember, because the city is foursquare - and such is the nature of it as a symbol - going round those sides there is just as much continuity from divine Science to the Word as from the Word to Christ, or Christ to Christianity. You see, in lines 16-19 divine Science is taken in its natural sequence - Word, Christ, Christianity, divine Science, and it's a complete thing and has its place in that rhythmic round. But in lines 9-10 the city as a whole represents the light and glory of divine Science. There it is collective or cumulative, so that there are two texts of divine Science giving us two views, and I think the second one is a Genesis concept. As we grasp the significance of the Word, it leads to Christ, Christ leads to Christianity, and Christianity leads to divine Science, and when thought is flowing in that way divine Science takes its place in the sequence, and it's the fulfilment of a natural sequence.

Now as our thought matures and becomes increasingly subjective, divine Science becomes the whole, and it includes the Word and Christ and Christianity. And I think those two passages indicate that. I have pondered them many times over the months and years, and I can't see any alternative. Sometimes our thought is running naturally from these conceptions of Word and Christ and Christianity, and it follows on naturally into divine Science. But there comes a time when our thought is so poised in Principle that we can see it all in one view, and when we do that, the wonderful conception of divine Science is one conception of which the city as a whole is the symbol.

Mrs. Eddy must have had many difficulties where human language was concerned, in finding the right symbol, the right word and phrase to convey what God had given to her. The time will come when this conception of divine Science goes beyond the English language. In the days of early Christianity, there was no English language as we know it today, not even Anglo-Saxon, so in those primitive days the idea came through Hebrew because it had no other channel. Then as time went on it was discussed in the Syrian dialects of the Near East; it found its recorded presentation in New Testament Greek - and still there was no English tongue. But you and I today have the blessing and the privilege of direct revelation through the English language. And as the ages roll on human language will become richer. But although English today may be the richest language we possess for the presentation of metaphysical ideas, even so it is still inadequate. Mrs. Eddy in the textbook speaks of "philological inadequacy" (115:3 M.H.) so that even with the wonderful tool we have in metaphysical English, we still have a tool that is somewhat crude and heavy for the finer points of divine Science. What we have to do, therefore, is to ponder these things through Mrs. Eddy's written text, and pray over them.

And so here we find that just as this morning our thought has been running through Life and the divine Word, Truth and Christ the ideal, Love and Christianity, if it is running in a genesis sense, then the divine Principle and Science become the fulfilment of all that has gone before. And divine Science therefore has the office of eternally interpreting and governing infinite being.

Now when our thought is not running along a genesis sequence but is just poised in Principle, and our vision is becoming wholly subjective, then we should have the concept on 575:8 in which this sacred city is described as one that "lieth foursquare" and cometh "down from God, out of heaven," and "represents the light and glory of divine Science": divine Science is therefore the whole. That is in line with what Mrs. Eddy speaks of as compound idea: a compound idea is a conception that includes within itself lesser ideas. You and I are familiar with man as compound idea, whose consciousness has the ability to hold lesser conceptions within itself; and if we multiply that up to the measure of the infinite, then it would appear from this text that the most compound conception of all is divine Science that includes Word, Christ, and Christianity subjectively within itself. So for one purpose Mrs. Eddy lays them

out as 1,2,3,4; for another purpose she takes divine Science comprehensively as the aggregate of the whole in one vast compound conception.

It's good for you and me to ponder these things, but let's realize that we don't rise to the full demonstration of these wonderful conceptions until we demonstrate the meekness and the humility that is willing to climb uphill all the way. Notice on pages 574-5 that although the whole vision is a vision coming down, a spiritual outpouring, it is adapted to meet the need of the weary pilgrim journeying uphill all the way. Now the uphill journey again is symbolic of the rising consciousness. You and I are the pilgrims of today journeying uphill all the way; in other words, we are rising to the higher altitudes of consciousness, and we are able to do so because of this spiritual outpouring which is forever presenting and adapting itself to the human need. We might say this: that at the highest possible level we have divine Principle and nothing else; Principle is all-inclusive, there's nothing beyond it. Then diversifying that somewhat we have with it the divine idea or divine Science which in the most comprehensive sense is just divine Science; take it a stage-further, and we arrive at Word, Christ, Christianity, and divine Science as a diversified conception, and that's where it appears to the Revelator's thought as the city foursquare, the holy city. The Revelator then takes in a lower view, which Mrs. Eddy interprets as "the city of our God" (577:15 M.H.), and it is presented now through a city with four cardinal points. Life and the Word of Life are diversified until this divine Word becomes a cardinal point as the Word of Life, Truth, and Love; Christ becomes more diversified until as a cardinal point it becomes the spiritual idea, and Mrs. Eddy's language makes it clear that Christ as a cardinal point is symbolized by Truth, Life, and Love; Love and Christianity come down to be a cardinal point symbolised by the terms Life and Love, the outcome of the divine Principle of the Christ-idea in Christian history. And for the first time in this process of descent we notice eternity, as it were touching time; the idea in its descent touches time and it becomes operative in Christian history. And our fourth cardinal point is Science interpreting the example and the Exemplar - the Exemplar of course was Christ Jesus; the example was his lifework which brought forth Christianity.

You may rightly ask: Why do we now conceive of the Word of Life, Truth, and Love, and Christ as Truth, Life, and Love, whereas in divine Science we had only the simple conception Life and the Word, or Truth and Christ, and so on? For this reason: that as we diversify and reduce our conceptions we must be quite clear that they are still all inter-related: we can't split the infinite, we can't divide Life into lives, Truth into truths, Word into words, or Christ into Christs: there is no duality in being. And so as we trace this process of descent we begin to see another wonderful thing: that all these conceptions are so inseparable that they reflect each other; and that we can't conceive of the Word without Christ and Christianity and Science; we cannot rightly conceive of Christ without Word, and Christianity and Science and so on. They are all so inter-related and inseparable from each other, that they of necessity reflect the tones of each other.

Let me use an illustration that I have used before, to try to establish in perhaps a somewhat human way the nature of this inter-relationship: I have spoken of an artist who one morning finds his thought so quickened that there arises a conception of beauty in his thought, and he feels the creative urge or impulsion that causes him to go to work. There the artist will be responding to something which divinely is the Word: that creative impulsion whereby the heavens were made. There then takes place a process of translating a mass of colour on his palette to a canvas before him, and with each stroke of his brush he translates a mass of colour into an orderly conception that gradually builds up, and which appears on the canvas as the natural outcome of that creative action. And so his work is translating a mass of heterogeneous colour into an orderly conception that we call a painting. Now suppose that which appears on the canvas corresponds to Christ, the fulfilment of the artist's ideal. And whilst he is at work there is also being established a close relationship between him and his portrait, which indicates in a simple way something of what we mean by Christianity. But the artist must also be obedient to all the laws of design and arrangement, light and shade, and technique, that go to build up the portrait and that make painting possible. So his obedience to law makes possible and co-ordinates all that he has been doing: and that will correspond in a simple way to Science. So there we have an artist at work, and we can take those four concepts of his work progressively: the creative impulse, the translation of colour from palette to canvas, the relationship that is being built up

between him and his work and his conception, and finally his obedience to the laws that govern the whole work.

Now in a simple way that illustrates Word, Christ, Christianity, and Science as a simple sequence, but when the artist is at work all those four are conjoined in one operation. We explain them in a simple sequence of one, two, three, four, but they operate as one.

I was thinking the other day that one can take that illustration and reduce it a stage further, and in a lower degree. Suppose for the moment we regard that illustration as at the altitude of absolute Science; let us take it over again in another form: the artist at work would correspond to the creative impulsion we call the Word; then the artist may have in view a client, or he may give his work to someone who is a lover of pictures, so that we have the collector; thirdly, we may have the curator in the art gallery; and fourthly, we have the critic who understands and interprets the whole technique. Now in those four men we have the artist, the collector, the curator, and the critic. The artist's office is creative, it's inspired; the collector is the one who holds the work of art itself, he loves it and he cherishes it; the curator dispenses it, makes it available to a wide public; and the critic interprets it. Now let's see how those four types are inter-related: the artist at the back of his thought knows when he is painting that one day his work will find its way into the hands of the collector or the curator or the critic; the collector couldn't operate as a collector without an artist; neither could the curator, nor the critic. In one sense they all depend on the artist, and yet they all have their respective offices. And so the artist in himself, intrinsically, would correspond in some faint way to the Word; in his relation to the collector or the curator or the critic he would possibly have in his thought something of their points of view. Well now, when the art lover comes along he tries to see the artist's point of view; the curator may be concerned primarily with his public and making this work available to the public; the critic is concerned with the technique that lies behind it, the interpretation of it.

I don't know to what extent those illustrations are helpful: for my own part I prefer to work entirely without illustrations, I prefer to work with Mind, Spirit, Soul, Principle, Life, Truth, and Love, and Word, Christ, Christianity, and Science, and to keep my thought working wholly within those inspired terms. But occasionally, particularly in introducing this to someone who knows nothing of it, it's helpful to use a human illustration - with the warning, of course, that you can't push a human illustration beyond a certain point: if you do, it breaks down, it can even become a hindrance. But often a human illustration, aptly used with restraint and then dropped, can be helpful.

The city foursquare "represents the light and glory of divine Science" (575:9-10). Then Mrs. Eddy takes this city foursquare, and from it she derives these four conceptions, Word, Christ, Christianity, and divine Science. Then lower down the page she has a paragraph the marginal heading of which is "The royally divine gates," and throughout the Scriptures and frequently in her textbook, because her textbook is based on the Scriptures, such symbols as doors and gates - and there are several examples in the Psalms - serve as a wonderful symbol of the transition from the divine to the absolute and from the absolute to the human. We have an example in S. & H. 15:3-5, - you see, as we enter the sanctuary of Spirit and we gain audience with Spirit, we have one-to-one relation with Spirit in perfect reflection; then the door, which is but a symbol, "shuts out sinful sense but lets in Truth, Life, and Love" which is Christ in absolute Science: a symbol of shutting out the one and letting in the other. We saw another example on page 10:15-16. And then when we come to this city whose gates open within and without, they serve as a symbol of transition whereby in absolute Science they open within, implying a conception that is wholly subjective and that makes available divine Science, and they open without, indicating a conception that is objective and that makes available Christian Science to the human thought. And so as thought passes from divine Science through the gates it is able to present to human thought the idea coming down, and this Life and the Word of Life thereby coming down as the Word of revelation, is defined humanly as the Word of Life, Truth, and Love.

Now why the Word of Life, Truth, and Love, and not just the Word of Life? Tomorrow, when we have the blackboard, I will illustrate in some simple graphic way how the idea comes down as revelation and is seen by the ascending thought, the "weary pilgrim journeying uphill all the way," as a cardinal point, which defines itself to him in language as the Word of Life, Truth, and Love. And for this reason: that the Word of Life, Truth, and Love constitutes this triply divine Principle, and we begin to see that Life, Truth, and Love denote structure, the cohesion of being. You see, we are able to discuss Life and the Word, and Truth and the Christ, in simple terminology because we already have a good deal of background understanding; but in presenting the idea of this textbook to our fellow man we introduce it to him supposing that he knows nothing, - we have to introduce the idea of order as a simple succession, and naturally we begin with the Word of Revelation through the days of Genesis. Then as thought rises and he gains the ability to think in terms of absolute values he begins to see that being has structure, substance, essence, cohesion, and similar qualities and properties. And so as his thought rises from the simple days of Genesis to take in a more absolute concept, this uprising or ascending concept of the divine Word fixes or defines itself in his thought as a cardinal point which is given to us as the Word of Life, Truth, and Love. That is possible because the Word comes down from divine Science as the Word of Revelation, and it comes down all the way; the descent is a complete descent from divine Science right down to human experience - otherwise there would be no Christian Science and there would be no Christ to the flesh. Then as human consciousness takes hold of that as it were from a base line and begins to rise through these days of Genesis, it becomes rarefied, less material, its capacities enlarge, it becomes Christianized and spiritualized, and that which hitherto had been the Word of Revelation operating as the days of Genesis, as precept and commandment, now becomes a more rarefied conception fixing itself in thought as the Word of Life, Truth, and Love, and instead of thinking through the fully expanded statement of Mind, Spirit, Soul, Principle, Life, Truth, and Love, it begins to work within a much more rarefied conception, namely Life, Truth, and Love. And so at the altitude of the absolute this divine Word in its descent becomes a cardinal point. And similarly the Christ comes down from Truth and the divine ideal, and to the rising thought it becomes fixed in consciousness as a second cardinal point, - Truth, Life, and Love. And similarly as Christianity comes down it becomes to the rising thought a third cardinal point denoted by Life and Love. Now you may say: Why only two terms? Because invariably man is already implied in the next.

Now verses 29 and 30 of the first chapter of Genesis are of some length, so we will take them as read. Mrs. Eddy's comment on them on page 518 gives us the most wonderful sense of relationship, which of course is the ideal of Christianity.

518:13 - 19

Notice the reciprocal relation there.

Taking that opening statement "God gives the lesser idea of Himself for a link to the greater," as we look over the centuries of Biblical unfoldment we see how the breaking of the divine Word led to the Christ, and there we have an example of the lesser idea serving as a link to the greater. And similarly we observe how the Christ opens the way to Science, and Science includes the lesser and protects it. (Roads lines 19-23.)

If we examine closely all Mrs. Eddy's examples of Life and Love, man is either mentioned or implied in the context. The third member is always there in the context by inference - sometimes by a direct mention - because this trinity is an indestructible trinity, it runs all the way through these cardinal points, but in the third one we have only the two terms Life and Love with the other there for those who see it. And similarly in the fourth where we have Truth and Love, Life is implied. Here the ideal Truth is comprehended in the motherhood of Love, which is a much more subjective conception than say, the Word of Life, Truth, and Love.

This becomes clear when we take pages 575 and 577. Taking these two pages comparatively you notice we have three groups of four terms: first, "The four sides of our city are the Word, Christ, Christianity, and divine Science; ' and

the gates of it shall not be shut at all by day: for there shall be no night there.' This city is wholly spiritual, as its four sides indicate" (575:17-21).

Now we come on lines 22-2 to a second group of four conceptions, and here the gates are opening as it were outwardly and upwardly. Human vision can only look up to a star, it can't look down to it. And so you see the adaptation is now increasingly to the human need. "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation" - so that the uprising consciousness can see the Word of Life and can see it coming down as the Word of Revelation, and this Word of Revelation that comes down is fixed and defined as the Word of Life, Truth, and Love which becomes a cardinal point in consciousness. "Eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;" this Christ-ideal comes down as Messiah, and as it reduces itself as Messiah it is discerned by the uprising consciousness and it becomes the second cardinal point of the Christ, the spiritual idea, and throughout her text Mrs. Eddy denotes it by Truth, Life, and Love. And so here the accent is on Truth, no longer on Life, but on Truth. "Southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary;" there Christianity is coming to light, - "which binds human society into solemn union." As Love and Christianity appear to come down they are discerned by the uprising thought and fixed in consciousness as a third cardinal point, and of course the significance of Calvary is the complete laying off of mortal selfhood, and the outcome of that is that it "binds human society into solemn union." And union means a state of connection or a state of relationship deemed never to have been broken. In other words, divinely and spiritually, all the relations of being are intact, unbroken, so the significance of Christianity and its power to lay down mortal selfhood is that it "binds human society into solemn union" - that is to say it holds and gathers all ideas into one union and in turn binds them to their Principle, - in other words, proves the relations of being never to have been broken.

Now here is a most significant thing: the fourth cardinal point is no longer a star but is the shore: "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." The old conception of the sea as a symbol of tempest-tossed human concepts has now gone, because thought has attained the absolute and it becomes the "Peaceful Sea of Harmony," and "shore" is that line where land and water meet; it's not a territory, only a line where land and water meet, and as such it serves as a perfect symbol of this coincidence where the idea coming down and having defined itself as cardinal points is met by the uprising consciousness, and the two become one in coincidence. Mrs. Eddy speaks of John the Revelator on page 561:16, - "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration" - you see Jesus' office was to fulfil the days of creation, to fulfil the divine Word, to present the Christ, and to make possible Christianity as its outcome. And so Jesus in his lifework provided this coincidence of the divine coming down and the human rising to fulfil those days of Genesis so that they become one in coincidence as "divinity embracing humanity in Life and its demonstration" - that is to say, Life and the divine Word come by revelation right down to human experience through precept and commandment. As human consciousness, having accepted the Word as precept and commandment, rises to gain the Word as a cardinal point, the Word of Life, Truth, and Love, then at that altitude the human has as it were laid off all materiality, all evidence of matter and sense, and has gained what Mrs. Eddy calls "sinless humanhood." So that at the altitude of absolute Science man demonstrates sinless humanhood. Mrs. Eddy only refers to absolute Science five times in the textbook: on one occasion she writes "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death" (254:16-17), but she clearly implies that one day man must gain and demonstrate absolute Science. On page 573:28 she speaks of the demonstration of this as a "foretaste of absolute Christian Science."

I think if we take pages 572 and 573 we shall see this conception of absolute Science a little more clearly. (Reads 572:19-24). It is interesting that Mrs. Eddy speaks of death as a "transitional stage" to inspired consciousness; death is not the thing it is commonly thought to be. Her writings make it clear that a mortal, through the experience of death, either passes from dream to dream and the awakening is still to come, or he passes from life to Life, and



if we are gaining the altitude of absolute Science here and now, we shall not pass from dream to dream: we shall pass from life to Life. Until all mortality is finally laid off, there may be some evidence of a change called death but it will not be anything to be feared; it will not be a change from dream to dream: it will be a transition from life to a still further expanding conception of Life, and if it's a change from life to Life we shall have little or no consciousness of the experience called death; it is certainly nothing to be feared. So in the measure that we cast our anchor of hope beyond the veil of matter and grasp these eternal verities, this phase of experience that mortals call death will have no terror for us, no fear for us; indeed we shall have no consciousness of it, it will be a passage or a transition from life to Life. You and I in some measure are already beginning to live outside of time and matter; matter is not the solid impenetrable stuff we once thought it was; it's becoming more and more evanescent. Mrs. Eddy spoke of this time-world which "flutters in my thought as an unreal shadow" (My. 268:20-21). Well in her case this transition was certainly from life to Life. And so matter is not this impenetrable and desolating substance that mortals would have it.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. (Reads 572:25-2). Can you see that our sense of space as the result of these two days' work is already changing? We are no longer thinking of space as geometric space determined by length and breadth and height: you and I are beginning to think of space as universal consciousness in which there is no physical measurement of space, - "Hence the eternal wonder, - that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." (503:15-17.) That transcends physical space completely.

#### 573:3-9

Notice there the difference: it's a human consciousness but so devoid of materiality through laying off the mortal sense that Mrs. Eddy speaks of it as "that consciousness which God bestows." Why? Because it's a consciousness attained through the descent of the Holy Ghost.

#### Lines 9-12

Those states and stages are determined by the measure in which we are willing to lay off the mortal sense of things.

So John was humanly here, i.e., in a human or bodily sense he was still here on our plane of existence, and yet he was carried as it were in spirit to the mount of vision. Now do you see what we mean by coincidence and what we mean by sinless humanhood? He was humanly on our plane of existence: mentally and spiritually he was on the mount of vision looking deep into reality. And that is the human consciousness that God bestows through our willingness to lay off the mortal.

#### 573:13-18

No longer do we need to regard ourselves as miserable sinners. If perchance we indulge sin, we have got to admit it honestly and then put it off, but we don't need any longer to hold ourselves as miserable sinners, "but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished" (Lines 18-20) - his sense of physical space had gone, and the physical embodiments that it contains. (Reads Lines 19-23.) So at the altitude of absolute Science, our consciousness is sinless, it is God-bestowed, and our concept of the universe is becoming subjective. And in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth which involve the spiritual idea and consciousness of reality.

#### Lines 23-27.

This is becoming possible to you and me. We can become conscious here and now of a cessation of death, sorrow, and pain, and when we become conscious of this, until death finally disappears it will assume such diminishing proportions

that it is no more than a transition from a growing sense of Life here to a further and higher still expanding sense of Life - it's no more than a transition from life to Life.

"This is indeed a forestate of absolute Christian Science" (line 28) - now do you see what we mean by absolute Christian Science? When earlier this morning we were discussing divine Science we were discussing Life and the Word of Life, Truth and Christ, Love and Christianity, and the divine Principle and Science, at an altitude that for the moment we regarded as having no relation to a human problem. Then we began to take into account this concept of descent, the idea coming down, the descent of the Holy Ghost, and we began to see that the divine Word comes down through revelation until ultimately it culminates in commandment and precept; Christ the ideal comes all the way down until it culminates in Christ as manifestation to the flesh; Christianity comes down from that ideal of relationship to become Christian healing resolving disorder into good order, or divine order; and Science comes down to give us the law whereby being is governed - Mrs. Eddy defines Christian Science as the "law of God." And so we are able to discern a complete descent and a complete adaptation of the idea to the human need. Then as consciousness rises and mortals lay off mortality increasingly - as consciousness rises the degree of adaptation becomes less and less until finally when mortals have laid off mortality, time and matter, and they attain this altitude spoken of as absolute Science, the degree of adaptation now necessary is no more than that of a cardinal point. Do you see now why we have those cardinal points? The cardinal points are in the intermediate stage, and when we have risen and have laid off that measure of mortality we are so free from it that we can continue our demonstration wholly within the terms Life, Truth, and Love, and through cardinal points instead of through a fully expanded terminology of synonymous terms. And so at this point the divine and the human appear to meet.

The perfect example of this demonstration of coincidence I believe is given by John in the 21st chapter of his gospel. Here Jesus had time and matter and all physical sense under his feet, he had complete dominion over them, and had attained sinless humanhood; like the Revelator, he was demonstrating a God-bestowed consciousness; like the Revelator, his corporeal sense of the heavens and earth had vanished and in its place was a spiritual sense, a subjective state; and Jesus was now demonstrating at the altitude of the absolute. The more I ponder his lifework through the gospels the more it becomes clear to me that all the way through his lifework he never lost sight of the fact that as a demonstrator he was always thinking and demonstrating from the standard of the absolute; as a teacher and a preacher he elucidated his mission or his truth relatively; he always came down to meet the people's need just where he found them. What spiritual genius lies behind those parables! And so in the life of Jesus we find two conceptions blending with each other: the relative conception that met the need of the people through healing and evidence and parable; and the absolute conception that met his own need as a demonstrator. In other words, he was able to demonstrate in the absolute and in the relative as the occasion required. I think particularly in the closing phase of his mission from the point of his declaration to Judas, "That thou doest, do quickly" (John 13:27) - from that point on he was a demonstrator in absolute Science. But as a teacher and a preacher he came down and taught them relatively at the level of their own understanding.

Now here, at the morning breakfast, we find the Master with his students on the shore, - taking the shore as the symbol of the Peaceful Sea of Harmony, the Golden Shore of Love, - he was poised in terms of sinless humanhood with a consciousness within which heaven and earth were so subjective that he had full and final dominion. And so from that standpoint he was elevating the thought of his students more and more to the absolute, with matter, time, and sense under his feet, but infinity and eternity opening out before him. And I think there we have the perfect example of absolute Christian Science. "During the sensual ages..." that "may not be achieved prior to the change called death" (S.&H.254:16-17), but if you and I are preparing thought now and learning to lay off the mortal sense of things and to make these deeper truths so familiar that they become natural to us, then although we may not achieve the ascension, when the change called death presents itself we shall have little or no consciousness of it, it will be no more than a transition to a further and expanding consciousness of Life, and it will be nothing to fear.

There Mrs. Eddy gives us through John the Revelator her concept of absolute Science. And so our Word and Christ and Christianity and Science now define themselves as cardinal points within the terminology Life, Truth, and Love; Truth, Life, and Love; Life and Love; and Truth and Love, and more and more we shall find ourselves working within the simple framework of Life, Truth, and Love. Then, of course, in presenting the idea relatively to humanity we have to come down further still and it expands out into the further diversified statement that brings in Mind, Spirit, and Soul. Once we find ourselves working relatively in Christian Science through the fully diversified statement of seven synonymous terms, this wonderful conception we call the matrix comes into view. We shall spend some time tomorrow in discussing the matrix.

I have felt for some time past the significance of Mrs. Eddy's statement that "Truth cannot be stereotyped; it unfoldeth forever." (No. 45:27-28.) And whereas she herself stated of her textbook in the Preface that she had "bluntly and honestly given the text of Truth" and had "made no effort to embellish, elaborate, or treat in full detail so infinite a theme," she herself was fully aware that her textbook was a blunt and honest presentation of the text of Truth without embellishment and without elaboration. And I believe therefore that Mrs. Eddy fully realized that as the generations rolled on her text of Truth would be further embellished; I believe that is what we have been doing this week: we have been expanding this text not by re-writing it but rather through revelation allowing it to expand in our thought, and that is both the true embellishment and elaboration.

Elsewhere in the book she has written: "Gradually this evidence will gather momentum" - i.e., the statement of this book - "until it reaches its culmination of scientific statement and proof" (380:25-28) clearly indicating that in her day, i.e., up to 1910, she realized that it had not yet gained sufficient momentum to be fully stated and proved. No one realized more than Mrs. Eddy that she had to leave much to further unfoldment and development, for that's the nature of Truth - "it unfoldeth forever." And I believe, and am convinced of this, that the greatest unfoldment of Truth in recent years - and this is wholly in accord with this textbook, and within the framework of this textbook - has been in this conception that we conveniently call the matrix.

Now what is the matrix? It is a simple means of summarizing the inter-relationship of Word, Christ, Christianity, and Science with each other, and to illustrate those inter-relationships through the medium of the synonymous terms. Now just as Word, Christ, Christianity, and Science have indissoluble inter-relationship with each other, and those inter-relationships are presented through the synonymous terms in certain given sequences or orders, conversely the synonymous terms in their inter-relationship with each other provide us with Word, Christ, Christianity, and Science. You see, the whole conception is so logical that just as the inter-relationship of the four terms is illustrated by the seven synonymous terms, conversely the inter-relationship of the seven synonymous terms provides us with the four terms.

And so I regard the matrix as the proof of Mrs. Eddy's system. Christian healing is the demonstration of her system where evidence is concerned, and the matrix is the demonstration of her system where proof is concerned. Do you follow that? Let me give you a working example: turn over to page 108:19-29. Think of what an awakening that is to the invalid or to the sufferer: that all real being is in God, the divine Mind. And then notice how immediately Mrs. Eddy couples with it the absolute values: "and that Life, Truth, and Love are all-powerful and ever-present;....." (Lines 22-29).

108:30-3.

What a revelation that can be to the world of medicine if they will only accept it - that all the organism and action of the mortal body is produced by this negative mind, this minus mind! "Mind is All and matter is naught is the leading factor in Mind-science." There is no connection between the two.

109:4 - 10.

We have one divine Principle, and we have one divine operation, and that divine operation applied to a mass of human belief produces a change of evidence

that we call healing. That same divine operation as a sequence of ideas operative in logical relationship provides proof. Now then: Christian healing, as such, is the demonstration of Principle applied to a mass of human belief: the matrix is the proof of Principle in terms of Science and system. Do you see the difference? There is one Principle, and one operation, but that operation applied to a mass of human belief effects change of evidence and we call it healing; that same operation through a sequence of ideas having logical relationship provides us with the matrix, and the matrix is the proof of Principle and Science and system.

And so we have one Principle, one operation, and that operation becomes demonstration - demonstration of evidence on the one hand; demonstration of proof on the other hand. So evidence and proof balance on operation and demonstration. To the sufferer the demonstration is a change of evidence that means a surcease or a cessation of sorrow, pain, and death; to the demonstrator and the student that demonstration means the operation of ideas in logical relationship, which we call Science and system. That is wholly within Mrs. Eddy's textbook, and it doesn't in any way trespass on her writings: rather does it fulfil them.

I want us to treasure these things so lovingly and so naturally and so impersonally that they flow into consciousness without resistance, and as they flow into consciousness in that way they gradually and increasingly become part of us until finally they constitute our consciousness and we gain the consciousness of reality; and as we gain the consciousness of reality we are increasingly glad to shed the mortal sense; consciousness rises and our spiritual sense becomes increasingly subjective, and as it does that the physical sense of matter, time, and space, and the limitations that go with them, begin to fall away and assume diminishing proportions, and the reality of the idea assumes expanding proportions until we gain the altitude of absolute Science. And as we go forward we shall gain the ability to meet the need of our fellow man relatively through commandment and precept, and divine manifestation and Christian healing; but as students and thinkers and demonstrators we shall find our own thought poised increasingly in the absolute so that we can look through the veil of matter to the Shekinah, we can achieve increasingly sinless humanhood, an increasingly subjective state of being. This divine Word revealing spiritual understanding and the consciousness of man's dominion over the whole earth, is what enables us relatively to speak with authority.

Now let me read a paragraph from a book that has interested me very much recently. It's called "Readings from St. John's Gospel" by William Temple, and it is a very fine commentary on John's gospel.

"'In the beginning.' Of course the words take up the opening of Genesis. But they do this so as to suggest at once the transition from temporal event to eternal reality which is the essence of this Gospel. For the Greek words can also be translated 'In principle.' .....So the word really means both things; and here the expression used means both 'in the beginning of history' and 'at the root of the universe.' "

"What is said so to exist is 'the Word.' This term again combines two meanings. It is the Word of the Lord by which the heavens were made, and which came to the Prophets. It is also the Rational Principle which gives unity and significance to all existing things.."  
(Page 3.)

When a little earlier I spoke of Life and the divine Word as co-equal in a certain sense, it was just that. Life and Word are co-equal in the sense that a reflection reproduces its original but does not exhaust that original. Likewise Christ is the divine ideal and is co-equal with Truth in the sense that a reflection reproduces all its original, but it does not exhaust that Truth. Temple continues:

"Thus from the outset we are to understand that the Word has its whole being within Deity, but that it does not exhaust the being of Deity. Or, to put it from the other side, God is essentially self-revealing;

but He is first of all a Self capable of being revealed. This same Word, or Self-revelation, is then again said to exist in essential relationship to God.

"St. John has thus established common ground with all his readers. If they are Jews they will recognise and assent to the familiar doctrine of the Old Testament concerning the Word of God. If they are Greeks they will recognise and assent to the declaration that the ultimate reality is Mind expressing itself. To both alike he has announced in language easily received that the subject for which he is claiming their attention is the ultimate and supreme principle of the universe.

"...The supreme principle of the universe is not only its bond of unity, but its ground of existence. In other words, only because it is God's Nature to reveal or communicate Himself is there a world at all; everything in it, every single occurrence in time and space, is subject to this controlling fact, that the world exists as the arena of God's self-revelation." (Page 5.)

I think that is wonderful. And it is an indication of how the most enlightened thought today is thinking. Many may think that Temple is breaking new ground: to you and me he is amplifying what has already been recorded.

And in closing, one line from Pond and Purpose which illustrates perfectly what we have been discussing as coincidence: "Mortals who on the shores of time" - notice shores in the plural, and the the shores of time signify our human starting point, - "learn Christian Science, and live what they learn, take rapid transit to heaven, - the hinge" - and a door swings on its hinges - "on which have turned all revolutions....from extremes to intermediate" - and absolute Science is the intermediate. "Above the waves of Jordan, dashing against the receding shore," - notice the symbol of shore is now a receding shore, and even the absolute becomes a receding shore when we go on into the divine, - "is heard the Father and Mother's welcome.....beloved Son. So as mortals we begin on the shores of time and we rise and gain the intermediate "from flux to permanence, from foul to pure, from torpid to serene," and even beyond that, "dashing against the receding shore, is heard the Father and Mother's welcome, "and that is the welcome of divine Science forever saying "This is my beloved Son." And it is true of all of us here; all we have to do is to learn to open thought and to accept it without resistance. (See Mis. 205:31-8.)

I believe we are being new-born in a way we have never known before. Let it continue, - and it will if we will only let go any sense of resistance.

The thought that we need to hold above all others is that God is All, and our necessity is to gain the consciousness of that, and as we gain the consciousness of it and it becomes mature and permanent, we find ourselves living in the consciousness of God's allness, in the "secret place of the most High," and that secret place is not something far dim and distant: it is here and now. That secret place is divine Love "underlying, overlying, and encompassing all true being." (S. & H. 496:18-19.) And its panoply is the armour of divinity, and it is impenetrable. That is our armanent, and it's an armanent that far exceeds the armanent of matter.

So let us each morning begin the day's work, - from the moment of our wakening let us realize divine Love as "underlying, overlying, and encompassing all true being," and that we are in it and of it and hence divinely constituted - constituted of the Mind of Christ to whom Life, Truth, and Love are as natural as sunlight to the eye. Let us have a sense of the naturalness of this.

Today I am going to revise what we have already done, because this constant revision is so helpful. We set out with the proposition that God is One, and All, and Only, and Infinite. Let me give you just a few Biblical examples:

God as One.

Deut. 6:4 and quoted by Jesus in Mark 12:29: "Hear, O Israel: The Lord our God is one Lord."

Zech. 14:9  
Mal. 2:10  
Matt. 23:9  
John 8:41  
I Cor. 8:4,6  
Gal. 3:20  
Eph. 4:5,6

Those are just a few examples to show that this great fact of one and oneness pervades the Scriptures. There are many more.

God as All, and allness.

Rom. 9:5  
10:12

I Cor. 12:6.

"Diversities of operations" - that's just what we have been doing. It's a perfect phrase for the work of the last three days. We have been taking these diversified conceptions of what the infinite is, and of what it does, - and there is Scriptural authority for it.  
Col. 3:11

God as Only.

John 17:3  
Rom. 16:27  
I Tim. 1:17  
6:15  
Jude 1:25  
Rev. 15:4

Isaiah, you know, had a unique way of strengthening these conceptions. (See Isa. 45:6-22; 46:9.)

God as Infinite.

Ps. 147:5

Then we have a phrase like this echoing from the textbook: "The divine understanding reigns, is all, and there is no other consciousness." (536:8-9.)

That is the proposition in a diversified form to which we have been addressing ourselves these last few days. Today we are going to carry it forward and bring this whole conception down into Christian Science. I have used here the circle or sphere to which Mrs. Eddy sometimes refers to illustrate the infinite, and the circle is designed to represent God as One, All, Only, and Infinite, and in the highest and simplest sense there is but Principle and nothing else.

And then we come to the point where we see that this infinite One is both eternally self-existent and eternally self-expressed, and in order to arrive at a process and a method whereby we can define the infinite to our own consciousness - and to define we need comparison, contrast, or relationship - we employ the simple conceptions of noumenon and phenomenon as transitional to this infinite One as Life and the Word of Life; and when we conceive of the infinite as Life our thought is concerned with a creative office, the divine impulsion of being. Then we use noumenon and phenomenon as transitional to a conception of the infinite as Truth and Christ, and here our thought is concerned with expression. Similarly, we take the infinite in terms of Love and Christianity, and here our thought is concerned with the relationship of Principle and idea, or noumenon and phenomena. And then in a much more comprehensive sense, in a sense that, as it were, aggregates the whole, gathers it, and co-ordinates it, we conceive of the infinite as the divine Principle, Love and Science.

Now those conceptions of Life, Truth, Love, and Principle denote what the infinite is: Life, Truth, and Love denote it in terms of essence and structure, and Principle denotes the co-ordination of Life, Truth, and Love as a trinity. I will expand that later.

Similarly Word, Christ, Christianity, and Science denote what Paul calls diversities of operation. Since noumenon and phenomenon are not two, but are indivisibly one with each other, likewise Life and Word, Truth and Christ, Love and Christianity, Principle and Science are one with each other; they cannot be split or divided into two conceptions having independent entity or being. We considered the whole of that conception at the altitude of divine Science.

A most important point to remember here is that Life, Truth, Love, and Principle remain intrinsically Life, Truth, Love, and Principle, and they do not, as it were, reduce; they are the truth, the whole truth, and nothing but the truth, and they are a rock, irresistible, immovable, imperishable, indestructible, - they are themselves. When we consider reduction or adaptation it comes through Word, Christ, Christianity, and Science.

Now in order to appreciate more easily what we mean by absolute Christian Science, let us for a moment take for granted this reduction right down to the human need, in Christian Science. So in Christian Science we have the inspired Word of the Bible; Christ as divine manifestation; Christianity operative as Christian healing; and Science elucidated as Christian Science through our textbook. So this is what the awakening human thought begins to take hold of, and as the grosser elements of materiality begin to fall away, human consciousness begins to rise through those states and stages analogous to seven days. Similarly, the concept of Christ would be from manifestation and through the Christ-consciousness gains some sense of Christ in its absolute sense. Just as thought rises from the Word of the Bible to gain something of the more absolute nature of the Word, so thought rises through Christ and Christianity or Christian healing and the study of the textbook to gain something of the more absolute nature of Science. So what really takes place is this: that as we are able to follow this process of reduction and adaptation, the lower the adaptation comes to the human need, the more diversified is the type of sign and symbol. And as human consciousness rises to the divine, the measure of adaptation is consequently less and less. So as these four conceptions corresponding to the sides of the city - Word, Christ, Christianity, and divine Science, - begin to reduce themselves through this process and come down through the Word of Revelation, symbolized by the pole-star; through Christ the Messiah, symbolized by the Bethlehem star; through Christianity, symbolized by Calvary, the laying off of mortal selfhood; and through Science the interpreter, symbolized by the Shore

coming down to interpret - these four are apprehended by ascending thought and defined as the Word of Life, Truth, and Love; Christ coming down is discerned by the ascending thought and defined in the absolute as Truth, Life, and Love; Christianity coming down is discerned by ascending thought and defined as Life and Love; Science coming down and discerned by ascending thought is defined as Truth and Love. And consequently through the textbook and the prose works we have scores of examples in which Life, Truth, and Love; Truth, Life, and Love; Life and Love; and Truth and Love, appear conjoined in those ways.

Remember that the matrix lies in the domain of Christian Science.

This divine impartation came to Mrs. Eddy as revelation, and the revelation in her consciousness precipitated the textbook into human experience, and so you and I go to the textbook in order to prepare thought for revelation. The revelation coming down precipitated Science and Health: you and I begin with Science and Health and thought rises. And by the same analogy, revelation precipitated what we call the matrix, which is just a simple means of summarizing certain co-ordinated ideas. So just as revelation precipitated that matrix first in the thought of John Doorly, - and today hundreds both understand it and love it and see what it means, - we begin to use that matrix not as an end in itself but in order to gain further revelation, just as we go to the textbook to gain further revelation. So let us be quite clear just where it belongs, - in Christian Science.

I think the helpful thing now would be to return to our textbook. And remember when you study Revelation XII in the Key to the Scriptures, you are studying the reduction of Christianity to the human need. When we study the days of Genesis we are able to discern a reduction to the human need through the divine Word, the Word of Revelation, and human consciousness responding and rising to it. When we understand the gospels and the life of Christ Jesus, we are able to understand how the Christ comes down to the human need and how we respond to it in what we call translation.

When we come to Revelation XII we are studying the application of Christianity to the human need, and because most of us are familiar with the Word of Revelation and with the Christ translation, I will take that for the moment as done, and we will go over to Christianity because it really is most profound and we are not so familiar with it.

560:6-21.

"...the Principle of heavenly harmony." You see it's the office of divine Science to interpret the Principle of heavenly harmony.

"...we can never understand the divine Principle." That is axiomatic: Principle can be understood only through the idea expressing it, and in no other way.

561:5-10.

"...angel standing in the sun." The equivalent of that is the idea found in its Principle, and the Revelator beheld that possibly for the first time in human history, apart from Jesus, and undoubtedly Jesus disclosed it for him.

"...mount of vision." That is to say, from the altitude of the absolute, looking up from the mount of vision.

Hold that page, and return to 517:8-10. The ideal man appears proportionately as consciousness rises to creation, intelligence, and Truth. In other words, the ideal man includes process. But the "ideal woman corresponds to Life and to Love" and is poised at the absolute, and consequently is more subjective than the ideal man, it is a higher type of manhood.

And so whereas purity in Christian Science is the "path to perfection" rising up, the Revelator had gained that and to him purity was a symbol of Life and Love. In other words, he had gained his womanhood, and having gained his womanhood on the mount of vision, he was able to behold the idea in its



Principle, as "an angel standing in the sun." You see how orderly it is, how perfectly everything drops into place.

561:10-13 (reads). Hold this page, and turn to 574:25 - 30

"...dove descending upon you." Dove is the symbol of divine Science and it is coming down.

"...angel entertained unawares." Remember Love denotes Christianity in divine Science.

Also note on 574:22-24 - we "behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing." - "heaven-bestowed" in that they come down from their divine Principle, and "heaven-bestowing" in that they confer on each individual consciousness the union of his true manhood and womanhood and his union with his Principle, because to bestow is to confer in marriage. And notice the marginal heading, "Spiritual wedlock."

574:30-6 (reads).

Now let's go back to 561:10-15. The other day we said that correlation denoted a one-to-one relationship, and was the absolute fact of relationship; it was so absolute it stood above process. John, from the standpoint of his womanhood in absolute Science beheld the "angel standing in the sun" and he began to reduce it to human experience, - the bride wedded to the Lamb denoting the correlation of Principle and idea, - and he brought it down from the altitude of divine Science to the altitude of absolute Christian Science through coincidence.

561:16-20.

"...divinity embracing humanity" - the descent is complete, so that divinely Jesus' life and demonstration would illustrate the full descent, and his ministry would illustrate the ascent to the altitude of absolute Christian Science. So his life illustrates "divinity embracing humanity" together with the human demonstration where thought rises and the two become one in coincidence.

Remember this: correlation is the absolute fact of the union between Principle and idea in divine Science; coincidence is that union at the altitude of the absolute, but includes the process of attaining it.

Notice also: "divinity embracing humanity in Life and its demonstration" because Jesus fulfilled the days of Genesis; he fulfilled the idea in terms of the divine Word coming down, and he fulfilled those days of Genesis which took him up to the altitude of absolute Christian Science.

561:20-562:21.

"...the spiritual idea is understood." Now we have coincidence repeated in terms of womanhood; whereas manhood includes the process of attaining it, womanhood, like the previous example, is subjective.

"...by the sun." The text is becoming more relative.

"...matter is put under her feet." Matter brought in, and wholly "under her feet." Consequently the altitude is at the absolute because matter is "under her feet."

"...the light of men." The light of the Word again, the light of Life.

"...to bear witness of that Light." The Light of Life.

"...John the Baptist..." - now we come right down into the domain of Christian Science.

"...baptize with the Holy Ghost" - the Messiah had come right down to the level of Christian Science.

"...The moon is under her feet." Earlier matter was under her feet, in the altitude of the absolute.

"...borrows its reflected light" - man shines by reflected light, we have no original light of our own.

"The spiritual idea..." - in this paragraph we are concerned with the operation of this Principle in Christian Science and the blessing it brings to humanity.

"...all mortals, - separated by belief from man's divine origin and the true idea," - that is the root error: the belief that the idea can be separated from its Principle.

"...in the harmony of Science." Isn't that exactly what we are doing today? Have we not already received enough of the Christ that we have made our decision, and we ourselves are yielding to "the activities of the divine Principle of man in the harmony of Science?" You know, I wonder sometimes if we

realise the measure of harmony and joy and peace that we take for granted compared with the desolations and the discord and the dismay which are so apparent in the outer world of material sense. If we see the contrast between our present measure of harmony and peace and joy compared with the desolation of the material world we soon see how far we have come in this journey, - and we've come a good long way.

"....spiritual heavens of the age" - our lives and our demonstration ought to be those lamps, and I believe they are.

When we understand this Key to the Scriptures beginning with Genesis, and we understand our days of creation, they lift consciousness from Christian Science to absolute Christian Science, and when behind those days of creation we discern the Word of Life, Truth, and Love as a cardinal point, we see how the divine idea comes down through the Word, the whole distance and so makes possible the complete ascent. The days of creation as such would only take us so far, but when we see behind those days of creation the cardinal point of Life, Truth, and Love, that cardinal point makes possible the full ascent through the gates and into divine Science.

When we understand the translation order, which we shall come to a little later, namely, Principle, Life, Truth, Love, Soul, Spirit, Mind, and we respond to that scientific translation, it will carry us up to the absolute. And when behind that translation we discern our second cardinal point, the gates open and make possible the full ascent into the city.

And in Christianity we trace the descent from the correlation of Principle and idea in the harmony of Science to coincidence - coincidence in terms of manhood and womanhood coming right down to the fatherhood and motherhood denoted by Elias and the Revelator; and we see how that understood through the workings of the spiritual idea will carry us back to the altitude of absolute Christian Science. And when behind that we discern the third cardinal point, Christianity in absolute Science, the gates open and make possible the full ascent.

Similarly, the divine Principle and Science come right down to give us the text of Science and Health. When we understand the Science and system embodied in that textbook, it enables us to rise to this altitude denoted by the Shore. But when behind that we discern and understand the fourth cardinal point of Truth and Love, the gates open, and we have the full ascent right back into divine Science.

Now as we rise we learn to depend less and less on the symbol. We use the symbol in so far as it's helpful, but the sooner we can depend upon the highest symbol of all - the synonymous terms, and Word, Christ, Christianity, and Science - and we can employ those entirely within the domain of consciousness without graphical representation, - so much the better.

I have endeavoured to show you what we mean by divine Science and absolute Science, and now we come to Christian Science. In order to understand Science and system, I must go back to this question of order and strengthen the whole idea of order, because when we understand order and the distinction between order and system, then we understand what Science really means.

Before we can discuss order, we must have ideas or conceptions with which to work. We can't consider order intelligently as an abstraction. It is more than that. And thus we see that underlying order is the fact of idea, and that idea or ideas must first be diversified. If all ideas were identical, we should have a colourless, monotonous universe: order and Science and system would be impossible. And that is why in the sixth day of Genesis Mrs. Eddy gives us that most important statement: "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them;" notice they are conceived and brought forth in Mind, and Spirit takes them and diversifies them, - that is to say, it gives them distinctive qualities, properties, and offices. Without diversification we could never conceive of comparison or relationship. There are no contrasts in Science because there are no opposites in Science, but we can consider comparisons and relationship. And because all ideas from the infinitesimal to the infinite are diversified, they can be seen in order; hence they can be classified. And so to introduce the idea of order in school, children are taught to count.

Now you and I are becoming familiar with the fact that simple ideas have a natural sequence. Then there comes a time when we see that those ideas must be understood more deeply than in a simple sequence - they must be understood subjectively; otherwise we should never arrive at Science and system.

You see, we began with Principle and idea, and then we took Life, Truth, and Love as conceptions of this infinite One. If we take Life, Truth, and Love as three individual conceptions, we shall not achieve order and we shall not achieve system. Now if we can take Life, Truth, and Love in a simple sequence, we have a simple sense of order. But Life, Truth, and Love regarded individually and without any connection, will not give us order. If we can see that Life leads into Truth, and Truth into Love, we arrive at a simple sense of order, a Genesis unfolding concept of order, although even that does not give us Science and system. But if you can see that Life is related to Truth, and that Life is also related to Love, and then you can also see that Truth is related to Life, and Truth is related to Love, and Love is related to Life and to Truth, then we have them all conjoined, and together in those several conceptions they constitute Principle. Now do you see how we have to advance from Life, Truth, and Love as individual unrelated conceptions to accept them in terms of order? But even to see them in a simple sequence is not enough: Life is related to Truth, and Life is related to Love, etc., and when we see them inter-related or inter-connected in that way, from every possible aspect, they constitute a trinity that we have already referred to on page 331:26-3: "Life, Truth, and Love constitute.....represent.....express....indicate." The first three conceptions are wholly subjective, and then to the seeking human thought Life, Truth, and Love indicate Principle.

And so it is clear that Mrs. Eddy attaches to Life, Truth, and Love many conceptions and many offices, and she does it with the utmost economy of language. Why? Because sooner or later vision goes beyond language, and we shall work and demonstrate wholly within the domain of divine Science where human language as such is superseded.

When we have the conception of Life, Truth, and Love; Truth, Life, and Love; Life and Love, with Truth implied; and Truth and Love, with Life implied, we have a constitution of divine Principle through Word and Christ and Christianity and Science. And how much more subjective that is than rising to Principle through Mind, Spirit, and Soul! When we take our first four days of Genesis, Mind says "Let there be light: and there was light;" Spirit gives us unfoldment and expansion and firmament; Soul gives us definition, tangibility, identity, and the approach to Principle whereby human consciousness becomes identified with Principle. So you see the offices of Mind, Spirit, and Soul are very much more relative than those of Life, Truth, and Love. Mind, Spirit, and Soul serve to lift human consciousness to the point where it can identify itself with Principle, and when it does that it begins to think of itself within Principle and to work within the terminology of Life, Truth, and Love. So the approach to Principle through Mind, Spirit, and Soul is objective: the conception of the idea found in its Principle is wholly subjective. And when you and I can think from that basis we are thinking from within the "secret place of the most High." That becomes the realm of harmony that can never be invaded nor contaminated; it can never become pantheistic; it admits of no foreign element. So you see, the office of seven days is to give us an approach to Principle through the progressive understanding of Mind, Spirit, and Soul whereby we arrive in our fourth day at a concept of Principle in which darkness is scattered, and our fifth day gives us a conception of Life, our sixth a conception of Truth, and our seventh a conception of Love. But increasingly those three - Mind, Spirit, and Soul, lead into Life, Truth, and Love. Mind, Spirit, and Soul are the equivalent of our first day, our second day, and our third day, and in our fourth day darkness is scattered, and we gain the full effulgence of being, and from that point on we have some faint sense of ourselves as in Principle and of Principle, and then we begin to consider Principle in terms of Life, and Truth, and Love presented through the fourth and fifth and sixth and seventh days. But when we go to the Platform - and particularly in paragraph VII, that most important of all paragraphs - these conceptions of Mind, Spirit, and Soul give place to Life, Truth, and Love. And so Mrs. Eddy says at the beginning of Genesis: "Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity." (502:14-17.) So the days of Genesis serve to lift consciousness into some sense of at-one-ment with Principle, and with that growing

sense of at-one-ment comes the awakening that we are not merely human minds based on corporeality and not human minds trying to learn something humanly, but rather are we divinely identified as idea in and of our Principle, - that is the point to attain and to hold, and having attained it and holding it we then begin to consider what Principle is as Life, what it is as Truth and as Love, and then comes the point when we must co-ordinate them and see that Principle is constituted of Life, Truth, and Love. If our conception of Principle is Life, - and Truth, - and Love it is not complete; it must become Life, Truth, Love in one. And then when it has become Life, Truth, Love all in one, then we can begin to understand it as operative through our cardinal point, the Word of Life, Truth, and Love; we are no longer concerned with the approach through the first three days of Genesis. The divine Word is now the Word of Life, Truth, and Love, and it operates as a cardinal point; our Christ now operates as Truth, Life, and Love; Christianity is denoted by Life and Love with Truth implied; and when we come to Science, from the sixth day of Genesis we learn that all these rising conceptions are co-ordinated in Truth, and they are just held in their motherhood. So in Science, Truth and Love serve to give us the ultimate, the idea in its Principle, or the "angel standing in the sun."

Now I know the question always arises: But how do we practise this? We can practise it in only one way: by gaining and holding the consciousness of it. And when we gain and hold the consciousness of it, we don't try to practise it humanly: we so place our thought at the disposal of Principle that Principle demonstrates itself in us and through us. We have to begin of course, just where we find ourselves, and I don't believe there are any short cuts. Let us be so honest with ourselves that just where we are, we resolve to put our lives at the disposal of Principle and to let the unfoldment and the rhythm of seven days and all that they denote flow through consciousness naturally and divinely, and then we shan't attempt to leap from the human to the divine and to leave something undone. Remember, we have all eternity before us, and to understand God is the work of eternity, and therefore we don't have to take short cuts: to be tempted to take short cuts is one of the subtle suggestions of animal magnetism. A short cut is a human temptation, but when we understand the all-embracing nature of divine order, and that each one can only occupy his appointed place in the divine order, we see that the temptation to a short cut is a device of animal magnetism. Let this unfoldment take place naturally and divinely in terms of divine order, and we shan't attempt to push our pace unnaturally; we shan't be tempted to lag behind through apathy or indulgence, but we shall let it take place at God's disposal, and when it takes place through being at His disposal, it always takes place in divine order.

And so we introduce - or Principle introduces us to - this idea of divine order through the simple sequence of seven days. Those prophetic symbols in the first chapter of Genesis indicate increasing measures of light, - and if you notice the text of these seven days carefully, you will see that light appears in every day. Mrs. Eddy speaks of the presentation of light in the first day; she speaks of the reality of being brought to light and the dawn of ideas going on in the second day; she speaks of rising to the light in the resurrected sense in the third day; she speaks of darkness scattered and the full effulgence of the fourth day; in the fifth day she speaks of the whole universe of being moving into light; in the sixth day Love bathes all in beauty and light - it has become wholly subjective, and there is no toil in that. The toil concerned with overcoming matter is finished. So these days of Genesis advance from the prophetic symbols to measures of light; those increasing measures of light in turn become qualities and properties; and as we grasp the qualities and properties of being they in turn co-ordinate and crystallise in our thought as synonymous terms. And thus we see an orderly relation between "Let there be light," "Let there be a firmament," "Let the dry land appear," with Mind, and Spirit, and Soul that identifies us with Principle wherein darkness is scattered. Then we advance into the fifth and sixth and seventh days whereby we begin to consider what Principle is. And then comes the co-ordination of those into Life, Truth, and Love constituting this triply divine Principle, representing its trinity and giving us some idea of the structure of being, representing its essential nature and giving us the essence of being, and lastly and to meet the human need, indicating the divine Principle.

Well now, that's the nature of Genesis, and that is something of the nature

of divine order. And it is clear that if there were no ideas or identities in the universe, the idea of order would be impossible. Order can only obtain between ideas, and those ideas of necessity must be diversified. And so this unfolding conception of divine order through the days of Genesis, together with these further conceptions of order through Christ and Christianity and Science, all serve to introduce us to the fact of divine order itself: to what Mrs. Eddy calls "the eternal order of divine Science."

And whilst mentioning that, I would like to refer back to a point from yesterday. You remember on page 334 of the textbook we read of Jesus' place in divine order. Reads 334:12-20. How is it that two thousand years after Jesus achieved the ascension and found his place in the eternal order of divine Science, the individual Christ, "the spiritual self, or Christ," still continues to take away the sins of the world? Because of the example he left behind.

Take a modern example: it's forty years since Mary Baker Eddy left us, and her thought must naturally and necessarily go on and on in the eternal order of divine Science. How is it that after forty years her life, her individual self, still continues to take away the sin of the world? Because she left this textbook behind.

Now can you see that this becomes cumulative? The prophets left their example behind; Christ Jesus left his example behind; the apostles left theirs; Mary Baker Eddy has left hers. Doesn't that lead to the proposition that if you and I are true to what we know, we cannot help but leave our example behind? As we rise to take our place in the divine order of being, our attainment of that and our demonstration of it is inseparable from the example we leave behind; we can't attain it and fail to leave an example behind, it's impossible. So in the measure that we attain this for ourselves, the example that is inseparable from it will help take away the sins of the world. In other words, because you and I are living today in the age of Science, reality is becoming an expanding conception until it will become All-in-all, and mortality and materiality and death and hell itself is a diminishing conception and is destined to disappear. So let us see we have an imperishable identity, and consequently we have our place in that which is taking place today. And that which is taking place is the forever coming of the Christ-idea which precipitates a new birth, a spiritual birth, that is irresistible. If we kick against the pricks and try to work against Principle, we pay the penalty of that resistance until we learn our lesson. But the moment that we have learned our lesson and resolve to go on and fulfil our place in divine order, then we of necessity leave an example behind that is inseparable from ourselves and our demonstration. So we are living in wonderful days. If we take all our observations from the newspapers and the radio and such like, we seem to be living in dangerous and even disastrous days; but if we measure what is taking place through vision and spiritual sense, on the one side we have "Science and peace," on the other side there may be "discord and dismay" (See S. & H. 96:13-15), but according to our decisions, so will be our lifework, and so will be our place on one side or the other of that line.

Take this question of order through the textbook, and you will find that Mrs. Eddy uses it in numerous ways. Let me give you a few working examples - but just before that, one word more on order and system: What is the distinction between order and system? Order relates to relationship, it is concerned with logical relations or relationship; but system includes the ideas or identities between which order obtains and operates. So system is the aggregate of all our conceptions, whereas order is concerned with relationship alone, and in that sense order is lower in degree, and thus we find order within system. System is a term to denote what Principle contains and how it operates, and that is the concept of system in divine metaphysics. In Science and Health we read of "the systems of Mind" and those systems of Mind refer to the vast systems of ideas which constitute the universe, and are quite distinct from the metaphysical system spoken of in the text of Science and Health.

Perhaps at this stage I ought also to comment on "day" and "numeral" and synonym." We cannot this week take those days of Genesis in any detail, and so I must take it for granted that you are familiar with the text of those days, and so I will comment only in passing. If we turn over to the Glossary definition of day, notice two paragraphs, the first divided by a semi-colon. "DAY. The irradiance of Life; light, the spiritual idea of Truth and Love." And then the second paragraph is wholly relative: "'And the evening and the morning were the first day.'

(Genesis i.5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded." Do you notice, in proportion to the measure of illumination objects of time and sense disappear. Now in the next three days I want us to become increasingly familiar with such pairs of terms as incoming and outgoing, expanding and diminishing, appearing and disappearing - there are dozens of examples. Mrs. Eddy takes these pairs of terms and brings them together to illustrate that as the divine idea comes into consciousness through Word, Christ, Christianity, and Science, so its apparent opposite goes out. And here is just one example. You see, the "objects of time and sense disappear in the illumination of spiritual understanding," and it is clear that in the measure that consciousness is illumined, those objects of time and sense disappear. That is the process that takes place in consciousness as we rise through these days.

Now at first we considered those days as measures of progress, uprising, ascending states and stages; measures of light. And then those measures of light mature into qualities and properties, and as we begin to grasp them in terms of qualities and properties they begin to represent the infinite. Remember, "numeral" is a representation of number; "number" is the mental conception that we hold, and numeral is its representation on the page or the blackboard. You see, I mention "three," and you can conceive of three mentally but when we denote it as the figure 3, that is the numeral. The number is the mental conception. Similarly, when we can grasp the ideas, the properties, that represent the infinite, then those representations of the infinite are the numerals of infinity, they represent the infinite. And then as these numerals of infinity begin to take on association and classification in our own consciousness, they crystallise in a higher form of representation that we call Mind, Spirit, Soul, Principle, Life, Truth, Love. And so as we rise the crude forms of human thought give way and take on higher symbols and significations, as "scientifically Christian views of the universe appear, illuminating time with the glory of eternity" (502:14-17). The symbol changes as we rise, and as these days illumine time, time diminishes and the objects of time and sense disappear, and we begin to realize that we are living in God's eternity. And then as we approach the absolute, those days become the light that is the spiritual idea of Truth and Love, and when from that altitude we look even further we achieve the irradiance of Life. Now do you see three stages in that definition? The purely relative one in the second paragraph, and then in the first paragraph the highest and the intermediate are much closer together. "The irradiance of Life" would be the divine concept; "light, the spiritual idea of Truth and Love" is the absolute concept; and then the second paragraph gives us the relative concept.

Now, a word about calculus. In simple terminology, the calculus is the mathematics of flow, movement, continuously evolving relationship, and so on. Webster defines it as "a process of reasoning by symbols." It is that certainly, it begins as such, but as we become more familiar with it we bring the symbol nearer to the fact of being, and we see that just as the mathematical calculus is the mathematics of continuous flow, continuous movement, continuously evolving relationship, and there is nothing static or stagnant in it but it is forever moving, it serves as a perfect symbol to illustrate the infinite progression of being which is going on from everlasting to everlasting. And so we begin with days; we rise to these conceptions that we call the numerals of infinity, - a higher form of representation; they in turn associate and classify within the synonymous terms; and we become so familiar with the continuity of being that even these six hundred pages of text in Science and Health become a representation of the continuity of divine operation, and before we realize it we are thinking in terms of the divine calculus. Now it's not difficult, we are often doing it and are unaware of it.

Let me take just one example from Recapitulation.

487:19-20.

"Christian evidence" - you remember we spoke the other day of evidence as belonging to demonstration where the sufferer is concerned.

"...flowing from immortal Mind" - Truth is not rigid, fixed, nor static like a lump of stone; Truth flows. Mrs. Eddy says: "Truth cannot be stereotyped; it unfoldeth forever." (No. 45:27-28.) Now here's the same idea.

Let us adapt our thought to the naturalness of divine flow, divine movement, the continuity of divine operation, leading us in turn to the infinite

progression of being. But to grasp these conceptions we feel the need of a starting point, and the Bible provides us with one in the opening page: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." There we have just primitive, elementary mortal mind. "And the Spirit of God moved upon the face of the waters." It moved. Let us get such a natural, easy, flowing sense of Science, and then we shall see that the Spirit of God moved upon the face of the waters.

Here in passing is a very interesting detail that I noticed recently: if you take the thirty-one verses of this first chapter of Genesis, you will notice that from verse 2 to the end, every verse, with the exception of verse 27 is introduced with the conjunction "and" - "And God said, Let the earth bring forth," etc. And so it goes on with and, and, and, all the way through with the exception of verse 27. So I went back to the original, and found that "So" is not in the original; in the original verse 27 would be "And God created man." So really these thirty-one verses are all connected together with "And God said," - and did, - and blessed, giving the idea of continuity without one interruption. The only apparent interruption is the translator's licence with the original in verse 27. That is only a detail, but the record in time becomes so cumulative that it just forms an irresistible conclusion in one's consciousness, - namely, that the prophets knew what they were talking about, they understood it, and they understood it far more than we do. But we are making wonderful headway, and the signs are most encouraging.

## I N T E R V A L

What I feel is significant is that this work is becoming so natural. The sense of struggle is passing, and it is becoming natural because we are gaining the consciousness of it, and we are gaining an increasing sense of Principle demonstrating itself, just taking us - even humanly - and enabling us to see our place in the divine order.

The two references on 334 and 337 are, I believe, the most profound references we have on divine order. But let us take a few working examples of this idea of divine order. There are three in the Platform, two of which we have already discussed, and there is also another on page 336:27-30. (Reads.) "God and man are not the same," - that is to say, not identical; they are the same in the sense that the reflection reproduces the original, but not the same in degree, because God, the divine Principle, is primary, whereas idea would be secondary.

Similarly, when we spoke yesterday of Word, Christ, Christianity, and Science being co-equal with Life, Truth, Love, and divine Principle, we mean that they are co-equal in the sense that the reflection reproduces the original, but not the same in that they are identical, because Life is primary, Truth is primary, Love is primary - the synonyms all have primary value. So "in the order of divine Science, God and man co-exist and are eternal."

Notice that those three references to order in the Platform are references concerning divine Science. Let us take other examples that are much more relative. Here we have divine order as applied to human experience:

S.&H. 20:20-23.

"....the path from sin to holiness" - the path of seven days. If we obey, and consequently watch, there will be no swerve from divine order; we shall never have to repeat work well done. Notice that this reference to swerving from divine order is written with reference to Jesus and his demonstration, and that it appears in Atonement and Eucharist - it couldn't appear in any other chapter.

73:15-18.

We are now in Christian Science versus Spiritualism, and consequently the text is quite different.

If we allowed the slightest contamination of matter in our spiritual sense and our conception of Spirit, our thought would be pantheistic in that degree, and if that were an increasing degree, Spirit would be increasingly obscured until our spiritual sense of it would be lost. Similarly, if Spirit "communed with mortals or controlled them through electricity or any other form of matter, the

divine order and the Science of omnipotent, omnipresent Spirit would be destroyed" - Spirit has no connection with an opposite, its infinitude precludes an opposite. And so the divine order of Spirit precludes any amalgam of Spirit and matter, it precludes any foreign element, and the impartation is always from God to man, or Spirit to idea, without the medium of matter; it is independent of electricity, because electricity is but the most ethereal form of matter. But you notice that this reference appears in Spiritualism, and the governing synonym is Spirit, and the passage is really off-setting the whole claim of spiritualism with reference to communication. Communion, communication, and impartation, are always from Principle to idea, from Spirit to its reflection, and the impartation or communication has nothing whatever to do with matter, it does not touch matter at any point, - not even through electricity, - otherwise the divine order would be obscured and lost.

106:6-14 - Animal Magnetism Unmasked.

"...divine order is interfered with" - happily we know that in Science the divine order can never be interfered with. In relative human experience the argument is that man's rights can be invaded.

"...due this crime" - isn't that context natural to the chapter, when we read about animal magnetism and the mental nature of crime and the invasion of man's rights?

118:26-32.

Science section of Science, Theology, Medicine. The great theme of this chapter is translation, the divine coming down to the human.

"...the natural order of heaven comes down to earth" - why? Because it is the nature of the divine to translate itself to the human consciousness, and if there were no scientific translation of the divine to the human, there would be no Christ, no redemption, no salvation, and no emergence from matter into Spirit.

123:19-29.

The revelation consists of two parts: one is the discovery, and one the proof. That is a statement that fits naturally into the Science section.

135:6-10.

We are in the Theology section, and the text now concerns order in relation to the miracle. In the Science section it was order in relation to the operation of Principle.

During the interval someone made a remark that is very true, and it is something that I have been increasingly aware of for months past: that this work enables us not to be afraid of change. You see, being, divinely and absolutely, is understood as an infinite progression. As the infinite progression of the divine is translated by the Christ and becomes operative in human experience, one factor is inescapable - the factor of adjustment, consequently change, hence spiritual evolution. And once we see that change and adjustment are inevitable, and once we are aware that those changes are from the operation of Principle, we need never be afraid of them, - rather can be welcome them. Change that comes by chance or accident is of physical sense and has no place in Science and should have no place in our human lives; but change that is of God resulting from the natural order of heaven coming down to earth, - that change is to be welcomed. And if we welcome it rather than resist it, we shall never suffer; we shall find that each change that comes in that way will bring a betterment of human thought and consciousness and life itself. So "Spiritual evolution alone is worthy of the exercise of divine power."

240:10-17.

We are now concerned with the movement of being.

"...all is one grand concord" - order is now concerned with the concord of being. In Atonement and Eucharist it was concerned with swerving from the divine order, and the swerve is the equivalent of sin. In Christian Science versus Spiritualism, we are concerned with communication and seeing that the communication or impartation is always from God to man and has nothing to do with electricity. In Animal Magnetism Unmasked, we were concerned with the rights of man, and the way that the physical senses and aggressive evil would invade even the human rights of man. In the Science section of Science, Theology, Medicine, it was divine order in relation to Principle and operation; in the Theology section it was in relation to the miracle; here it is in relation to the concord of being - do you see now how wonderfully diverse this whole question of order really is?



Lines 11-17. And it is one office of the divine infinite calculus to reveal that and to make it real and natural to us and to enable us to come into accord with it.

275:10-12

We are now in the Science of Being. Notice it is not a question of grasping the reality and order of being in its genesis, but in its Science. In its genesis would imply an objective concept, but to grasp it in its Science is a subjective concept, and hence we begin "by reckoning God as the divine Principle of all that really is."

275:6-9

This is an interesting point, - "The starting-point of divine Science is that God, Spirit, is All-in-all...." You may say, Why not Mind? If you take the paragraph closely, you will observe that it is disposing of pantheism.

Lines 1-3 In order to dispose of the partnership, Spirit is the starting-point; to grasp the order of being in its genesis, Mind is the starting-point; to grasp the order of being in its Science, Principle is the starting-point. These conceptions are becoming tools in our hands.

274:25-32

This paragraph is still concerned with partnership. So when we are concerned with breaking up this partnership, Spirit is our starting-point; when we are concerned with natural unfoldment, Mind is our starting-point; when the subject becomes subjective, and we can work from the centre to grasp the reality and order of being in its Science, then Principle is our starting-point. According to the need so does the synonym change.

470:32-5

The chapter is Recapitulation, and we are now concerned with the relationships of being, and consequently with Christianity.

"...eternal history." An eternal history is in the nature of progression, it is not a time history.

470:21-31

Clearly that is relationship concerned with the Word, it's the creative sense. We might say (the marginal heading is "Indestructible relationship") that the all-pervading tone of the paragraph is Christianity, if we're concerned with relationship. The opening statement would be Christianity reflecting the Word, because "God is the creator of man..." If relationship pervades the whole text, then we can say that Christianity pervades the whole text and is the governing tone. And so it opens with Christianity reflecting the Word, God the creator.

Lines 23-31 Here we come to the Christ section: man the expression of God's being.

Lines 32-1 The very heart of the passage: relationship itself.

471:1-5

Christianity reflecting Science, the interpretation of it and showing how it is all co-ordinated and held together.

The pith and heart of the passage is that relationship is indestructible - "Indestructible relationship" - and consequently when we see these relations of God and man we have the very heart of Christianity. And we have Christianity reflecting the Word through God the creator; Christianity reflecting the Christ through man the expression; Christianity itself; and Christianity reflecting Science through "no lapse from nor return to harmony," but holding divine order unchanged in its eternal history.

Now do you see how this text, in inspired thought, precipitates the matrix? Take those two paragraphs as an example, and you will begin to see how this inspired text precipitated that wonderful conception we call the matrix. So don't let us take the matrix as something that is difficult and that baffles us; let's win the matrix from the text rather than pore over its diagrammatic form. Win it through vision, through the text - don't try to memorize it from a post-card. The diagrammatic form is wonderful because it crystallizes so much in so little; but to understand it, gain it through spiritual sense, through vision, from the text, and then the text will precipitate the matrix in your own consciousness as idea and you will see it and say: Why of course it is! And then you have it, as God gives it.

Those are the leading examples of divine order in the textbook.

Let me read you a note I have here on the distinction between order and system: system is system because it consists of ordered elements - ordered identities - and order is order in that it is the relation that determines the members of a class in a certain way. To simplify that: order is concerned with relationship, whereas system includes the identities, their relations, and all combined. System is comprehensive; it is a compounding of the elements themselves and their arrangement. Order concerns relationship alone. A collection of disconnected facts does not constitute Science any more than a mob constitutes a regiment; isolated facts are useless to Science. You see, when a builder's truck tips the bricks on to a building site there is a conglomeration of bricks, - there is no order; but when brick and stone and timber are in their duly appointed places order begins to appear and structure arises. So a collection of disconnected facts does not constitute Science any more than a mob constitutes a regiment or a pile of bricks constitutes a building; isolated facts are useless to Science: that is why we have this matrix. All these concepts, - classifications, system, order, - depend on the property of diversification; without diversification these properties of being cannot be conceived. If men and women were not diversified in every way, if they had all things in common, then identity, individuality, classification, order, and system, would be impossible of conception.

How does this work heal? The art of demonstration lies at the very heart of Christianity; the Word opens the way, Christ is the divine manifestation, Christianity restores order, and Science holds it and determines it. Here is an example of these four in the text:

My. 160:1-8

Notice "The Christian abides in a right purpose" - we gain purpose through the revelation of the Word.

"The heart that beats mostly for self..." - no Christ.

Lines 5-7 Christianity: constant relation.

"...to individualize infinite power" - Science.

Now do you see how the rhythm of Word, Christ, Christianity, and Science runs through these books? Mrs. Eddy, one can rightly say, has elucidated her discovery through the co-ordination of the seven terms with the four terms, the almost endless co-ordination of Mind, Spirit, Soul, Principle, Life, Truth, Love, with Word, Christ, Christianity, and Science. When we understand these co-ordinations we read these books anew, they live in our consciousness. Another example:

Un.7:6-12. Notice this whole passage is the very heart of Christianity.

Lines 8 - 10 There we have the operation of the spiritual senses that enable Principle to commune with idea and idea to respond to Principle.

Lines 10-11 We are so bound to Principle that our lives are "hid with Christ in God" and we understand ourselves as in and of Principle, as within Principle, with the consciousness of divine Love" underlying, overlying, and encompassing all true being." You see, the whole passage is the epitome of Christianity in its highest sense, - not separated, but bound to Principle through seeing and feeling, through union and communion.

And so we shall find as we go along that these passages that we have known and loved for years take on new light, and we read them afresh because we are able to read them in terms of co-ordination. Not for a moment does the fact that we can co-ordinate these ideas mechanize them or tabulate them; they are incorporeal and divine, and they are infinite in their diversification and quality; they can't be mechanized, but they can be understood in co-ordination. And when thought is working in its most inspired way, and consciousness is listening and waiting on God, since the infinite never repeats itself either in identity or in operation, ideally no Christian Science treatment should ever repeat itself; it should be fresh every morning, perennially new. Why? Because that is the nature of the infinite. Well then, how can these co-ordinations of synonymous terms with Word, Christ, Christianity, and Science ever be mechanized or reduced to formula? It's impossible if thought is inspired. What these co-ordinations do for us is to enable us to understand something of the infinitude

of divine order. To regard the co-ordinations of the seven terms with the four terms as formulae, would be a very poor shift for Christian Science, and it would reduce human consciousness to mental poverty; but to understand them as opening the way to the infinitude of divine order, and to the fact that within that infinitude the infinite never repeats itself, puts Christian Science treatment on to a new basis. And I would that we understood it sufficiently and with enough of the Christ-Mind to demonstrate it in that degree! But let's take comfort in this: the fact that we are seeing it is opening the way to achieving it. Much as I long for the higher standards of practice and demonstration, and manifestations of progress that indicate translation out of matter into Spirit, I always take comfort in the fact that the increasing understanding of divine co-ordination is enabling us to understand the infinitude of divine order and its perfection, and to see the impossibility of ever mechanizing this or of reducing it to formula.

Now I would like to turn back to the Word of Life, Truth, and Love; Christ as Truth, Life, and Love; Christianity as Life and Love; and Science as Truth and Love, to give you a few examples from Mrs. Eddy's text to show how they become operative as cardinal points.

The Word of Life, Truth, and Love.

14:12-18

The first chapter of our textbook is written in the tone of the Word; it begins with desire, the desire that is "the first conscious movement of thought (notice desire is not static, it is moving) towards an object, the attainment of which promises satisfaction." And the chapter closes on the note of "Loftiest adoration." So from desire to loftiest adoration is the full range of seven days within the idiom and the meaning of Prayer. Consequently this first chapter is concerned with the approach to Principle and man's identification with Principle through the divine Word. So when we become conscious for a single moment that Life and intelligence are purely spiritual, then this divine Word that is fully expanded through seven days becomes focused as a cardinal point in our consciousness, and it becomes the Word of Life, Truth, and Love.

17:14-15 The prayer that is the prayer of Soul has brought us through seven days until consciousness is really discerning the Word and is fixed on the Word as a cardinal point, - the Word of Life, Truth, and Love.

107:1-3 Mrs. Eddy's discovery, even so early as that, had fixed itself in her consciousness in terms of Life, Truth, and Love.

108:19-24

"....God, the divine Mind" - a purely relative statement.

"....Life, Truth, and Love are all-powerful and ever-present"- there's the cardinal point shining out in her consciousness, the divine Word as Life, Truth, and Love.

There are many examples like that, in which this divine revelation that comes down from Life begins to fix itself as the Word of Life, Truth, and Love.

Now you may say: Why the Word of Life, Truth, and Love? Why not still the Word of Life? The more we reduce our revelation the more diversified it becomes. Take, for example, an engineer who is mature and successful in his profession: one day he thinks back to the days of college and apprenticeship; then he reviews his present position and what he is doing; then he goes to his Institution and thinks of himself in relation to all his fellow engineers; and then together they discuss the profession as a whole and what it means, - can you see there four tones of thought? As student and apprentice he is learning his profession; then he becomes the mature engineer; then he considers himself in relation to all his fellow engineers; and then he considers the profession as a profession, the profession intrinsically. Now we can take a parallel from that: when he, from the standpoint of a mature engineer thinks back to the days of apprenticeship and college, the analogy would be Christ reflecting the Word; thinking of himself as a qualified engineer would be the Christ intrinsically; thinking of himself in relation to his fellow men in the profession the analogy would be the Christ reflecting or in relation to Christianity; but thinking of the profession itself would be the Christ reflecting Science. There are dozens of examples.

Let these inter-related conceptions break on your thought through inspiration, through prayer, through waiting and listening, and you will find that when they come that way you will observe them in the text and wonder why you haven't seen them before! You will avoid the difficulties of trying to frame something

within a square. That it is framed in a square is the most wonderful thing, don't try to get it from the square: get it by inspiration, - and when you do that it comes so naturally.

107:7-14

"apodictical" means possessing the power of demonstration, "established on incontrovertible evidence; absolutely demonstrable, having absolute certainty." (Oxford.)

"... revelation of Immanuel" - the tone of the Word - "points." When this Immanuel, "God with us," is the sovereign ever-presence we are in the tone of the Christ, and when it is "delivering the children of men from every ill," we are in the tone of Christianity, and when "thoughts acquaint themselves intelligently with God," and "fresh pinions are given to faith and understanding" - pinions remember, are the flight feathers of a bird, and they represent those ascending states of consciousness through seven days - we are in the domain of Science.

You can find scores of examples throughout Mrs. Eddy's writings, until it becomes an absolute conviction that the whole of her discovery and its presentation is around seven synonymous terms and their co-ordination with four terms.

I remember a few years ago that when studying I would try to think of everything in terms of Mind, Spirit, Soul, Principle, Life, Truth, and Love, - and it was satisfying to a point. Then it became clear that certain things would not work or fit that way, and it was no use trying to make them do so. So what did that mean? It meant that that, as far as we had gone, had served its purpose and we had to widen our base. And gradually we began to see evidence of a new sequence: Principle, Life, Truth, Love, Soul, Spirit, and Mind. And then that magnificent twelfth chapter of Revelation broke on our thought, and we saw the sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love. Then the whole thing began to balance, we began to see the co-ordinations between Soul and Life, Spirit and Truth, Mind and Love, - all poised in Principle. And then it became clear that those four examples of divine order were indicative of Word, Christ, Christianity, and Science. And so the seven and the four all co-ordinate within the infinite oneness of being, and it is quite clear that Mrs. Eddy's whole presentation is based on the absolute oneness of being elucidated through the co-ordination of those seven synonymous terms with these four terms. And when we lift that from the relative to the absolute, the co-ordination then is between Life, Truth, Love, and Principle, and Word, Christ, Christianity, and Science. And as we rise the terminology and the symbolism simplify until finally there is nothing left but Principle. That's how simple and natural it is; one doesn't have to force anything; the only need is to be willing to wait, to listen, to gather, to observe, and to let Principle fit everything into place and not to attempt to force anything humanly.

300:31-4

502:27-28 There's an example of the cardinal point, Life, Truth, and Love, underlying and determining the Genesis record.

All the time our reading of the days of Genesis is changing in the sense that it is maturing and becoming richer. We have to begin with the full display and presentation of seven days, and we take them as seven ascending states and stages of consciousness; those days then mature into measures of light; then they mature into numerals of infinity; they crystallise in synonymous terms; and then behind the whole of that record we discern the cardinal point as the governing factor, - the creative Principle that is Life, Truth, and Love. And so, as we rise, these fully diversified days are determined by the Word coming down and defining itself as the Word of Life, Truth, and Love, and behind these days of Genesis undoubtedly is this cardinal point. I think that is why Mrs. Eddy so frequently through these days associates Mind with Life, Truth, and Love, - there are frequent examples, - showing the natural transition from the unfolding concept to the much more absolute one that is the cardinal point and that is of course operating from behind the text as the governing factor.

Then in the Glossary, under the heading Creator, we have another example (583:20-22.)

Returning for a moment to the Genesis record:

508:7-8 we begin with Mind, and then as thought rises the governing factor becomes the cardinal point.

515:19-20

518:13-23

The more we ponder this combination of Life, Truth, and Love through the text the clearer it becomes that it constitutes the governing or cardinal point.

588:7-8

593:20-22

Take those examples and ponder them and wait on God for the idea to reveal itself.

Truth, Life, and Love.

26:14-16

We are now in Atonement and Eucharist, and are mainly concerned with the life and demonstration of Jesus.

41:14-16

There is the Christ in absolute Science - the proofs of Truth, Life, and Love in absolute Science completed his earthly mission, and he completed his earthly mission because he had fulfilled these seven days and had risen to the absolute.

49:21-25

Notice to triumph over mortality through Truth, Life, and Love.

94:1-6

Here we are in Christian Science versus Spiritualism, and are concerned with the scientific man, and immediately the tone of the text changes because we are in a new chapter.

"... The nature of man" is always concerned with the Christ.

"'image' and 'likeness' as used in Scripture" - image and likeness appear in the sixth day where matter comes to a close and where the fulness and perfection of being appear.

98:15-21

137:16-21

There are many more, but I think it is becoming clear that when the text is at the altitude of the absolute, the Word is the cardinal point of Life, Truth, and Love, and the Christ is the cardinal point of Truth, Life, and Love.

Life and Love.

22:11-17

Immediately we have the tone of Christianity. But where is man, the third constituent, when it says "the demand of Life and Love"? Well, Life and Love is addressing you and me, and you and I implied in the text are the third constituent. But the tone of it is Christianity - "Work out your own salvation" - Life gives us the tone of fatherhood, Love of motherhood, and sonship is implied.

"... a sluggard in the race" - what encouragement there is there when sometimes we appear to be making heavy weather!

26:28-32

Jesus' proof of Christianity was Christian Science. What is Christian Science doing? Working out the harmony of Life and Love; and the proof that we gain in Christian Science so enables us to rise that we work out the harmony of Life and Love, and that is the third cardinal point.

You see, we are learning the art of deep metaphysical analysis; we are learning to extract ideas from the text, instead of repeating the text parrot-wise or learning it by heart; we are learning to ponder the text and to gather ideas represented by it; and through that wonderful property of analysis we are able to gather those ideas, and see them co-ordinated within Principle. That is the difference between reading that is belief and reading that is understanding, - analysis makes the difference.

91:5-8

"... separated from God" - the root error is the belief of separation.

"... Life and Love" - make that our cardinal point; no separation from Principle, only the union and communion with Principle that is the very highest concept of relationship and the heart of Christianity.

108:1-18

Here is an example of the four in a wider concept, - turning back to 107 you saw the elements of these four on lines 7-14. You know, if you are sorting potatoes on a farm you have different sizes of mesh and according to the size of

mesh the potatoes fall through. Well, according to the mesh of our consciousness do these ideas appear as lesser or greater conceptions. If we have a small mesh, we bring out the detail; if we have a wider mesh, we bring out the wider conceptions. On 107:7-14 we had a comparatively small mesh when we saw the four within that one paragraph. Now take the whole of p. 107 as representing the Word, and then overleaf you have the Christ as "the gift."

Lines 3-4 - there is the Christ coming in as "the gift."

And then on 108:5 the tone changes to Christianity, because now it is concerned with demonstration. (Lines 5-11.)

108:12-18

The tone of Science.

Going back to the illustration of potatoes: we see how according to the mesh this text reveals ideas either in detail or in their grandeur and magnificence. There is an example of the latter on pages 107-108. The text opens in the rhythm of the Word, goes on to the gift that is the Christ, then the divine law of Life and Love unfold the demonstrable fact, - and we are concerned with demonstration, - and then these conclusions multiply with mathematical certainty.

323:24-27

Christianity, at the altitude of the absolute, "robs the grave."

348:14-16

381:17-19

430:7-9

517:10

Truth and Love

12:13-15

14:19-22

Lines 20-21 The I goes unto the Father when Soul identifies everything with Principle. When all idea is identified with its Principle, then "the Ego is absent from the body, and present with Truth and Love" and we gain the fourth cardinal point.

15:16-20

21:1-5

When the warfare is accomplished, and Christian Science is fulfilled, then we gain at-one-ment with Truth and Love.

24:32-2

It is not only evidence now, it is proof. Proof is concerned with Science: evidence is concerned with Christianity.

28:6-8

31:12-24

Jesus was always working from the standpoint of the absolute, and through the cardinal points. Notice the descent from the absolute to the relative (17-18).

"... apprehend it," - there is the way in Christian Science.

"we drink...purity" - Christianity in Christian Science.

"and at last...over death" - and there is Christian Science itself. But standing above those four conceptions is "First in the list of Christian duties, he taught his followers the healing power of Truth and Love."

I am sure that as we understand our textbook more we shall see that it is the most remarkable blending of the divine, the absolute, and the relative, and what I have been showing you in this paragraph and in other examples, is how the cardinal points of the Word of Life, Truth, and Love, or the Christ of Truth, Life, and Love, or the Christianity of Life and Love, or the Science of Truth and Love are all underlying the text, operating as the governing factors, determining the text relatively in Christian Science.

Remember, these cardinal points are here to be understood. Don't try to jump to them; let them unfold; let them come naturally into consciousness; and let us be humble enough and patient enough to work our way through Christian Science. And as we work our way through the Word in Christian Science, through the Christ in Science, through Christianity in Christian Science, we shall find that these cardinal points become clearer and clearer until finally they begin to steer our lives for us; they begin to make our decisions for us: in other words, Principle is taking over, - the government is increasingly on His shoulder.

Friday Morning, July 28th.

Here is a very pertinent paragraph from My: 127:19-5 written in 1899.

"We should thank God for persecution and for prosecution, if from these ensue a purer Protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds."

What is "a siege of the combined centuries"? In our textbook we have the statement that "Spirituality lays open siege to materialism" (216:9), - not closed siege, but open siege. That is a most unusual phrase, because siege is generally regarded closed, as when in olden days a city was besieged by surrounding armies. But "Spirituality lays open siege." Why? Because it is the activity of ideas in consciousness.

"The forts of Christian Science, garrisoned by God's chosen ones, can never surrender. Unlike Russia's armament, ours is not costly as men count cost, but it is rich beyond price, staunch and indestructible on land or sea; it is not curtailed in peace, surrendered in conquest, nor laid down at the feet of progress through the hands of omnipotence. And why? Because it is 'on earth peace, good will toward men,' - a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my desire to say this; and words are not vain when the depth of desire can find no other outlet to liberty. 'Therefore...let us go on unto perfection; not laying again the foundation of repentance from dead works.' (Hebrews 6:1)"  
(My: 127:19-5)

So no matter what the senses may tell us outwardly, we have only one goal and only one duty. Our goal is perfection and our duty is to go on unto perfection, not laying again "the foundation of repentance from dead works." In other words, when we, or as we, outgrow this belief of life, substance, and intelligence in matter, - and we do it with the deepest desire and consecration, - what we have once attained we never have to repeat. With true progress one can no more return to old conditions than the oak tree can return to its acorn.

What we are witnessing in the world today is regarded by the physical senses as upheaval in terms of one type of civilization versus another; one nation versus another. What we are really witnessing metaphysically is the belief of life, substance, and intelligence in matter boiling up to an aggravated state, into upheaval, because of the advance of the spiritual idea, - because the spiritual idea is laying open siege upon materialism. And so what we are witnessing is really a chemical condition of animal magnetism. So let's not put it on to Russia versus the West, or on to any other personal form, but let us see that it is the age-old belief of life, substance, and intelligence, alias animal magnetism, chemicalizing under the advance of the spiritual idea. Let us see that the spiritual idea is coming as never before, and that its coming is irresistible, and that all we have to do is to stand fast, unyielding, and take up our position that man is idea, in and of his divine Principle; and from that position we can never fall away. If we will do that we can make a wonderful contribution towards stabilizing the situation, preparatory to the whole claim folding up. One day, sooner or later, that claim we call animal magnetism has to fold up, admit its own nothingness, and dissolve. Mrs. Eddy in the textbook gives us a clue to this. (542:29-7.) But do remember that passage in Miscellany, for it gives us a standard to think by and to work by in these days.

Let us see that because the Christ-idea is coming to our own consciousness, the very quality and substance of our thinking, in one sense, almost causes this upheaval. But let us also see that it is a painless chemicalisation, - it can be, particularly where we ourselves are concerned. We have the right to expect Science and peace, rather than discord and dismay; and if we will work and watch and pray, these latter days can be shortened and the chemicalization of them can be restrained and animal magnetism or the carnal mind made to admit its own nothingness and be prepared to fold up without desolating humanity once more.

These days are days of chemicalized thought. I don't think we get very far by trying to measure them historically. If we take Matthew 23 and 24, and we understand those chapters metaphysically, we have the key to what is happening in this twentieth century. But let us lift the whole conception out of time and deal with it in metaphysics.

This afternoon we shall return to this question of animal magnetism and turn it inside out, but let us remember that it is not language, talking around it or about it that solves the problem: it is the consciousness of God's allness, and that consciousness of God's allness must tower up in our thought until it overwhelms everything else. When we have the consciousness of God's allness, we begin to demonstrate it, and to demonstrate it is likewise to demonstrate the nothingness of a so-called opposite, and it is that which differentiates Christian Science from all other metaphysical or semi-metaphysical systems: the consciousness of God's allness, whereby we know the nothingness of matter. And let us go on to perfection not having to lay again "the foundation of repentance from dead works."

Yesterday we discussed the rudiments of divine order. Mrs. Eddy has told us: "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man." (Mis. 57:27-29.) There we have the introduction to order. And she completes the paragraph with a further statement that is very subjective. She continues: "But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost." So the Genesis order is an introduction to this wonderful conception of divine order, and divine order in turn leads us to comprehend the whole in its divine system, and thus we arrive at the idealism of which she speaks on three occasions in her textbook.

Idealism: "That system of reflective thinking which interprets and explains the entire universe, its phenomena and their relations, as the realization of a system of ideas or as the progressive evolution of an ideal." Funk & Wagnalls.

References to idealism: xii:20-22  
132:24-27  
571:22-26

When we come in this descent from divine Science through the absolute to touch Christian Science, we enter the system of divine metaphysics that Mrs. Eddy has expanded throughout the whole six hundred pages of her textbook. And of course when we follow this descent of the divine idea into Christian Science, and we understand this divine system in some measure, we find, quite naturally that by far the greater portion of Mrs. Eddy's work is devoted to the human need. And so we read our textbook at the level of Christian Science and its adaptation to the human need, and as thought rises we begin to observe the cardinal points breaking through the text, which in themselves constitute the governing factors determining the text of Christian Science. And then as we rise still higher we see something of the nature of Life, Truth, and Love as they constitute this triply divine Principle. And in that way thought begins to attain something of the measure of divine Science. And as we can trace the idea in its descent, equally so we ourselves must make the ascent. So the descending of the idea and the ascending of human consciousness become coincident with each other.

A helpful thing to remember is this: that although the full fact of coincidence lies in the domain of absolute Science, we don't have to wait a long time in order to achieve some measure of coincidence. You and I have already achieved it in some measure, for this reason: that from the moment we accept the spiritual idea and from the moment the spiritual idea is active and operative in consciousness, in that measure we attain coincidence. So coincidence begins from the moment consciousness begins to rise, and it culminates in absolute Science when sinless humanhood requires no symbol or metaphor or adaptation to understand the spiritual idea. When the idea comes down from the divine to the absolute, it doesn't partake of any form of sign or symbol or metaphor that is at all associated with matter or time or sense, and consequently there is no human compromise in adaptation; and as consciousness rises to the absolute the two become one in absolute Science. But the comforting thing is that from the moment consciousness accepts the idea, responds to it and begins to rise, we begin to experience coincidence, and whether we're aware of it or not, every one of us here, because he has accepted the idea and has in some measure responded



to it, has already attained some measure of coincidence, and that is outwardly felt or experienced in an increasing comfort, assurance, poise, freedom, balance and harmony - in other words, the consciousness of harmony that constitutes the true health is already ours in some good measure. And so I think that's a wonderful thing to be aware of, and it is a wonderful comfort these days, that from the moment demonstration begins and consciousness begins to rise - from that moment coincidence sets in, and it reaches its culmination as we attain absolute Science.

Yesterday we spoke of the difference between the days of creation, and the synonymous terms - Mind, Spirit, Soul, Principle, Life, Truth, Love. Mind, Spirit, and Soul bring us into the consciousness of oneness and unity with Principle, sufficiently so that where the individual consciousness is concerned we can regard darkness as scattered. And so Mind presents the idea in terms of light; Spirit presents the idea in terms of firmament, separation, unfoldment, expansion; Soul presents the idea in terms of good becoming tangible, definite, having identity, and in addition to that it takes the individual consciousness and resurrects it, brings it to the point where through the resurrection of our nature we become conscious of an increasing at-one-ment with Principle and we begin to awaken to the fact that the idea is in its Principle. That enables us to consider what Principle is, and then we begin to consider Principle in terms of Life, and Truth, and Love; and then there comes the point where we see that Life, Truth, and Love are not just three conceptions but that they are so inter-related that Life has relation to Truth and it has relation to Love; Truth has relation to Life and also to Love; and Love has relation to Life and also to Truth. The three combine in our thought to constitute Principle in its trinity. Now it's helpful to remember that Principle is the only term that Mrs. Eddy states is "triune," and I think this morning it might be helpful to strengthen that conception by taking a few working examples from her own text.

256:9-12

You see, Mrs. Eddy does not attach much value to a personal trinity, in fact, it almost requires mental distortion to conceive of it; but there is a scientific trinity, which is the union of Life, Truth, and Love in logical relationship.

Now an interesting thing is this: that two conceptions alone - Life and Truth, Truth and Love, or Life and Love - can never provide us with system; we require a minimum of three conceptions - Life, Truth, and Love - to discern structure and system and order. Two constituents alone are logically incapable of providing us with order and system, and so we see that Principle has inherent structure and cohesion through its constituents Life, Truth, and Love.

Now, whereas Life, Truth, and Love concern structure, essence, substance, cohesion, and so on, Word, Christ, Christianity, and Science concern action and operation. They are two distinct conceptions. And that is why our leading conceptions in the textbook, - and of course this is equally true of the Bible because the textbook is derived from the Bible, - our leading conceptions are around the symbols one, three, and four. There are also the symbols seven, ten, and twelve, but we shall come to those later; at the moment we are concerned with one, three, and four.

Because two conceptions alone cannot give us either order or system, noun-  
enon and phenomenon serve as a transition, and are useful in a limited sense to provide thought with a means of advancing from the oneness of being to the trinity, which enables us to discern structure.

331:26-3

Let us remind ourselves once more that Life, Truth, and Love constitute, they represent the trinity, - and this trinity is a trinity of scientific and logical relationship, - they express its threefold, essential nature, and lastly and relatively they indicate the divine Principle.

469:8-11

Notice there that in Christian Science intelligence is the primal quality of infinite Mind, and then immediately Mrs. Eddy exalts it to the altitude of a cardinal point, and it breaks out as "the triune Principle, - Life, Truth, and Love."

515:17-20

Remember too that just as Life, Truth, and Love constitute the trinity, we must take the four of the Word, Christ, Christianity, and Science and advance

beyond regarding them as a simple sequence; we do not begin with the Word and finish with Science in a simple sequence - otherwise there would be a breakdown in system. The Word has relation to Christ, it has relation to Christianity, and it has relation to Science; Christ has relation to the Word, it has relation to Christianity, and it has relation to Science; Christianity has relation to the Word, to the Christ, and to Science; Science likewise has relation to the Word, to the Christ, and to Christianity. So that whichever way you look at it thought is introduced to the idea of system through a genesis concept of order; and this is a genesis concept of order: Word, Christ, Christianity, Science; but sooner or later the Genesis concept of order has to mature into a more advanced concept of order, just as the concept of Life, Truth, Love has to mature into the trinity of Life, Truth, Love. Then equally this trinity (represented by the triangle) has relation to the advanced concept of order within Word, Christ, Christianity, and Science; and it is all one and that One is Principle. Now do you see what Principle really is? These are just diversified concepts of an infinite, indivisible One, and we take nothing out of Principle; if we could extract an idea from it, that idea would disappear and the perfection of Principle would be lost. An idea by its very nature has no property of independent existence. That is axiomatic. No idea, no matter what its nature, whether it is an infinitesimal or an infinite one in that vast range, has the property of independent existence. So that throughout the whole of this infinitude every single idea, every single identity, every single office has relation to every other, and when we understand all those relations in their aggregate they provide us with Christianity; when we understand the Science and the law that holds, integrates, determines, and governs them, that gives them action and operation, then we have a divine infinite calculus, to which these two genesis concepts we have been discussing are an introduction.

That is the nature of the impersonal trinity of Life, Truth, and Love and of Word, Christ, Christianity, and Science in their logical relationships and they all have inter-relationship with each other; and the Genesis concepts and the advanced concepts have relationship with each other; and they all aggregate within one Principle.

Mis. 63:7-10 Principle alone is triune.

Rud. 3:8-10; 4:1-5

No 1:18-2

An interesting point in passing is this: I am not aware from Mrs. Eddy's writings that she ever associates the idea of a trinity with Mind, Spirit and Soul as she does with Life, Truth, and Love. Mind represents the allness of the infinite, the allness of Principle; Spirit denotes substance; Soul denotes sinlessness and changelessness; but I am not aware that Mrs. Eddy brings these three together in the same sense. (See S.&H. 340:18) Life, Truth, and Love in their conjunction and co-ordination with each other, have unique value although there is a certain measure of absoluteness attached to Mind, Spirit, and Soul. The term Life, Truth, and Love as a trinity, is in a class by itself, and of course the references to trinity bear that out.

Hea. 3:24-26

My. 185:14-16

'01. 4:24-27, 28-10

Notice that the Christian Scientist's conception is of "one infinite triune Principle, named in the Bible Life, Truth, Love." "For each one of these possesses the nature of all," - you see, each one reflects the nature and character of the others.

S.&H.468:16-24

We have the question: "What is substance?" An interesting point here is that in the paragraph we have two definitions: we have the New Testament concept - "Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews..." there is the second cardinal point breaking through in the gospel to the Hebrews. And then we have a more relative one, - "Spirit, the synonym of Mind, Soul, or God, is the only real substance."

One day take those three terms, Life, Truth, and Love individually and gather their outstanding qualities and properties. For instance, Life is the divine Father, the Father of all; Life is the everlasting I am; Life is eternal,

deathless, indestructible; organization and time have nothing to do with Life; Life is being and is eternal. And Truth is the ideal, and Christ, and Son; and with Truth is associated the ideal man and consciousness and standard; Truth is affirmative; Truth has the remedy; Truth pierces and penetrates - those are relative uses or offices of Truth. So learn to distinguish between the relative office (e.g. Truth as remedy, Truth piercing and penetrating error) and the divine trinity wherein Life, Truth, and Love combine to constitute the divine Principle. You see, the text in which these synonymous terms appear determines the office, just as in the matrix Mind in a certain position has an office different from Mind in another position, and we need to be aware of that; and when we are aware of it and we also understand the many qualities and properties of the synonymous terms, then the matrix gives us no difficulties, - rather does it enlarge our understanding very considerably.

Now I want to discuss the matrix with you this morning, and I want to discuss it in two ways, if we have time; but certainly in one way that is rather different from the way we have discussed it before. We have in the past largely discussed the matrix and illustrated and strengthened it through references that may embody three or four lines or perhaps a paragraph; but you remember the point I made yesterday that the size of the mesh determines the size of the potatoes falling through; the breadth of our context determines the picture we see in our inspired thought. And so I want to discuss the matrix with you first of all in terms of chapters rather than in terms of paragraphs.

Now let us be quite clear as to what we mean by the matrix.

When we speak of the Word and its relationship to Christ, Christianity, and Science it leads to this proposition: that we cannot consider the Word in an isolated capacity. We cannot put the Word in a little box of its own; nor can we put the Christ into a little box of its own. Christ, the divine Christ, must have relationship to the Word, and it must have relationship to Christianity, and it must have relationship to Science, and so with Christianity and Science. So we soon begin to see that each one of these four is inseparable from the other three, and being inseparable must, in addition to its own inherent identity, reflect the tone and quality of the other three. Now that is just what the matrix is designed to illustrate, and it is amply confirmed in Mrs. Eddy's writings. If the matrix is giving difficulty to anyone, instead of trying to unravel it from the diagram, go right back to Principle and let Principle reveal itself through Mind, Spirit and Soul in your own consciousness. And when it comes by revelation it precipitates the matrix into our consciousness, and then it becomes subjective to us; but if we try to unravel it by working out diagrams it is often a barren process. When it comes by inspiration then the diagram is natural in consciousness. The whole thing is divinely mental and spiritual; it is an idea of inter-relationship between Word, Christ, Christianity and Science, and we employ the synonymous terms to indicate the type of relationship between these four. Conversely, when we understand the synonymous terms in their inter-relationships with each other, they constitute Word, Christ, Christianity and Science in consciousness. The two are inseparable from each other. Why? Because the infinite is an indivisible whole, and because there is no such thing as an isolated idea or an isolated office that has no relation to any other. Every office is inter-related to every other.

Now, you know the nature of the matrix. Let us start with the determinant or the diagonal; in this way we see the structure of it and how we arrive at it. (Made diagram on board.)

As we have gone along through the years we have become increasingly conscious of the divine Word of Revelation; of Christ, the ideal; of Christianity, the perfection and the ideal of relationship; and of Science, the law that governs and interprets, and so on. And as we ponder these four it becomes clear that we cannot think of them in an isolated capacity. Because the Word has relation to the Christ it must reflect the Christ and so we conceive of Word reflecting Christ. This Word has relationship to Christianity, and so we conceive of the Word reflecting Christianity. And this Word has relationship to Science, and so we conceive of Word reflecting Science. Do you see how this begins to build up?

Now to illustrate these relations of Word reflecting Christ, Word reflecting Christianity, Word reflecting Science, we introduce the synonymous terms. And since the Word in Christian Science - remember this is all in Christian Science, not in divine Science - gives us the initial approach to Principle, that initial approach appears through Mind, Spirit, and Soul. When through Mind, Spirit, and Soul human consciousness is moving towards Principle and becoming increasingly conscious of its oneness within Principle, this Word partakes of the nature of Christ and reflects Christ, and so this conception is illustrated through Soul and Principle and Life. Now you notice that there is an apparent overlap. That is because these terms, whilst intrinsically one in themselves, represent more than one office. Just, for instance, as Soul because of its sinlessness promotes a sinless nature in man, which enables man to become conscious of his identity, Soul also identifies each one of us with Principle. So we soon begin to see that these terms have more than one office according to the context; they are one in essence and multiform in office. Soul leads one to Principle and an increasing sense of oneness with Principle, and that consciousness of oneness with Principle immediately promotes Life, and we become conscious of ourselves in an expanding multiplying sense of Life, - "I am come that they might have life, and that they might have it more abundantly." And so when the Word reflects Christianity it is illustrated through Life and Truth, because when we gain the fifth day qualities and properties of being, which may be summarized by the willingness and even the eagerness to lay off the mortal sense, the growing sense of power that comes with Principle matures into that spontaneity of action we call grace - a property of Life; and so that in turn gives us Truth, - "Grace and Truth are potent beyond all other means and methods." And so in Word reflecting Christianity we find ourselves beginning to demonstrate, because Life provides us with the grace and spontaneity of divine action, the outpouring of divine Principle that becomes operative in consciousness as Truth, - and the consciousness of Truth is health. Health is defined as "the absolute consciousness of harmony." And then as Word reaches Science and reflects Science, and we gain an understanding of the law that determines and governs the whole, this Word reflecting Science is illustrated by Life, Truth, and Love. And when the Word reflects Science and reaches a complete concept of Life, Truth, and Love we are ready to accept the Word as a cardinal point and thought is reaching the absolute.

Now do you see how the natural flow and sequence of the synonymous terms illustrate the Word, the Word reflecting Christ, the Word reflecting Christianity, and the Word reflecting Science?

A wonderful thing is that the first four chapters of Science and Health illustrate respectively those first four conceptions of the matrix. For instance, we have the first chapter, Prayer. We know that Prayer opens with desire, and, after the introductory paragraph we have the statement on desire. (1:10-14.) And as thought proceeds through the chapter and rises from desire to gain exalted consciousness and loftiest adoration through ascending states that correspond to the days of Genesis, and it gains the vision of the Word in its full range, the action of the Word in consciousness in a subjective sense is to give us the human progress that brings us to the point of Soul where we have the Lord's Prayer - "the prayer of Soul" - the prayer that distinguishes Truth that is sinless from the errors of sinful sense. On page 16:3 we have the marginal heading "Loftiest adoration," - reads lines 1-6. Now "the falsity of sinful sense" is clearly the opposite of Soul - to distinguish between "Truth that is sinless and the falsity of sinful sense." So our vision of seven days ranging from desire to loftiest adoration, gives us in subjective experience an advance from the acceptance of Mind to sinless identity and the understanding and demonstration of the Lord's Prayer - the prayer of Soul.

Now we come to the second chapter, Atonement and Eucharist. And if we take those pages from 18 - 55, and don't lose ourselves in the detail but can see them in one view, it becomes clear from pages 18 - 34 that Soul is operating to destroy sin through the process of atonement becoming at-one-ment. You see atonement denotes process; it is the Old Testament process of shedding the errors of sense through repentance, and, as we do that, consciousness is becoming reconciled with Principle. Notice in the early portion of the chapter the frequent references to repentance and reconciliation. And so through repentance Soul reconciles man with his Principle, and atonement becomes at-one-ment, and the full at-one-ment of being breaks out on the communion page on p.35. Of course, I don't think you can fix an arbitrary line and say that at this point Soul ends and Principle begins, for the reason I explained yesterday, - that this is a

divine calculus, and calculus denotes flow, continuous movement. Take a man's character: can you put a line through his character and distinguish the point where honesty becomes righteousness, or where love becomes tenderness or compassion? Each of those qualities has its distinct identity, and the living of one leads naturally into the other, but you can't divide them by drawing lines across consciousness. Because we can often discern a distinct change in the text, I don't think much is gained by trying to break it up and saying that this must be so and so up to that line, etc. I prefer to think of each tone having its distinct identity but leading imperceptibly into the next, just like the colours in the rainbow lead one into another, but without distinct divisions. This is not arithmetical and it is not rigid: it is the symbolic representation of a divine flow, a divine continuity; so let us enter upon the consciousness of it rather than labour the text of it, - that is far more important.

Now when we come to the bottom of page 35 the text goes back to reformation, and from that point on the whole chapter breaks out into Life and Christianity, and we have those many references to Christian history and to the development of the idea through Christian history. So the chapter as a whole can be summarized through Soul, Principle, Life, whereby Soul establishes the reconciliation with Principle through repentance; then we have union and communion with Principle, and that is the true atonement and the true Eucharist. It is also helpful to remember that atonement denotes a process, and at-one-ment is the absolute fact of a one-to-one relationship. But that relationship is not abstract: it's a living, conscious, communing relationship whereby the impartation is always from Principle to idea, and man's response is in reflection. That concept of communion is our Eucharist is spiritual communion with the one God. And so in a higher and more rational sense Eucharist is not an occasion in which we endeavour to establish a unique communion with Principle twice a year: Eucharist is conscious being, conscious union and communion with Principle; every day, every moment should be a continuous union and communion with Principle, of which the half-yearly service is but sign and symbol.

And then of course the chapter goes on and breaks out into Life. And so the second chapter wherein the Word reflects Christ is summarized in Soul, Principle, Life.

Then we come to the third chapter, Marriage, and each one reads it according to the altitude of his own thought. The highest concept of marriage, to which we referred yesterday, is the one that appears in Revelation as the idea found in its Principle; and that is what God hath joined together. The idea in its Principle is an indivisible and an indissoluble relationship, and is the highest concept of marriage. Now the Church all down the centuries has used these words of Jesus: "What therefore God hath joined together let no man put asunder," - but what God hath joined together is idea with idea, ideal manhood with ideal womanhood wedded to its Principle, of which the human institution of marriage is again but sign and symbol. But by all means let it be a sign and symbol with higher ideals and purer motives, and then the human symbol will lead us more and more to the realization of ideal relationship.

When consciousness becomes increasingly aware of the idea found in its Principle, it is that which provides us with the power becoming grace; it provides us with the love which is willing to lay down the mortal, and thereby we can demonstrate the consciousness of Truth. And if you take that third chapter in the light of the idea found in its Principle, you will see that the Word reflecting Christianity, - the Word of Revelation touching the whole question of relationship, - works out in human demonstration as grace and the love that lays off the mortal self or sense of things, making possible the consciousness of Truth that becomes irresistible in demonstration, so that grace and Truth are potent beyond all other means and methods. And it is in this chapter where Mrs. Eddy gives us the statement, associating it with spiritual ascendancy, - "The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him." (67:18-23.) Well, now, isn't spiritual ascendancy one of the great qualities of the fifth day? We have an example on p.511:28-3: "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." There is an example of spiritual ascendancy.

And then we come to Christian Science versus Spiritualism, and another interesting point is this: that at first sight these chapter titles seem to be titles that never helped the beginner and they appear to have little or no relation to this process of scientific analysis, - and yet it isn't so. One of the great qualities of the fourth chapter, Christian Science versus Spiritualism, is this: when the Word of Revelation which brings light increasingly reaches Science and reflects Science and reaches the altitude of the cardinal point, it brings to our notice more than ever before the necessity for analyzing the whole problem of evil. And possibly the oldest error of all is the belief that Spirit and matter are indispensable to each other; that through their amalgam or their association they provide us with a more complete sense of being than we could have with Spirit alone. That is the nature of the temptation. And out of that amalgam of Spirit and matter comes the age-old growth of spiritualism - spiritualism is not a modern thing by any means, it goes back into human history thousands of years, right back to Adam. And so spiritualism is based upon the belief that Spirit and matter conjoin, that together they produce an amalgam whereby man appears to be partly mental and partly physical, partly good and partly evil.

Now, when the Word reaches Science it touches that age-old claim of animal magnetism right on the quick and uncovers it, analyzes it, and lays it bare. And so not until our Word reaches Science are we in a position really to analyze the problem of evil. In the second chapter Mrs. Eddy touches on the question of evil, particularly the aggressive and destructive phase that would destroy Jesus, but she doesn't really analyze the problem until the fourth chapter. And of course, when the Word reflects Science, it naturally and necessarily analyzes the problem of evil because one of the great properties of Science is its power of analysis.

And so the genesis concept of Life, Truth, and Love develops into the structural concept of Life, Truth, and Love, and when the Word reaches Science and we gain this latter conception of Life, Truth, and Love, we are gaining some sense of the Word as a cardinal point, some sense of Life, Truth, and Love not just as three synonymous terms but as three terms conjoined to give us the trinity or the structure of being.

Now do you see what is the nature and purpose of this matrix? It is but a simple diagrammatic form or symbol to indicate the inter-relationship of Word, Christ, Christianity, and Science. As yet we know comparatively little of these four conceptions - we know something of each one regarded individually, and we know something of each one in relation to the other three, but our sense of what these four really are in themselves and what they do in operation is as yet immature. Let's ask ourselves: How much of this have we really demonstrated? How much has the consciousness of this really soaked into us? How much have we really assimilated it, so that our consciousness is really at-one with it? Compared with what lies ahead, we have as yet assimilated comparatively little, and it is because we have assimilated comparatively little that a diagrammatic form can be helpful. But the time will come when the diagrammatic form will have served its purpose, and we shall have it in consciousness, and when we have it in consciousness we have it by revelation and by inspiration.

Well now, I hope you see how we arrive at this conception of the matrix in the first instance, and how these four, in their inter-relationship with each other, provide us with sixteen conceptions; how they are illustrated by the Genesis concept of divine order, - Mind, Spirit, Soul, giving us the initial approach to Principle; Soul, Principle, Life, giving us identification and at-one-ment with Principle through repentance and reconciliation; then we gain union and communion with Principle, and that breaks out into Life and Christianity. The whole text is preparing the way.

We then come to the third chapter on Marriage which is concerned with relationship, of which Christianity is the sum, and the Word then is demonstrated through ascending consciousness, spiritual ascendancy, grace, and love that lays off the mortal sense, - and Life and Truth summarize that conception. When Word reaches Science, the Word of Revelation is presented through Life, Truth, and Love, which gives us the power to analyze evil, it gives us the vision of the cardinal point breaking forth, and it gives us some sense of Life, Truth, and Love as the structure, or trinity, of being. Is that coming clear?

Let us now take the second column of the matrix. When our thought is poised in the Christ it is quite natural to be able to think back to the Word, and so the Christ reflects the Word. Then it is quite natural to look forward to Christianity, and so the Christ reflects Christianity. Then it is quite natural to look forward to Science, and the Christ begins to reflect Science. And these conceptions of the Christ - Christ, as it were, reverting back to the Word and reflecting the Word, and forward to reflect Christianity and Science, - are now illustrated through the translation order of the synonymous terms, which appears on p.115 of S.&H.

Now what do we mean by Christ reflecting the Word? Remembering that Christ is the divine ideal, that it originates and abides in its Principle, and yet presents itself to the human consciousness, isn't it natural that this divine Christ should translate itself to human consciousness by first of all, - before touching us with its own spiritual nature, - presenting itself to us through a statement of itself?

If you take the first chapter of John's gospel, the interesting thing is that it is a perfect matrix, it is a perfect example of these sixteen conceptions. The chapter begins with the Word as the Word: "In the beginning was the Word, and the Word was with God, and the Word was God." When the Christ introduces itself, through the Word it uses the symbol of John the Baptist, the last of the prophets, whose coming was the fulfilment of the Word and the precursor of the Christ. So the Christ in that first chapter is introduced by reverting back to John the Baptist so that we see the forthcoming Christ through the figure of John the Baptist - an example of Christ reflecting the Word, it is almost a retrospective action. When Christianity is introduced through the Word, the text again reverts back to John the Baptist. And when Science reflects the Word, for the third time John the Baptist appears. And so in the first chapter of John's gospel there are three distinct introductions of John the Baptist denoting the Christ reflecting the Word, Christianity reflecting the Word, and Science reflecting the Word. That is not by chance, it couldn't possibly be by chance.

Remember, we are concerned with the Christ column of the matrix - and remember too, that the supreme office of the Christ is to be God's ideal, and then in a lower degree to translate that ideal to human consciousness. Well then, in order to translate this ideal to human consciousness, it first of all, through its precursor or Word, presents itself through a statement of Principle, which further diversifies itself through Life, Truth, and Love.

Now this conception of Life, Truth, and Love, because it is associated with Christ reflecting the Word, is somewhat different in office from the one where the Word is reflecting Science. So let us become familiar with the fact that these synonymous terms are so vast in their diversity and range of office, that their office is determined by the context. Don't let us think that because we see Life, Truth, and Love, it has the identical meaning in all the many examples throughout the textbook; the meaning or the office is determined by the context in which it appears. And only spiritual sense can reveal that; there is no grammatical rule, there is no formula, - one can only determine the office of Life, Truth, and Love by the context in which it appears. And the interesting thing is this: when we come to chapter V in S.&H., where the Christ is stating itself through Principle, Life, Truth, and Love, whereas Life, Truth, and Love in the Word reflecting Science began to analyze the hidden nature of evil, in the Christ reflecting the Word evil is laid bare and named animal magnetism and hence the chapter - "Animal Magnetism Unmasked."

The Christ itself is then presented through Truth and Love and Soul and Spirit. Why? Truth, the idea, is found in its Principle, Love - you remember when we were discussing absolute Science as the fourth cardinal point that we advanced to the conception of Truth and Love? - here it is again in another setting. The idea found in its Principle, in its motherhood, is now being reduced and adapted to the human need through the offices of Soul and Spirit.

And when we come to chapter VI, "Science, Theology, Medicine," the chapter in which we have the scientific translation of immortal Mind and of mortal mind, we have a most wonderful example of Soul and its power to translate and to make apparent. This office of Soul translating runs through the chapter in example after example. We could easily have taken Science, Theology, Medicine,

as our subject for this week, and we could have spent the whole week on this one chapter to illustrate that conception of the matrix - the Christ reflecting the Christ. In fact, we have been doing that in London this last winter, taking it paragraph by paragraph. And when our grasp on the chapter is so comprehensive that we don't lose ourselves in the detail, then it becomes the very heart and essence of the Christ, with its reduction to the human need. And it is in this same chapter that Mrs. Eddy discusses natural science and its values, as far as they go, and in which she also lays bare the utter hopelessness of materialism, which she terms physical science.

Now when we go on to "Physiology," we come to the Christ reflecting Christianity. If we read the chapter lightly, or as a beginner, our impression is that it is largely concerned with the errors and discords of the physical senses that mortals superimpose upon their own body. That might be the initial impression of it, but what it is really doing for us is to resolve identity into right order and good relationship, and that is summarized by Love, Soul, Spirit, Mind. One day we shall be able to take all this in its detail, but today we are summarizing these conceptions so that - if you like - you have next winter's work laid out for your own quiet investigation.

When we come to the next chapter, "Footsteps of Truth," we have one of the loveliest chapters in the whole textbook, and its position is Christ reflecting Science. I think the title is such an appropriate one. In Mis. 81:10-82:12 there is a long question with a very profound answer. (Reads.)

Lines 10-19 - that is to say, are not these eighteen centuries but the footsteps of Truth, the equivalent of being baptized of John and coming up out of the ceremonial - why? to be understood in its Science.

Lines 19-21 How often have we not asked ourselves that same question: Why does not this textbook and the analysis of the textbook meet with the most eager and the readiest acceptance? Because of the inherent resistance of human thought; human thought is still so burdened with gross materiality, - and yet we have asked ourselves that question many times in the last few years: why doesn't this work go over with the readiest acceptance and the greatest eagerness? Mrs. Eddy was aware of that over fifty years ago, and she writes here:

Lines 4-5 The dove is the descent of the Holy Ghost, and the descent of the Holy Ghost is the full range of the second column of the matrix.

Lines 5-6 "...shoreless eternity" - do you remember yesterday, we spoke of the Peaceful Sea of Harmony - Christian Science taking us to the altitude of absolute Science, where we had the Shore, and where the descent of the idea brings about coincidence? Here we go even beyond that: "Understanding this fact in Christian Science, brings the peace symbolized by a dove; and this peace floweth as a river into a shoreless eternity" - it's a calculus, it is all the time flowing and moving, it is not rigid and static, - and we go beyond coincidence into the infinite.

"Such Christians as John" - the Revelator, not Baptist; John the Baptist belonged to the old dispensation.

"... shore of eternity" - coincidence.

You see, John the Revelator cognized the symbols of God, and he recorded those symbols in his Book of Revelation. He reached "the sure foundations of time" - he went to the bottom of mental action, - he stood "upon the shore of eternity" - you remember we said yesterday that John was on the shore from the mount of vision, the shore of eternity, and from that altitude he had his manhood and he gained his womanhood whereby purity is "the symbol of Life and Love."

Now if we take pages 81-82 of Miscellaneous Writings, and study that question and answer carefully in conjunction with Footsteps of Truth, we shall see that the whole thing concerns Christ and Science, - Christ reflecting Science, - and we shall see how that chapter comes right down to meet the human need. For instance, there is the long passage on slavery, the slavery of the modern Pharaohs. And it comes through Soul and Spirit right down to the point of Mind.

And so we have Christ reflecting the Word, which is almost retrospective, and Christ reflecting Christ, Christianity, and Science, - so that we have a full reduction right down to the point of Mind, where we have a manifestation to the flesh that is Christ reflecting Science.



There I have commented on the first eight chapters of Science and Health, to show you that when those chapters become subjective to consciousness, - and you can see each one as a unit, as a whole, it just drops into place, each one in accord with those conceptions of the matrix. And so the inter-relationship - Christ reflecting Word, Christ intrinsically, Christ reflecting Christianity, and Christ reflecting Science, is illustrated through the translation order of the synonymous terms.

Now likewise we can take the Christianity order: Principle, Mind, Soul, Spirit, Life, Truth, Love, and it will illustrate those four conceptions of Christianity. Is that coming clear? But the second half of the picture - Christianity and Science orders - I am going to leave for another occasion, which will possibly be next summer. I feel for the moment if we can get the first eight chapters clear in consciousness, we shall find that this inter-relationship of Word, Christ, Christianity, and Science will become so clear to us that we shall see it illustrated dozens and dozens of times in Science and Health through small texts and contexts of two or three lines or paragraphs - that is, when our mesh is small enough and we are measuring it in detail, or when we take a large mesh and take it chapter by chapter. You see, Science and Health is like a vast painting that might be one of the world's masterpieces: as we come in through the gallery door and see it sixty feet away, we see it in its broad design; then as we come closer our vision and our focus become smaller and smaller in content, until we see pictures within a picture. Ezekiel put it: "as it were a wheel in the middle of a wheel." (1:16.) And that is the nature of this textbook, and it is the nature of this matrix: we can see it in its vastness if we take it chapter by chapter; we can see it in its detail if we take it paragraph by paragraph. It's true both ways: it is true in its vast and broad conceptions; and it is equally true in its minutest detail. Why? Because "perfection is the order of celestial being."

## I N T E R V A L

I have attempted to give you some idea of the design of the first eight chapters of Science and Health. I don't feel we have time to take the second eight this week, but I believe you will agree that if the first eight chapters illustrate the matrix and conversely the matrix illustrates the first eight chapters, and if these logical relations hold good for those eight chapters, then I think we can agree that they must also hold good for the second eight. And so what I think will be helpful now is to take a few working examples to illustrate what we mean by calculus.

This matrix with these sixteen inter-related conceptions is an introduction to the calculus. You see, we began with one conception the infinite One, the adorable One, the All, and the Only; we saw that that One must have structure and cohesion, otherwise being would disintegrate into fragments - indeed we might say that being could never have come into being; and that the structure and the cohesion of being are found in the terms Life, Truth, and Love conjoined and inter-related, - and that is the equivalent of self-existent Life, Truth, and Love. Then we saw that being must have expression, it must have action, it must have operation, and so we took this idea and we diversified it into four leading conceptions, Word, Christ, Christianity, and Science. Then we advanced further, and we saw that these four leading conceptions must have relation with each other, and thus we arrived at the idea of inter-relationship, or reflected relationship, and our four conceptions expanded or multiplied into sixteen conceptions.

Now let us go a stage further and see that these sixteen conceptions that we defined to ourselves denote the infinite in continuous action, continuous movement, continuous operation, and then these sixteen conceptions that appear to be fixtures on a diagram lose their rigidity and manifest flow and continuity. All the time, each day through the week, let us try to lift thought from that which is fixed and rigid to that which is divinely flowing and moving, and then we are no longer thinking in terms of fixed conceptions, we are thinking in terms of divine calculus, and the divine calculus is then sign and symbol of that which is going on from all eternity. Now let us see if we can see that in Mrs. Eddy's text. I am going to take about ten or twelve examples, this time all from Miscellaneous Writings, because I recently read through Miscellaneous Writings and I found the book so rich in examples that we need.

I have here a note that may be helpful: this divine calculus denotes not only the continuity of divine operation, but also, in lower degree, the continuity of change and adjustment in human affairs.

Let us not lose sight of the fact that this divine calculus is operative in human affairs, and not only operative in the realm of real being. Because the Christ comes right down from the divine to the point of Mind, where it touches our thought through idea and intelligence as manifestation, this divine calculus is supremely operative in human experience. And so the calculus denotes not only continuity of divine operation, but also, in lower degree, the continuity of change and adjustment. Why do we introduce change and adjustment into human affairs? For this reason: the divine idea is destined to translate man and the universe out of matter into Spirit. Now this question of translating man and the universe out of matter into Spirit, really involves the dissolution or the falling away of matter, so that that which is appears, or reappears where necessary, as the only. So progress is not a matter of accumulating something; in a more subjective sense progress is the dissolving of matter and materialism so that that which already is, and which has pre-existed from all eternity, becomes manifest to consciousness as the one and only being there is. Let us be clear that there are not two universes, a spiritual one and a material one. There is but one being, but one infinite, and but one universe; and translation involves the disappearing of a false sense of the only universe there is. But there are not two. And so this divine calculus is destined to effect the translation from matter into Spirit by causing the dissolution of all matter, time, sense, and physical space, and every evidence of sense testimony.

Now that inevitably must result in change and adjustment in human experience. But when we see that true change in human experience is of Principle and derives from the operation of Principle, then we cease to fear it. If change were to come about through chance and fluctuations of physical sense and belief, there would be no Science in that; but when change comes into human experience through Science and its operation then we need never fear it, - indeed we can welcome it, - and it will never handicap or burden or make us afraid; rather will it release us from the limitations of matter, and thought will thereby become much more expansive, freer, and more harmonious in every way.

On page 100 of Miscellaneous Writings we have a passage which, until recently, I don't think has ever been understood.

Mis. 100:19-22

This passage has often been quoted in relation to the Christian Science Monitor, but whenever I have heard it quoted with reference to the Monitor I have been convinced that the passage itself has never been understood. It has been quoted because it has been convenient and because the word "monitor" appears. The real monitor is the coincidence of the divine with the human, and when the Christian Science Monitor functions in that way it will achieve something the possibility of which as yet has scarcely been suspected. Likewise when that comes about the Journal and Sentinel will put on record the divine Science of Truth; at the moment they are only writing about it. But one day they will put it on record, and then the Sentinel will be a real sentinel, it will stand guard, and it will hold animal magnetism in check. At the moment it is evangelical and emotional. It is a pity to have to say so, but it appears like that.

So let us see that the fulfilment of Mrs. Eddy's vision in terms of Science is as irresistible and as inescapable as that of Christ Jesus, and that one day the Monitor will be a living example of this coincidence of the divine and the human, and then it will exemplify the acme of Christian Science.

To see the possibility of achieving that let us take a few examples concerning this calculus, all from Miscellaneous Writings, for the Science that Mrs. Eddy wove into her textbook is exemplified and illustrated times without number in her Prose Works.

Mis.19:11-17

Notice "Truth and Love" illustrate a cardinal point. Notice there is movement and action. That is the calculus in operation, and it will take place in our experience as we understand the inter-relationship of Life, Truth, and Love with Word, Christ, Christianity, and Science throughout all these conceptions.

So the student will be "daily departing from evil" and then the "current" of his life will flow steadfastly on, and nothing will ever quench it or interrupt it.

Mis. 22:10-21

"Christian Science translates Mind, God, to mortals," - it is making Mind intelligible to us, understandable to us, translating it to us so that it means something and so becomes operative in our experience.

Lines 12-14 - rather does it bring those out imperishably.

"... come from God and return to Him" - thought is forever moving.

Mis. 74:13-5

The world saw him as a babe in a manger, that is the orthodox sense, but Jesus' concept of his own nativity was a spiritual and immortal sense of the ideal world.

"His earthly mission was to translate substance into its original meaning, Mind." How did he do it? He translated it and brought it to light by subduing matter.

Lines 17-29 That is what we are witnessing today. Earlier this morning we referred to this chemicalized state of world thought, which is the resistance to the oncoming of the Christ-idea, - and that is what Jesus met and overcame in his own consciousness. It is something that every one of us has sooner or later to do for himself. We can help each other initially, but sooner or later we come to a point where we have to meet and conquer this resistance, and each one has to do it for himself.

Lines 30-5 "Christ was 'the way;' since Life and Truth were the way that gave us ..." You see there how Jesus fulfilled the days of Genesis, and Life and Truth (the Word reflecting Christianity) "gave us, through a human person, a spiritual revelation of man's possible earthly development." Throughout Mrs. Eddy's writings there are dozens of examples fulfilling the matrix.

Mis. 104:9-21

Lines 9-10 This clearly shows us that identity, and consequently individuality, is endless in its diversification; and consequently the forever evolving relationships of associated identity and individuality are endless, because of the great fact that the infinite never repeats itself. Now that vast conception, reduced to human experience, involves the changes and adjustments in human experience that make possible and inevitable the translation from matter into Spirit.

Lines 18-19 "... God's grooves of Science" - notice that lovely phrase. Because of that, identity is pre-determined and pre-destined from all eternity.

Line 19 "... the former (physical senses) revolve in their own orbits" - i.e., the snowflakes of material sense chase each other without order; they go hither and thither, willy-nilly. "The former" - the beliefs of mortal mind - "revolve in their own orbits ..." There is no order in mortal mind, and consequently the beliefs of mortal mind must "stand the friction of false selfhood" - and friction is the equivalent of heat, and heat is fear and inflammation; and so it goes on, all within mortal mind.

Mis. 117:1-3

Our lives are progressive, and because of that a "progressive life is the reality of Life that unfolds its immortal Principle" Can you see that "a progressive life" fulfils the days of Genesis, it fulfils the divine Word, and therefore is "the reality of Life" that fulfils the Word in divine Science and "unfolds its immortal Principle"?

Mis. 127:13-19

Lines 13-16 Did you observe yesterday how frequently we spoke of human thought conforming to divine reality and divine order? Well, here it is.

Lines 16-19 Once we establish this willingness to conform to divine order, "then will flow into it the 'river of His pleasure'" - the process of reforming will become the calculus of reality, and it will be an endless flow into a shoreless eternity.

Mis. 185:2-16

Line 4 "The will of God" is the only will there is. This world situation of chemicalized thought is an example of the impulsion of self-will that is the false ego, or the ego of evil, and what we are witnessing is really the upheaval of a false ego, or animal magnetism, that would precipitate men and nations into acts foreign to their natural inclinations.

Lines 7-9 There is the laying off of mortal sense.

Line 12 "flows" - notice the continuity of it. You know how the water comes with a rush when the lock gates open, - well, when the gates that "open within and without" open because of our own spiritual fitness, when Science opens these very flood-gates, "good flows into every avenue of being." I think that is one of the most lovely statements in the whole of Miscellaneous Writings.

Mis. 185:19-26

Mis. 208:11-16 The point here is to observe the "unbroken motion of the law of divine Love."

So, as we gain willingness to conform to divine order, the flood-gates open, and "good flows into every avenue of being" - and it flows because of the "unbroken motion of law."

Mis. 217:1-9

Lines 1-2 When reason and revelation coincide we gain coincidence. Revelation comes down: reason is concerned with the human effort to rise, and when they coincide they give us that wonderful conception of absolute Science.

At this point we might comment on something that will amplify still further our idea of reflection. (Goes to blackboard.)

We are concerned with Christianity, and so with the relation of Principle to idea and idea to Principle. Now when we consider the relation of Principle towards its idea, we speak of that conception of relationship as identification. Principle expresses itself or identifies itself in and through its own idea, - we may think of it as the relation from father to child. When we are concerned with the relationship from idea to Principle we speak of it as correspondence. The first is identification, and the second correspondence; and when we bring the two together, i.e., compound them as one, then the two together become reflection. So in Christianity we have a complete relationship, and when we analyze that relationship we have first the relation of Principle to idea which is identification, and second, the relation of idea to Principle, which is correspondence; and the two combine to give us reflection. So all that proceeds from God returns to God.

Lines 6-9. The ideal or phenomenon corresponds because Principle identifies itself in the ideal, and the two together become reflection.

Mis. 224:11-27

Here is per

Here is perhaps the loveliest example of the calculus presented metaphorically that we have in the whole of Mrs. Eddy's writings.

Lines 11-17. That is the picture of human experience, and by inversion it illustrates the constitution, culture, and character of God's universe; by inversion it illustrates "the work, the play, the ceaseless action and reaction" of all identities in relation to each other and to their Principle.

Those are just a few references from Miscellaneous Writings to illustrate the nature of the calculus, and in the opening of the first Psalm is another

lovely example. (Reads verses 1,2.) And in Rudimental Divine Science, Mrs. Eddy's first question is: "How would you define Christian Science?" (Rud. 1:1-4) Psalms 1:2,3. A tree in the Bible is always a symbol of man's divine Principle, and so man shall be like a tree, he shall be in the image of his Principle. And the function of a river is to flow, otherwise it is stagnant.

So here we have man, like unto a tree, planted by rivers of water, bringing forth his fruit in his season - a perfect example of man deriving his whole being from Principle, and the operation or the flow of his being illustrated or presented through the symbol of the season, - in other words, man, in the divine likeness, living in conformity with the law of God, the law that underlies this divine calculus.

Isa. 33:20-21

Verse 21. You see here the continuity of divine being in its calculus. "No galley with oars," - no depravity of the first degree of mortal mind. "Neither shall gallant ship pass thereby" - even the moral, the transitional, phase goes; in reality there is only the river and its flow, and neither the first nor the second degree of mortal mind. And such is the nature of the calculus of reality.

Now if that is the nature of the calculus of reality, how does it operate as translation? I have found twenty or thirty examples in Miscellaneous Writings illustrating this calculus at work in its continuity of flow to translate human experience out of matter into Spirit, and we have examples that illustrate the descent from the divine, and the corresponding rise in consciousness.

Mis. 1:15-2

Lines 15-16 A stepping-stone is often used to cross a river, and I think humility as the stepping-stone is indicative of these mounting states and stages analogous to the days of Genesis.

Lines 16-17 As we lay off the mortal selfhood, and identity comes to light, "The mounting sense gathers fresh forms" - there is identity appearing.

Lines 19-1 So far we have been dealing with states and stages, but notice now how the text moves on into the calculus. "The evolutions of advancing thought" denote continuity" whereby we discern the power of Truth and Love to heal the sick." So the paragraph, starting with humility as a stepping-stone, enables the mounting sense to bring to light identity and individuality as the ashes of self dissolve and drop away; then the evolutions of advancing thought in their continuity of action, bring thought right up to the cardinal point of Science whereby we discern the power of Truth and Love to heal the sick.

Mis. 2:26-31

Line 28. Progressing out of mortal element into good.

Mis. 10:23-24. The destruction of physical sense.

Mis. 13:21-24.

Line 21. Mrs. Eddy does not often speak of the Science of Soul, and here it is the Science of Soul because it is overturning the five physical senses.

15:18-25

Line 21. The false sense of Soul.

Do you notice the difference between the two sets of references? The first set of references on the calculus denoted the continuity of divine operation, the continuity of flow, movement; and the second set of references denote the changes consequent upon the first, - the incoming and outgoing, the appearing and the disappearing, the laying off, and the coming to light.

Mis. 18:1-3

When you're thinking in terms of calculus, you have continuity of divine operation; there is not a moment when Principle starts to operate, stops for an interval, and then goes on again: Principle is in continuous operation; but in human experience the relative effect is in states and stages, and the development stage by stage, or step by step, is analogous to the days of Genesis. But, as a calculus, it is to be understood as continuous operation. Do you see the difference between the two? Anything that comes of Principle has continuity: anything in human experience advances by state and stage.

Mis.19:8-17

This was also taken earlier because it covered both examples.

Mis. 27:27-2

Lines 32-2. Just as that is true of a stone or a pebble or any other object of nature, by inference it is equally true of corporeality. As we change our concept of body to that of identity, our concept of body will become increasingly less physical. As body, through the divine operation of the calculus of being, becomes increasingly less physical to our own consciousness, so does identity strengthen, build up, and appear, and body as corporeality is a diminishing concept, and identity is a growing concept, until finally there is a complete change-over and we understand ourselves wholly as identity: then we shall have complete dominion over body.

Now here is a comforting thing: in the change-over from corporeality to identity there is no lapse or break in the continuity of that change. Even though it be through the change commonly called death, there will be no lapse or break in the continuity of being or consciousness. Mrs. Eddy has made that abundantly clear in Miscellaneous Writings where she comments on Paul's words. When the divine Science of Life quenches our love of corporeality, we begin to let it go, and thus our concept of it is increasingly less physical.

Mis. 84:19-3

Line 25. As one goes out the other comes in; there is no break in the change-over.

Lines 28-31 Notice the conditional phrase there. The change is from a lower to a higher sense of Life, and the point we are concerned with now is that in the change there is no break of continuity, and as we change through that transition there will be no loss of consciousness; there may seem to be something left that we call corporeality and that has to be disposed of, but to the individual concerned there will be only an awakening and an increasing consciousness of Life. So let us resolve to utilize the present, and then we can make possible the change from corporeality to identity and individuality, and even though it be through the door named death, the transition will be without pain, without suffering, without loss, and without any break in continuity.

Mis. 29:30-32

Do you observe, that for the last half hour, without perhaps mentioning the name, we have been discussing Christian Science practice? We have been discussing the higher phase of practice, what it really should be. Practice really should be translation, and translation that is evident through higher and finer states of consciousness, the falling away of gross materiality. That is the nature of practice. And we shall heal the sufferer of his pain or disease instantaneously as we do this higher work for ourselves. So the changes that translation involves, which are measured step by step, or in states and stages, derive from the continuity of divine operation. And so what we are really discussing is the higher phase of practice; in which Principle demonstrates itself.

Mis.30:29-32

The awakening in His likeness is coincident with the dissolving or vanishing of the Adam mist, the mist of materialism.

A few weeks ago, someone asked me what method I adopted in selecting references such as these. Well, you can't select references of this kind and in this sequence with a concordance, - there is only one way: understand the spiritual idea, and when the spiritual idea is active in consciousness and thought is focussed on some particular office or purpose, by reading the writings through from cover to cover you select them as you go. There is no other way. A concordance can't give these references, because often we find references that bear on translation, and translation is never mentioned, - but the idea is there

locking us right in the face. So the way is to know your subject, and you know your subject through loving the idea supremely; when it takes first and foremost place in your affection, then you love it, you understand it, and you can take the textbook or the prose writings from cover to cover, and whatever you need will stand right out.

Mis. 41:12-17

Notice there the mental purgation that must go on must come through Word and Christ.

Lines 14-15 Scaling the mountain is analogous to seven days, and gaining the summit is absolute Science.

These references we're taking now are blending the seven days and their fulfilment with translation, the necessary changes from corporeality to identity, - all of which derive from the divine Principle and its continuity of operation that we now know and understand as the calculus.

Mis. 50:18-4

Line 29

Notice one italicized.

Mis. 52:29-3

Lines 29-30

Mortals have to emerge from matter and to scale the mountain.

Mis. 60: 28-3

Line 1

The important thing is to reverse these manifestations. Reversing false evidence, causing it to dissolve and disappear, enables these verities "priceless, eternal, and just at hand" to appear, to become and remain the only.

Mis.61:4-6

Mis. 67:24-6

Lines 29-2

There's the absolute appearing in Christianity.

Lines 2-6

When we achieve the altitude of vision, and break through the Adam dream and cast the anchor of our hope beyond the veil of matter, that will become possible; we shall discern "man's changed appearance and diviner form" and it will become "visible to those beholding him here." In other words, what is commonly called the interval of death and the line of partition, will have been broken. There's a wonderful reference to that in the Glossary, under Year.

S. & H. 598:23-30

Lines 23-24

There again is Christianity in the absolute, just as it was in Miscellaneous Writings.

Mis. 73:22-10

Line 4. "Human will," - the ego of evil.

Can you see the rhythm of Word, Christ, and Christianity running through that? "This new-born sense subdues .... the human will, and the unnatural enmity of mortal man toward God" - the divine Word, the Logos, is that which would subdue the false sense of generation. "It quickly imparts a new apprehension of the true basis of being," - the Christ concept. And now comes Christianity, - "and the spiritual foundation for the affections which enthrone the Son of man in the glory of his Father," - the idea found in its Principle. And lastly, Science, - "and judges, through the stern mandate of Science, all human systems of etiology and teleology."

Etiology, which is subject to the judgment of Science, is "the doctrine or demonstration of cause, with especial reference to the investigation of the cause of disease." So briefly, it is the so-called science of the cause of disease, and that is made subject to "the stern mandate of Science."

Teleology is "the doctrine of final cause, as applied to the existence and development of individual beings, and to the universe at large." Teleology treats of final cause.

Mis. 82:20-24

Notice the putting off, and the bringing to light.

Mis. 85:11-17

Regeneration, leading to perfection, is gradual. Mrs. Eddy has some references to gradation of thought which illustrate wonderfully the nature of this calculus, and if we have time I will take them with you later.

" ... it doth not yet appear," - but it is inevitable.

Those are a few references from Miscellaneous Writings, and if you take the second hundred pages, they are just as rich in references of this kind as the first hundred.

What have we done? I have endeavoured to show you how in Christian Science we have the fully expanded statement of what Principle is, and of what Principle does; and that its trinity is in Life, Truth, and Love; its fully expanded statement is in Mind, Spirit, Soul, Principle, Life, Truth, and Love; and its operation is in Word, Christ, Christianity, and Science; and that the three constitute the trinity of Principle, and the four constitute the operation of Principle; and they all combine and conjoin endlessly to give us this divine infinite calculus that illustrates continuity of operation, and which, when brought down to the human concept, produces changes of advancing and rising thought - states and stages of advancing consciousness; and that those states and stages denote the translation from matter into Spirit, the falling away of the false sense whereby the awakening sense "gathers fresh forms and strange fire from the ashes of dissolving self." (Mis. 1:16-17.)

Well, that is the nature of it, and that is the nature of practice. We have been discussing practice and have scarcely mentioned the word. Tomorrow we shall discuss practice in a more specific way where treatment is concerned, but whether we know it or not, we have been giving ourselves this morning a very adequate treatment, because practice is Principle operating in order to demonstrate itself.

This afternoon we shall take this subject inversely: we shall take the concept of animal magnetism, and we shall trace its development stage by stage and see how it claims to counterfeit Principle. And so having seen the process of accretion in animal magnetism, practice is the process of making it dissolve back again into its native nothingness.



Friday Afternoon, July 28th.

In our work this morning, it occurred to me that on page 125 of Science and Health we have a page that deals with this whole question of change and translation in a most comprehensive way, and I felt that before going on to the subject of this afternoon I must at least draw this to your notice.

On page 125 we are almost at the end of the Science section. Now let us recall that this is chapter VI, and according to our work this morning it is concerned with the office of translation, and includes pages 115-116, in which we have the two translations that you know so well.

Now on page 125 we have four paragraphs: the first is concerned with corporeal changes; the second with changes in human consciousness; the third with the changes in the natural world; and the fourth concerns the final change, which is the extinction of matter.

124:32-11

Those changes are inevitable, and as mortal thought is made to forego its attachment, the changes in mortal thought will be in the nature of a falling away of materiality, and our concept of the human body will therefore be increasingly less physical; it can't be more spiritual, because you can't spiritualize matter, but it will be increasingly less physical, and our concept of identity will be increasingly more spiritual. Do you see the difference? Let's be quite clear that you can't Christianize or spiritualize matter; you can only de-materialize your false sense of Spirit. And so as mortal thought is made to forego its beliefs, the corresponding changes will occur in corporeality through a falling away, and body will thereby be more harmonious in its manifestations than in "the prior states which human belief created and sanctioned."

Now that clearly shows that as the Christ-idea translates divine perfection to the human understanding, - and Soul has this wonderful office bestowed on it, - so body as corporeality will give way to identity in an increasing measure.

The next paragraph turns to the whole question of consciousness and the content of consciousness.

125:12-20

Those are changes that are indispensable to human consciousness. And now we turn to the natural world:

125:21-30

As those changes come about and mortal thought is made to forego its beliefs, the natural world will become increasingly harmonious. I say "increasingly," but let's be clear about this: that it is impossible ever to conceive of a harmonious physical universe, because matter has within itself no possibility of being harmonious; in its very essence, it is discord. So when we say "increasingly harmonious" we mean that the grosser materialism concerned with the jungle and with tooth and claw and one classification of life destroying another classification, will gradually give way, and the different classifications of life, instead of consuming and destroying each other, will increasingly or more nearly assume their proper places as the natural world is brought into conformity with divine order. And finally, when the physical classifications give way to the appearing of true identity in the natural world, they will reappear in their divine classifications, and we shall discover that the divine classifications of life are a mutual blessing to each other, not mutually destructive. And so the idea is destined to bring about the most wonderful changes in the natural world.

As we gain this for ourselves, we shall find that as individuals we shall be less troubled with pests and vermin and intrusions and impositions of that kind, and that which we commonly regard as pest or vermin will disappear, first from our own consciousness when we deal with it there, and then from our environment.

Someone asked an interesting question the other day: "Does one have to destroy vermin?" Well, the ideal way is so to clear the belief of vermin from consciousness that the physical manifestation of vermin does not appear in one's home or in one's environment; but unless one demonstrates that intelligently on a scientific basis, my own view is that it is much better to destroy vermin than have to put up with the pest and be irritated and annoyed, - and furthermore, vermin invariably bring dirt and filth; and rather than be troubled with them as an imposition have a clean environment, even if it means destroying vermin. So don't let us have a false sense about vermin. They have a right place and they have a right classification, but that has to be demonstrated, and if it is not demonstrated then do the sensible thing. You see, in destroying vermin you are not destroying identity, you are only taking a human step that eliminates for the time being a false sense of identity. Scientific demonstration that calls into expression true identity does not destroy anything; it translates the false sense of identity, but it does not destroy. But it is better to do the sensible thing humanly if we don't demonstrate it scientifically.

I have seen a pest of greenfly cleared from a bed of roses in two or three hours without any insecticide being used. My wife and I once witnessed that in our own garden. It was complete and conclusive. Someone here told me the other day of an American friend whose kitchen had been invaded by a plague of ants, and unwittingly he had left the refrigerator door open and the ants were going for his food wholesale. And he just stood and looked at them and reasoned within himself as if to say, "Is it fair that one idea should suffer the intrusion of another?" And he reasoned it out in his own consciousness whether he should take a kettle of scalding water and clear the nuisance that way, - but he didn't. He then left the kitchen for a little while and came back in perhaps an hour or so, and there wasn't a trace of that plague, and he has never had an ant in his kitchen since. I am told that California is rife with that particular kind of pest. Naturally, he cleaned out his refrigerator!

Well, it can be done metaphysically, but unless we do it metaphysically we must do the sensible thing humanly.

Now let's go back to this fourth paragraph. (Reads page 125:31-7.)

I wonder if we can use this discussion as a means of introducing our analysis of what Science and Health calls animal magnetism. You will have noticed through our morning's work that the whole purpose and process of translation is to eliminate matter, materialism, and what is commonly called sin, meaning by sin anything in the nature of a divergence or a swerve from divine order. Now if the purpose of Science is to reduce, Christianly and scientifically, the whole claim of animal magnetism to its nothingness, - and it does it, - can we see there a hint of the way in which animal magnetism claims to introduce itself and to build up through a process of accretion? Let us see what this involves.

You and I are concerned with winning for ourselves a complete proof of Principle, not just in one phase or in one incident, but in terms of our whole life-work. Sooner or later we have to see that this spiritual idea is destined to take in hand the whole human life story of every one of us, and to revise it from the bottom up, - and in revising it to expunge the Adam record. Now to win a complete proof we need to understand and to be able to demonstrate Principle in and through its positive values, and that is satisfying up to a certain point. But then there comes a stage where we must prove our Principle inversely through establishing the nothingness of what Principle is not. When we establish the nothingness of what Principle is not, we are establishing a positive value. Just as in mathematics a negative value multiplied by a negative value produces a positive result, so in metaphysics the proof of the nothingness of the negative, or the inversion of Principle, brings us right back into positive values. Then we have proved our Principle positively and by inversion, and when we have proved it both ways we have put our demonstration beyond any possibility of reversal, and beyond any possibility of having to do work twice over.

Now the so-called mystery of evil is something that theology and scholasticism have struggled with for thousands of years, and apart from the solution offered by the Bible and the textbook there is no evidence that the enigma of evil has been solved. Why? Because it is most difficult, if not impossible, to advance the solution theoretically. The only answer that satisfies is the practical one, the answer that comes with demonstration. And when we set out to

solve the problem of evil on the basis of demonstration it brings a satisfaction and an inner joy, coupled with a sense of completion and a knowledge that work well done never has to be repeated, that no theoretical answer could ever hope to give. So let's not labour what we might call the theory of the enigma of evil. We shan't get anywhere if we do.

Now in so far as language can possibly cope with the metaphysical mystery or the enigma of evil, Mrs. Eddy has given us the language that does that; but more than that, she has given us the method that strips it of its disguise and that reduces it to vanishing point. Now just as we have been witnessing through some of her statements the way in which the spiritual idea reduces evil to vanishing point, conversely her statements indicate how the whole phenomenon of evil claims to build up on a basis of accretion through a process of adding lie to lie.

If we turn to Mrs. Eddy's writings we find some interesting statements. You and I all this week have been considering our work on the basis of the oneness of being. Now the root error of animal magnetism is the claim of dualism, i.e., a belief in something besides God. If we turn to page 92 we see that set forth. This statement, interestingly enough, is in the chapter "Christian Science versus Spiritualism."

92:26-31

Lines 26-27 You see we have based all our work on the oneness, the allness, the onliness, and the infinitude of the one being whose infinitude precludes an opposite, or anything apart from it, or anything external to it; but in so far as language can deal with the problem of opposites it is just as if Mrs. Eddy says: "Let us agree to postulate an opposite in order to prove its nothingness." In the absolute sense there is no opposite, but the position is as if she had allowed a compromise of postulating an opposite in order to prove its nothingness. And that was clearly Jesus' method.

On page 57 of Miscellaneous Writings we have a remarkable statement which I don't think until recently has been understood.

Mis. 57:11-13

"... had been demonstrated..." That is what he had been doing all along up to that point in his career. "The postulate of error must appear." She does not say it may appear, - it must appear. Why? Because there was laid on Jesus the responsibility of providing for the first time in human experience the complete proof; and the complete proof was not only to understand Principle through the positive values, but to understand the nothingness of its inversion. And when we understand the nothingness of its inversion we put the question of proof beyond argument. And so in order that the complete proof may be established, Mrs. Eddy discusses this opposite in terms of human language and human experience in a way that for the moment would almost allow the postulate of error in order to undo it and reduce it to its vanishing point or nothingness. Hence "the foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone" (S. & H. 92:26-29.)

Un. 31:11-15

Lines 11-12 The claim that there is something apart from God.

Lines 11-15 Now there you have four points stated progressively, which indicate the nature of accretion, or adding lie to lie.

S. & H. 188:4-10

"Passion, depraved appetites ... ripen into action, ..." they are all built up from this original departure from divine order that would appear as an unconscious error in the beginning.

Now, you may say: "How can we detect the unconscious error in the beginning?" The way we detect it is through observing the precept "What I say unto you I say unto all, Watch." And only through watching based on spiritual sense, can we discern that unconscious error.

Un. 44-46 These pages deal with the false I or ego of evil.

S. & H. 68:27-30

Here is a statement on accretion.

Line 29 You see, eternal self-expression is always of the nature of divine impartation from Mind to man. The inversion of that is the process of accretion, which is a build-up consisting of lie added to lie, and it is founded on a

supposition of something besides God, on a departure from divine order that is just sufficient to set itself up as a false I or ego. This is one of the most difficult things in Christian Science to explain in language. To be understood it has to be self-seen. To be understood satisfactorily you have to depend on revelation far more than on words; you must depend on revelation to understand Mrs. Eddy's own statements. So it calls for the deepest spiritual sense.

Now when we pass from an "unconscious error in the beginning, - an embryonic thought without motive," to the point where we perceive it in terms of accretion, we see the build-up beginning, and at the point where the build-up begins we have a false sense of development. And then this negative development is defined in Science and Health between pages 189:25-191.

At this stage we should point out the nature of this false development. In so far as language can explain the so-called opposite of the infinite, it begins as an unconscious error in the beginning;" it would postulate itself as a false I or a false ego, what Mrs. Eddy calls the "so-called ego of evil". That is the false ego that she refers to in the textbook on several occasions, the false sense that evolves matter as a subjective state. There is an example on page 108:26-29.

108:26-29

This "false sense" is sin, and by this false sense that is sin, we mean the so-called I or ego that would set itself up in opposition to the infinite.

Matter is referred to here as the subjective state of this false sense, and hence it is the objective supposition of Spirit's opposite. Knowing that the infinite has no opposite, we suppose that it has for the sake of explanation, and hence it is an objective supposition of Spirit's opposite; but in terms of mortal mind it is a subjective state of this false sense.

When we trace the process whereby this false sense evolves matter, the first measure of physical evidence is seen in the phenomenon of electricity. This false sense precipitates itself as electricity, so electricity and mortal mind are one in the sense that mortal mind is wholly mental and electricity as such is the bridge between that which is wholly mental and that which appears as physical to the physical senses. You see, in this process we have to observe how this false sense both as impersonal false sense or primitive mortal mind, - of which our personal senses are a development,-evolves a subjective state that this false sense terms matter, and the first degree of precipitation or consolidation is the phenomenon of electricity; and the phenomenon of electricity serves as the bridge between impersonal mortal mind and these organized personal senses; and thus to these five senses the phenomenon appears as matter; to impersonal mortal mind it is the consolidation of false sense, and electricity is the phenomenon that bridges the impersonal mortal mind with the personal senses, whereby matter becomes visible as a phenomenon. Is that clear? It is not an easy thing to explain, but if we bring to it inspiration and spiritual sense we have the insight and the intelligence both to explain it and to understand it. So matter, as such, is the consolidation of material mentality, appearing to the five physical senses as matter; but on the other hand, to impersonal, primitive mortal mind it is an evolved subjective condition of false sense, and the first degree of consolidation is in the phenomenon of electricity which bridges the impersonal and the personal.

Mrs. Eddy has a statement on that in Unity of Good, and it is one that the physicists of today would do well to ponder.

Un.35:23-3

"The material atom is an outlined falsity of consciousness, ..." Now remember, within the material atom you have the further sub-divisions of false sense known as particles, positive, negative and neutral.

Now let us go over to the textbook. I am working very closely from the books with this subject because it is much more accurate to work direct from the books than it is to talk around and about the subject.

S.&H.559:1-16

Notice at the top of page 559 we have two phases of animal magnetism laid bare: we have "elementary latent error," and then we have "visible error and audible sin." Now the former is primitive mortal mind, whereas the latter involves the five personal senses, and they are two concepts of one error. We

have been learning of Principle and idea, and elementary, latent error or primitive mortal mind would be the inversion of Principle, and the visible error and audible sin and the personal senses would be the inversion of idea. It's just as if we were now arriving at an inverted noumenon and an inverted phenomenon. If by primitive mortal mind we mean an inverted noumenon, then the five personal senses yield an inverted phenomenon, and the bridge between the two is the phenomenon of electricity.

Mrs. Eddy in her earlier writings (I believe it was in the first edition of Science and Health) spoke of electricity as the counterfeit of the Holy Ghost.

So we have elementary or primitive mortal mind as an inverted noumenon; we have the five physical senses with all the phenomena that they include as the inversion of the true phenomenon; and such is the unity of evil, that just as this morning we discussed the unity and the oneness of being, and saw how the absolute spans the bridge between the divine and the human, so electricity spans the bridge between the mental and physical. So when we are dealing with electricity we are dealing with primitive mortal mind. It is not a fluid in the sense that matter appears to be fluid to the five senses, - it is elementary mortal mind, and it claims to build itself up through degrees of consolidation until it appears to the five senses as liquid and gaseous and solid; then it would claim to evolve organic life, and substance and intelligence in that phenomenon we call matter; then from the belief of life, substance, and intelligence it would evolve beliefs of good and evil; and then we begin to see that incorporeal evil embodies itself in its own corporeality, and the outcome is the prisoner we call a mortal who is the counterfeit of God's man, the only man there is.

Now remember, we can't theorize about this. If I may advise you, don't try to theorize over it with your friends and get tied up with questions you can't deal with. Pray over it until you see it and see through it, and then let the real answers to these questions be the answer of demonstration, because when the answer is that of demonstration you are on the rock; then you know and you know that you know, and you can't be disrupted or dislodged, you can't have mortal mind playing tricks with your own consciousness and understanding.

'01.12:26-8

Here we have an example to show the development of this false sense.

"... sin ... annihilates its own embodiment ..." You see, mortal mind ultimately destroys itself through its own inherent friction. This reference takes the question as far as language can, and beyond that lie understanding and demonstration.

An example of that process of mortal mind binding its own development with its own beliefs is seen on page 372:8-13 of Science and Health. You see, mortal man would charge God with binding him with these beliefs. That is the nature of it, and that is how we arrive at an understanding of mortal man and of physical sense. You see also in this negative sequence, this build-up of lie added to lie, based on accretion, false sense, electricity, and matter, that we have the counterfeit of divine order and of spiritual development. And it is thus that we arrive at the philosophy of the serpent.

On page 269:5 of Science and Health Mrs. Eddy refers to the philosophy of the serpent. She is showing that the whole purpose of the Adam allegory is to solve the riddle of evil. "From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent." You see the serpent allegory was the prophets' way in which to set forth as best they could the enigma of evil and to unravel it as far as the thought and the language of that day would allow. So you see that the philosophy of the serpent appears in the second record, and we are now reaching the point where we can see the first and second records in balance with each other - the first record setting forth positive unfoldment leading up to Principle, and the second showing the nothingness of Principle's inversion. And so we are coming to the stage where the two records must be seen in conjunction with and inseparable from each other. So far we have largely studied and loved the first record; that has been the natural tendency - and we have all done it - to give much more importance to the first record than to the second. But when we can understand the spiritual import of the second record by setting forth the nothingness of the negative and the nothingness of the inversion, the second record, handled in that way, balances the first record. Then, with the two records

together balancing each other, we have a complete and irreversible proof of Principle. And, of course, Jesus not only fulfilled these seven days, but he fulfilled the second record by proving the nothingness of the inversion; he fulfilled both records. We have admitted freely that he fulfilled the first record, but I am convinced he fulfilled the second one in exactly that way, and he fulfilled it from the point where he said to Judas: "That thou doest, do quickly." And from that point on he stood alone with Principle, and his whole demonstration was concerned with proving the utter nothingness of animal magnetism, - stripping it, causing it to diminish and to disappear until there was nothing left. And he did it thoroughly, until that which we call the ascension became manifest.

Now by the "ascension" do we mean a body becoming so evanescent that there is a phenomenon rising up into the clouds? Not at all. We mean the whole phenomenon of animal magnetism - i.e., the belief of life, substance, and intelligence in matter, - being so made to dissolve to the individual consciousness that there is nothing left but identity and individuality. And had the disciples had the necessary measure of vision, Jesus would never have left them, because they would have spanned the interval called death, - in other words, they would never have lost the Master. So his disappearance to physical sense was simply the fact of the complete dissolution of animal magnetism, not rising up into heaven in the way that it is often depicted in paintings, but the complete disappearance of animal magnetism, the belief that there is life, substance, and intelligence in matter. And when that is made to dissolve and disappear, we all ascend in the measure that we demonstrate our unbroken unity with Principle. Then we shall become as an "angel standing in the sun." But it is not a question of a body rising from here to there: it is all in consciousness, and nowhere else.

Another most important point is to trace this development through all its stages. Let me go over it once more: we have this elementary latent error, or primitive mortal mind, and through a process of accretion and adding lie to lie it evolves a false subjective sense that appears to the five senses as matter, and the phenomenon of electricity is that which makes the bridge from elementary mortal mind to five personal senses. Thus matter appears as a physical phenomenon, it appears to have independent existence, and it is only because these five physical senses are ignorant of their origin, ignorant that they are the offshoot of elementary mortal mind, that matter appears to be an independent entity or substance. But it is not so at all; it is but a consolidation of elementary, primitive mortal mind. And from that first degree of consolidation we call electricity, we arrive at the many diverse forms of matter, - gaseous, liquid, solid, and so on, and all the different classifications of matter. Then comes the belief that incorporeal evil embodies itself in the corporeal, and at that point organic life begins to emerge, and as that happens the process of false development continues until we have many diverse forms of organized physical life.

From this comes the next stage where evil appears, - still in this line of accretion, - to become apparently self conscious, and to set itself up as I or ego. You see a hint of that in the young child: a child of one or two years of age speaks of himself in the third person, and about the age of three he begins to speak of himself in the first person - "I want this," "I want the other." You will often observe in the development of a child the change over from the third person to the first person. Now that is but sign and symbol of the process of primitive mortal mind developing from unconscious, elementary, latent error to the point where it sets itself up as I or ego to counterfeit divine Principle in a self conscious capacity.

From that comes this development that we call men and mortals, in which false belief is further imprisoned in its own corporeality, and thus binds itself with its own false beliefs and false laws. And then as this process becomes increasingly self conscious, we have the primitive beliefs of mortal mind: hate, malice, lust, - all the primitive beliefs of animality.

Then come the more refined and self conscious errors that we allow in modern life, but which are really rooted in those primitive beliefs. For instance, the many diverse claims of alcohol, drugs, narcotics, and habit-forming propensities which are so rife in the modern world, are all rooted in elementary, self conscious mortal mind.

Then there comes a further stage of development where animal magnetism, having become self conscious, begins to organize and systematize these beliefs, and we then arrive at the systems of mortal mind, which develop into all the organized beliefs of modern civilization, - of which, possibly, nuclear physics is the latest example, - all the time investigating matter. Mortal mind is looking into itself to account for its own origin, and the more deeply it looks the deeper the mystery appears to become, until to-day it is clear that mortal mind, as such, - organized into and through and as five physical senses, building up the most complex physical instruments to look into the physical phenomenon we call matter, - can't find a trace of Truth; it's the old position outlined in the New Testament of the "blind leading the blind."

That is the nature of animal magnetism, and that is the nature of the problem that we have to deal with to-day; and when this false I or ego develops itself still further, and would dominate the world, and use all the invention and organization and resources of physical science to do so, it would seem to be reaching the point where it must deflate itself and become vapid. And the time is coming when, more than ever, scientifically organized materialism is destined to collapse. How it will collapse, not one of us knows - I don't know. But what I do know is this: that if we place our lives in Principle, and we love Principle supremely, and we make that the basis of everything we think and do, the basis of every motive and act, humanly and divinely we shall be taken care of; and consequently, although today animal magnetism seems to be building up to the point of explosion, the Christian Scientist need not be afraid; he can still maintain "Science and peace," as against "discord and dismay." But you see the magnitude of the problem we are engaged upon. This false I or so - called ego of evil, like Lucifer in Isaiah, would set himself up to dominate the world, but it is destined to dissipate itself. That is why Mrs. Eddy has told us on page 293:3-34 of the nature of electricity. She has given us here three paragraphs which are probably the greatest statement on electricity ever written.

Lines 3-12

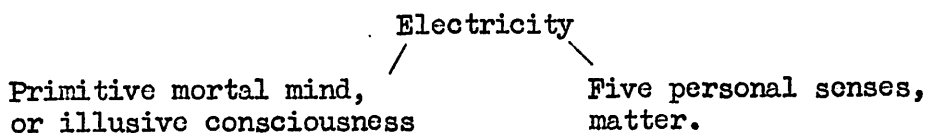
Notice the first paragraph deals with electricity in relation to the human body. For instance, you hear people speak freely to-day of nerves and nervous system. It is common knowledge to-day that what is regarded as the nervous system of the physical body is but an electrical sensibility; when we believe we are sensitive to nerve and nerve reaction, we are really responding to elementary electricity.

For instance, today the surgeon has an instrument (and I have seen this demonstrated) which he can clamp to the head of his patient, and he can speak to that patient and say "Give me thirteen times thirteen;" and the moment the brain goes to work on mental arithmetic, this nervous reaction that is going on in the brain is recorded graphically on a screen. In other words, the mental reaction of a patient, whether it is in mental arithmetic, nervous strain, fear, anxiety, or emotion of any kind, today can be measured electrically in terms of voltage and recorded on a screen. And I have seen it done. So the nervous reaction of the human system is really an electrical phenomenon, and the surgeon today can prove it conclusively. He is only proving what Mrs. Eddy stated seventy years ago.

Lines 5-6

There is no link whatever between matter and the divine Mind.

"Electricity is not a vital fluid, but the least material form of illusive consciousness." And so we have:



And when this process goes on, adding lie to lie, this primitive mortal mind appears to these five senses as matter. The first phase is electricity, the subjective state of primitive mortal mind, of which matter is a consolidation, and which appears to have independent entity, for the reason that the five senses are ignorant of their origin in primitive mortal mind. Is that coming

clear? And when the surgeon measures nerve reaction electrically, he is really showing the connection between primitive mortal mind and matter, through the phenomenon we call electricity, - the patient thinks it is a nerve, but actually it is electricity.

Then we come to the second phase, and here the text goes on to deal with it in the natural world.

Line 17

Why is electricity the "sharp surplus"? Because through a process of build-up, it reaches the point where it can't contain itself, so that whereas on the one hand it is always building up to reach a point where it can't contain itself, on the other hand it is a self-expending phenomenon; and because it is always self-expending, having no principle or root in Principle, Mrs. Eddy speaks of it as "vapid". And so in the next paragraph she reduces it back to its nothingness.

Lines 21-22

Notice there both the build-up and the dissipation. An earthquake is due to a build-up of internal stress, and when the rocks can no longer sustain it, they collapse, and there is a readjustment; and the moment that takes place the whole of that internal stress is self-expending and there is a new alignment, the whole mass is reorientated. Likewise, the wind builds up to a cyclone or a typhoon, and then blows itself out. Similarly, lightning builds itself up until there is a lightning flash, and the difference of electric potential is neutralized. And so with fire and bestial ferocity, - the snarl of the beast is just a build-up of primitive mortal mind, and it expends itself similarly. So when we understand the nature of primitive mortal mind, and the way it claims to build up through electricity into matter, evolving organic forms of life to the point where these five senses appear as imprisoned in their own phenomenon, out of that comes this whole build-up to the point of dissipation, when the whole thing just collapses again. And that is why there is "no vapid fury," "and this so-called mind is self-destroyed" - because as rapidly as it builds up, it expends itself.

Lines 24-28

When someone talks of animal magnetism, and he thinks of nothing more than somebody's little personal spite against somebody else, (and that's about the limit of it!) what a poor analysis of animal magnetism that is! What we need is the comprehensive one that Mrs. Eddy has put in this textbook.

Another most important thing is to understand that just as in the unity of real being we have Principle and idea, inversely we have the unity of its counterfeit, evil. And therefore we have to deal with both the noumenon and the phenomenon of evil. It is too much to read out the text of all the references I have on the noumenon and phenomenon of evil, but I will read the reference figures for you to jot down.

<u>Counterfeit of Noumenon</u>	My.	<u>Counterfeit of Phenomenon</u>
a.m. has no ORIGIN Ret. 67:22-23 68:1-3 S.& H. 347:4-6	364:9-13.	a.m. has no POWER OF ATTACHMENT S. & H. 124:20-24
hence no DEVELOPMENT S.& H. 68:27-30 Un. 35:26-9		a.m. has no POWER OF LODGMENT Un. 17: 2-3 : 9-12
hence no ORDER Mis. 57:27-29 S.& H. 521:26-29		hence no property of "SEED WITHIN ITSELF" S.& H. 188: 4- 8
hence no SYSTEM S.& H. 279:22-29		a.m. has no POWER TO REPRODUCE Retro. 68: 3- 5
		a.m. has no FATHER, no SON Retro. 68: 5- 6



Counterfeit of Noumenon

hence no Science  
 S. & H. 102:1-3  
 124:3-6

hence no LAW OF ESTABLISHMENT  
 S. & H. 118:20-23  
 229:15-19 also M.H.

hence no LAW OF ENFORCEMENT  
 S. & H. 380:32- 1

hence no CONTROL  
 S. & H. 102:26-31  
 171:12-13

hence no MONOPLY  
 S. & H. 141:17-18

Counterfeit of Phenomenon

a.m. has no HISTORY  
 S. & H. 538:19-22

a.m. has no ANCESTRY  
 S. & H. 63: 5- 6

a.m. has no IDENTIFICATION  
 " NAME  
 " NATURE  
 S. & H. 355:11-13  
 441:11-12

Self-conscious evil

primitive fear	S.& H.532:26-27
brute instinct	63: 6- 8
racial and colour beliefs	225:29-13
sex distinctions	63:12-17
class distinctions	225:14-28
racial superstitions etc.	83:22-25
horoscopy, clairvoyance, and spiritualism	See Chap. IV of S.& H.
minds many )	
idolatry )	470: 5- 6
spirits and souls	466: 7-13
	:19-20
war	467: 9-13
	My. 285:10-12
individual and mass suicide	S.& H. 203:25-30
sin, disease, death	

"Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God" (S.& H. 243:27-29.)

Animal magnetism has no origin. It claims to have origin, - the fact is it hasn't.

Ret. 67:22-23 Adam is only a symbol; Adam didn't originate animal magnetism. "Suppositiously self-created" - that is as far as language can explain it. In other words, it is the supposition of a false I or ego opposed to Principle, and the reduction of it to its nothingness proves Principle to be the one and only; and that is the purpose of it - in so far as it may have purpose.

Counterfeit of Noumenon. All those references to animal magnetism as the counterfeit of noumenon are concerned with accretion and adding lie to lie in a caustive capacity, i.e., in a claim to have cause.

Now let us deal with the counterfeit of phenomenon.

Animal magnetism has no power of attachment. In addition to having cause, it would claim to attach itself to our mentality in order, through a process of development, to talk as "I" this and "I" the other, "My head, My heart," and thereby to attach itself; and then if you allow it to have attachment it also gains lodgment and you think of it as something within you, and then you try to get it out.

If we will only be true to this, we have got in our hands the means of stripping evil down to the bone till it has no power left.

So first, it has no power of attachment; then it follows that it has no power of lodgment, it can't lodge itself in idea.

Animal magnetism has no ancestry. How important that is to understand! thereby we have only one inheritance and no heredity.

In those two columns set out above, there is an analysis of animal magnetism in its claim to be noumenon and also in its claim to possess phenomenon; and thereby we can deal with it both ways, - in its claim to have cause, and in its claim to have effect.

Now there are certain other phases of it that also should be understood:-

### Self-conscious evil

Horoscopy. There is plenty of it done - far too much. I once met a man who claimed to have produced the horoscope of Mary Baker Eddy, and he was a worker in the Christian Science Movement. So it is a phase that has to be dealt with.

In the third set under the heading "self-conscious evil," I have given you only a few examples to illustrate the development of the self-conscious phase of animal magnetism. You have seen these primitive beliefs, and how primitive mortal mind evolves this false sense, a subjective state of itself, which it terms matter. Then it divides and organizes itself into five senses, and the bridge between the two is through the phenomenon appearing first as electricity whereby the gaseous, liquid and solid forms of matter appear; then come the beliefs of organic life; and from organic life come the beliefs of self-conscious matter and the false I or ego called a mortal, who then begins to bind himself, bury himself, within his own beliefs. And then comes that process of self-conscious evil, listed in the third set of references.

If you take this subject as we have outlined it this afternoon, and develop it in that way, you will find you have an equipment that enables you to deal with this enigma both positively and negatively i.e., you will have an equipment that enables you to deal with both its cause and its effect, its noumenon and its phenomenon; and you will have the ability to reduce it so that it becomes a diminishing and disappearing factor, destined ultimately to disappear altogether. And when it shall have disappeared altogether through a scientific reduction you will have proved your Principle both ways, and will have a complete proof of Principle. And then you will see how the second record, rightly handled, gives us the same positive result as the simple direct understanding of the first record. Those two records are indispensable to each other to prove Principle positively and to prove it again to complete the demonstration through the nothingness of its inversion.

Now I hope you have seen the line of thought that we have been developing today.

This whole question of animal magnetism is not something to be nervous or anxious about in any way. The important thing is to have a growing sense of the unity of good, the unity of being, to cultivate the concept of man as idea, as reflection, in order to gain and to demonstrate man as the "angel standing in the sun;" and when you have that concept, you have the equipment that Christianly and scientifically reduces sin to its nothingness. And that which we commonly call a negative process, or a process of dealing with a negation, then supports the original and the two become one, and we see that ultimately there is no evil. That is the Christian Science presentation of the enigma of evil, and Mrs. Eddy's writings make it clear that language can only unravel it to a certain extent. That which unravels it completely and finally is vision, understanding and demonstration.

We will continue tomorrow morning, and you'll see how what we have done this evening is indispensable to the practice; it underlies all practice, and without this we could never be a real student or a real practitioner or a demonstrator.

Saturday July 29th.

I believe this week has been the happiest week I have ever known in presenting this idea, thanks to your wonderful co-operation, - that does make it so much easier for me, and it enables us to keep our work on a high level. You see, when we can keep it on a high level it is done with inspiration, and the toil of physical labour never has the chance to come in. It is so easy when we can keep it right up in Principle.

That having been the case this last week, just a word of warning: watch, that we preserve that high level. One of the subtlest tricks of animal magnetism is, when we have gained a wonderful altitude of inspired thought and consciousness, to try, in one way or another, to pull our thought down again. Some of us may be returning to business or other duties next week, and the temptation to say: I am busy; this must be done, that must be attended to may come along; and little by little animal magnetism would encroach on consciousness and lay a mist over it, and begin to obscure the idea, and then little by little pull us down with an earthward gravitation. So I offer you that word of warning. I know from experience that the first few days or weeks after an experience such as this are the most critical if we are going to make this revelation our own. Sometimes the devil is as a roaring lion; sometimes as a talking serpent; sometimes as the settling of a mist over the clear disk of one's consciousness. But whatever device or suggestion it may assume we are all perfectly safe if we watch. Jesus said, - "What I say unto you I say unto all, Watch." And if we are watching we have nothing to fear and we can maintain that high altitude of consciousness so that it matures and becomes natural conscious being; and then inspiration will be just as normal and natural as the sunlight; then we are really beginning to live.

So let us watch to preserve this high altitude of inspired consciousness, and as we do we find that laying off the mortal sense of things is not really a self-sacrifice: we begin to do it with joy, and then demonstration becomes easier, more natural, more spontaneous, and we find that Principle is taking it out of our hands as a human responsibility; and as we enter the realm of real being, particularly those altitudes of consciousness denoted by the fifth and sixth and seventh days, then we have not only the kingdom on our doorstep but we find that we are passing through the gates and reality is becoming ours.

I am now going to return to the matrix for a little while, and then I want to touch on one or two points arising out of last evening's work, and then in the last hour to deal with some leading points in the practice that can be so helpful to every one of us. The whole of this week's work has been practice, if we only realize it. Practice is not just sitting down to what we commonly call giving a treatment, - there's more to practice than that. Practice really should become life and being, and when it does we are practising every day.

Now I want to return to the matrix to follow up something we did yesterday with those first four chapters, - and I am only going to discuss the first four chapters at the moment, - and then as you are familiar with the Christ column of the matrix, I shall leave that out, and go on to Christianity, and finally say a word on Science. I think you will realize now that the field of Science that has opened up before us is so vast that in a week we can't possibly cover or assimilate the whole subject; the field now is so wide that we have to teach it selectively, and this week I have endeavoured to take the leading conceptions and to clarify them and strengthen them so that with those leading conceptions clear and co-ordinated in consciousness, the detail begins to fill in naturally.

Yesterday I drew to your notice the proposition that the chapters of Science and Health, - that is, using a wide mesh, - fulfil the matrix equally with the smaller contexts of a few lines or paragraph; that the first chapter of Prayer is parallel with the Word in its own office; that when we have the full inspired vision of these seven days they operate subjectively in consciousness to give us in terms of practical experience the advance to Principle denoted by Mind, Spirit, and Soul, whereby we gain a measure of resurrected thought, an increasing sense of oneness with Principle; so that when we come to the second chapter of Atonement and Eucharist, we see the whole chapter revolving around the life of Christ Jesus, - he fulfilled those seven days, and in his fulfilment of those seven days

and his presentation of the Christ we have a conception of Word reflecting Christ, and that in turn is denoted by Soul, Principle, Life. Soul, through repentance and reconciliation, leads thought into oneness with Principle and atonement becomes at-one-ment, and from the point of at-one-ment the text of that chapter flowers out into Christianity and Christian history. So we have Soul, Principle, and Life dominating the text.

We then come to the third chapter, denoting relationship - the highest concept of relationship being the correlation of Principle and idea, and in this chapter we have a concept of Word reflecting Christianity. And since we arrive at Life and Christianity in the closing pages of Atonement and Eucharist, Marriage rises to its fulfilment in grace and truth and spiritual ascendancy, denoted by Life and Truth.

When Word reflects Science it has the property of beginning to analyze the problem of evil, particularly the amalgam of Spirit and flesh, or Mind and matter, - in other words, dualism, pantheism. And so this chapter lays bare the whole problem of dualism, and the Word reaching Science completes the genesis sequence and prepares our thought for the acceptance of the divine Word as a cardinal point: the Word of Life, Truth, and Love.

Now, you may say: How do you know that that is true? Well, in these four chapters one would expect evidence of the Word in the first chapter, of the Word and Christ in the second, of the Word and Christianity in the third, and of the Word and Science in the fourth. And so I would like to give you some of that evidence.

Now these are not references, I shall only take qualities and properties so that you can get the touch and the tone of it. In chapter I we have a genesis sequence, and you follow those days of Genesis through such qualities as desire; separation and warfare (remember the struggle to be good is unceasing prayer); reformation and the overcoming of sin; honesty dealing with hypocrisy (the inversion of Principle); the demand to let go the mortal; the question of dealing with error effectually (you remember Truth wipes it out in the most effectual manner); and "Christians rejoice in secret beauty and bounty." Can you follow in those qualities the sequence of seven days? Desire, warfare, reformation and the overcoming of sin, correspond to Mind, Spirit, and Soul; honesty, and dealing with hypocrisy, has to do with Principle; the demand to let go the mortal has to do with Life; dealing with error effectually has to do with Truth; and Christians rejoicing in secret beauty and bounty is a measure of fulfilment, Love. So the sequence of seven days runs through this first chapter, and when we have a growing sense of that it operates subjectively in consciousness to bring us forward to the point where Soul begins to identify us with Principle.

Now, I think you are all familiar with the simpler qualities and properties of the synonymous terms, so let me run through these four chapters now, regarding Prayer, Atonement and Eucharist, Marriage, and Spiritualism as corresponding to the four sections in the Word column of the matrix, and I will give you the genesis sequence running parallel in each chapter to the sequences of Word, Christ, Christianity, and Science.

In Prayer, we have desire; Atonement and Eucharist opens with action, and thought; Marriage opens with Mind-reading, reading thoughts, - you remember Jesus was reading the thought of John the Baptist; and then in Christian Science versus Spiritualism we have the mental nature of things. Now these are all indicative of the nature of Mind: desire, action and thought, Mind-reading, and the mental nature of things.

Now let's take the properties of Spirit through those four chapters: separation and warfare in the first; assessing values, order, - Jesus swerved not from divine order, - fighting the good fight, the smoke of battle, spiritual development, all denoting Spirit in the second chapter; then in the third chapter we have the problem of opposites: purity and impurity, fidelity and infidelity, dualism, and neither progress nor order without purity; then in the fourth chapter, spirits as against Spirit, no inversion of development. Do you see now that through these four chapters there runs a sequence of thought that fulfils the genesis order.

Now let me give you the qualities of Soul through those four chapters: in

the first chapter we have reformation and the overcoming of sin; in the second chapter we have the journey from sense to Soul, - immortality, freedom, sinless sense, rebuking sin, loathing sin, and necessary changes,-- changes of thought; in the third chapter we have definition, gender, identity, joy, freedom; and in the fourth chapter, raising the dead, - which of course is the immortality of Soul, - and identity.

Now let's take the genesis qualities of Principle running through the four chapters: in the first chapter we have honesty, and dealing with hypocrisy; in the second chapter demonstration, the pathway to the throne, - throne is always a symbol of Principle, - practice, and communion; in the third chapter, system, domestic economy, Principle the centre, and home the centre of the affections, harmony, Science, and the negation of personal sense; and in the fourth chapter we have proof of immortality, the miracle, scientific foreseeing, scientific foreknowing, and hypocrisy.

Now we come to the qualities of Life: in the first chapter, the demand to let go the mortal; in the second chapter, fatherhood, drinking the cup, the veil is lifted, "the God-inspired walk calmly on"; in the third chapter, heredity, analysis, fatherhood, the true inheritance, and the ascendancy of good; and in the fourth chapter, Life versus material selfhood.

When we come to Truth, we have in the first chapter dealing with error effectually; in the second chapter we have the resurrection of Truth, the true man governed by God and therefore immortal, the final victory, and full and final demonstration, and the affluence of Truth; in the third chapter Christ, Truth, changes the water into wine, - remember at the wedding or the bridal, - you have the discernment of man's spiritual existence, chemicalization, and the potency of Truth; and in the fourth chapter, Christ's reappearing, spiritual awakening, darkest hours, and the arena of contest.

Lastly we have the qualities of Love: in the first chapter we have Christians rejoicing in secret beauty and bounty; in the second chapter we have ascension, and promises fulfilled; in the third chapter, we have co-existence, and God's work done; and in the fourth chapter we have millennial glory.

Can you see, running through these four chapters as through a tapestry, these silver threads tracing out a genesis sequence through each chapter? What does that indicate? Here is an interesting point: that with practically no exception, all the qualities I have read out are taken in the order in which they appear in the text. It hasn't been a case of picking one out here and going back to find another one. I have taken the text straight through, and taking the text straight through, those qualities appear in that way. So running through those four chapters are qualities and properties of thought that are determined by the divine order of seven days, - by the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The time will come when we shall take those chapters and see not only the accent of thought running parallel with seven days, but we shall also see the cardinal points governing and determining them; and behind that we shall have Principle, because Principle is the ultimate.

Now, you may say: It is, all very well to prove, or at least indicate, that running through these first four chapters is a sequence of thought that is illustrative of the seven days, but what about Christ and Christianity and Science? Here is an interesting thing: because Chapter I is the Word intrinsically, it is concerned with the Word alone, but when we come to chapters II, III, & IV, running through the text are three further sequences of thought following the Christ order, the Christianity order and the Science order respectively. And so in the second chapter we can trace two currents of thought denoting Word and Christ, which are co-ordinated in one text. In the third chapter are two currents of thought following the Word and Christianity, co-ordinated in one text. And likewise in chapter IV we have Word and Science to be found in the same text.

What does that mean? When we can discern the two currents of thought running through the chapter, it begins to prove conclusively that this textbook of ours has a design, and there is nothing appearing in it by chance. Now Science and Health may appear to the neophyte to be a very difficult book, -

that is if he tries to analyze it prematurely. But if he comes to it with spiritual sense he laps up what his own spiritual sense can take in, and it gives him joy. That is the way one should come to it. And then as his thought matures and he begins to ponder it analytically he begins to see into the text, and gradually things like these come to light. So the genius of our textbook is that it reveals just as much as the individual can assimilate through his spiritual sense. And as our capacities enlarge through work such as we have done this week, naturally our spiritual senses are more discerning, penetrating, and we bring to light further measures of Truth - measures of Truth we never dreamed of before.

Let me quickly go through these second, third, and fourth chapters with you.

Let us take the qualities and properties that denote days in the first chapter. We have desire, separation and warfare, overcoming sin, dealing with hypocrisy, the demand to let go the mortal, the question of dealing with error effectually, and Christians rejoicing in secret beauty and bounty.

Now when we begin to read the text at a deeper level we see wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness appearing. And the days are now maturing to the point where we discern those states and stages as numerals of infinity. And when we discern those we then see that those numerals of wisdom, purity, etc. are discerned in human experience because Mind is presenting intelligence, Spirit is presenting reflection, Soul is presenting spiritual sense, Principle is presenting oneness and system, Life is presenting fatherhood and individuality, Truth is presenting consciousness, and Love is presenting its own universal nature.

Now you may say: Is all that in the first chapter? Indeed it is, and I can give you line and page for it. And furthermore those numerals flow in the sequence I have read them; it is not a case of jumping backwards and forwards distorting the text; they flow in natural sequence.

How do these things come to light so that you can win them for yourselves? They come to light through prayer, through disciplined thought, through waiting on God, through listening, through gathering your observations and learning to balance those observations in your thought so that they co-ordinate, - and then you gain a conclusion that is proof. Now there is proof in terms of logical sequence and logical relationship, and when those conceptions are loved and lived they provide the evidence that the sufferer will call proof; but you and I, if we have that measure of harmony we call health, don't call for a change of evidence: our task is the work of emerging from matter into Spirit; but the sufferer needs the initial healing, the initial change of evidence, and we must see that we provide it for him.

This work is now becoming so rich and prolific that sometimes one wonders where to begin in presenting it. The only way we can do it is to wait on God and let God select it for us; and then the selection of it, the development of it and the presentation of it will be an example of divine order.

Do you understand what is happening in the first chapter? I want to show you that running through this first chapter is a type of coincidence. Do you remember the other day I said that the coincidence of the divine and the human begins from the moment of demonstration? We don't have to wait until we attain the absolute; it begins from the moment of demonstration. So here we have:-

desire (S. & H. 2:5-7.)  
separation and warfare (4:12-13.)  
overcoming sin (5:3-13.)  
honesty dealing with hypocrisy (7 - 8.)  
letting go the mortal (9:25-32.)  
dealing with error effectually (11:17-18.)  
Christians rejoice ... (15 - 16.)  
Loftiest adoration

So running through the chapter is that orderly sequence of qualities and properties parallel with these seven days. As the result of discerning that, consciousness begins to rise through seven days. Remember that we learn or

assimilate them one by one, but as they become subjective to consciousness they operate as one. And so consciousness begins to rise from desire, separation, etc., to wisdom, purity etc., appearing in consciousness and through the text, because Mind is presenting intelligence, Spirit is presenting reflection, Soul is presenting spiritual sense, Principle is presenting oneness and system, Life is presenting fatherhood and individuality, Truth is presenting consciousness, and Love is presenting its own universal nature. And because Mind, Spirit, Soul, Principle, Life, Truth, and Love are presenting intelligence, reflection, spiritual sense, etc., these come down and are discerned through wisdom, purity, etc. But in intelligence, reflection, spiritual sense, etc., you have qualities and properties that run parallel with seven days and they appear because the infinite through its synonymous terms is presenting its numerals subjectively and they appear objectively to rising thought as wisdom, purity, etc.

That is my present conception of the first chapter, and it is summarized by the Word - the Word of God, or the Word of Revelation, - and it operates subjectively through Mind, Spirit, and Soul, to culminate in the Lord's Prayer that is the prayer of Soul, and that gives us conscious unity with Principle. That is the most orderly thing that I have ever known about a chapter in Science and Health, and it is lovely beyond words.

I don't expect you to have gathered the whole of that in two minutes, but if it gives you the desire and the impetus to win it for yourself, that is what matters. I have taken that first chapter and pored over it and loved it until it has become part of my consciousness, - and then it reveals its secrets. And the genius of our textbook is that it is written in inspired prose that a child can read, and the child gathers from it the milk of the Word; you and I take the same text and we gather the meat of the Word that provides us with Science and system, and we begin to see all those ideas co-ordinating within one Principle.

Well now, here is the second chapter - Word reflecting Christ - in a little more detail. We will take first of all the genesis sequence.

We learn that Jesus "acted boldly" - wherever you have action you have an element of Mind.

Then you read of "every good thought" and "efficacious repentance." Now repentance is a process of thought, - it is all taking place in consciousness. So on pages 18-19 you have elements of Mind in action, thought, and repentance.

Then you read on pages 20-22 a statement like this: "He rendered 'unto Caesar the things which are Caesar's; and unto God the things that are God's.'" Then we read of the opposite of Spirit - of Jesus obeying the divine order; putting aside material self and seeking the divine Principle; fighting the good fight; turning away; spiritual development; the smoke of battle - all qualities of the second day between pages 20-22.

Then between 21-24 we have the journey; we have immortality; boundless freedom and sinless sense; rebuking sin and loathing it; and necessary changes - all properties of Soul.

Then between 25-26 and running right up to 34-35, we have the demonstration of Principle; the throne of glory and pathway to the throne; demonstration and practice; and of course that Principle section culminates in at-one-ment and communion.

Between 29-40 we have the fatherhood of God indicative of Life God; the holy struggle to lay down the mortal - "not my will, but Thine, be done!" We have martyrs, the human life-links in the history of Christianity, - and you remember Christianity is a cardinal point - touches Christian history; then we have the mockery of Truth, and "within the veil," and also casting the anchor of hope beyond the veil of matter.

Between 40-45 we have death outdone, and Jesus demonstrating fully and finally, he overcame matter; then we read of the affluence of Truth, and Truth's immortal idea.

Finally we have passages on the ascension, and promises fulfilled, indicative of Love.

Can you see there, just from the leading points I read out, a sequence of thought following the sequence of seven days? And if the Word reflects Christ, there must be a translation sequence also.

On pages 18-19 we read of Principle and divine oneness - the Marginal Heading is "Divine oneness."

Then in terms of Life, "Jesus urged the commandment, 'Thou shalt have no other gods before me,' which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life..."

And then we have on pages 29,30,32, the revelation of Truth, Christ Jesus the individual ideal of Truth, and Truth the bread of heaven.

Then on page 35 we have the communion with divine Love, and the design of Love to reform the sinner.

Then on page 39 we have the suicidal beliefs of mortal mind which are the opposite of Soul; and on page 40 we have sin and penalty.

On pages 44-49 we have obstacles overcome, - overcoming the resistance of the tomb through Spirit; the language of Spirit, and spiritual separation.

On pages 52 and 54 we have the Science of Mind-healing.

You see that running through the same text there is a sequence of thought that follows the translation order, and the two selections that I have given you by no means exhaust the chapter; there is still much to come to light; I have just given leading points that prove to me conclusively that the second chapter is a co-ordination of Word and Christ through two lines of thought that are woven into the text and that co-ordinate with each other to provide us with the conception of Word reflecting Christ.

Now an interesting thing is this: if you take the genesis sequence, it begins with action, and these days rise as it were in an ascending sense that culminates with ascension and promises fulfilled, so that you begin with action, and rise to fulfilment. Now when you take the translation sequence you begin with Principle and oneness, and come right down to finish with the Science of Mind-healing. So with the genesis sequence you get a flow of ascending thought, and with the translation sequence you get a flow of descending thought, so that in the closing pages of the chapter in the same text there is fulfilment, promises fulfilled, and the Science of Mind-healing, appearing side by side.

What does that indicate? It indicates that the higher Jesus took his demonstration towards fulfilment, the greater his ability to descend to the people and meet the human need. Now do you see what the Word reflecting Christ means? It is not an abstraction, it is a living thing.

So the time must come when this work is not taught in a week: it requires years. The time must come when it is taught on a college basis and students study consistently and lovingly, day in and day out. How that will develop, I don't know; but I do know that it is individual, and if we love it enough we shall win it for ourselves. We can help each other by co-operating more, but we can't organize it, we can't organize spiritual consciousness, and we can't organize the love of truth. Happily it is forever individual, and so can only be gained individually.

Take that second chapter and trace for yourselves - and I promise you they are there - the genesis sequence of ascending thought, and the translation sequence of descending thought coming right down to the point of Mind-healing where fulfilment and Mind-healing co-ordinate with each other.

Isn't it already evident in your own experience that the more subjective this becomes to consciousness, the more natural it becomes, and the easier it is to adapt yourself to the enquirer, to the questioner, or to the one with a problem? The higher you take your vision and your understanding, the easier it is



to come down to his level and meet his need just where he is. And that is the nature of the second chapter.

When we come to the third chapter the narrative is entirely different because the subject is Marriage, but there is a genesis sequence running through the third chapter in such examples as these: Mind-reading, and the question of human generation, which is indicative of the nature of Mind; then the text discusses fidelity and infidelity, purity and impurity, which is indicative of Spirit; then it goes on to discuss union of masculine and feminine qualities, - and in the first edition Mrs. Eddy associates that paragraph with Soul in a direct way; then we come to the question of economy - domestic and political economy - and the fact about economy is the divine economy, which is the equivalent of Science and system, and indicative of Principle; then we come to spiritual ascendancy, indicative of Life; and then the bridal of Truth, or Christ; and lastly we have that sense of fulfilment again: "Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but co-existent with God, will appear." (S. & H. 68:30-2.) And if you turn to page 520:5, you will find that the marginal heading is "Love and man co-existent." So there is Love.

Take this text, and love it, ponder it, pore over it, treasure it, and you will see how wonderfully these things link up and co-ordinate with each other.

Now running through the text of the third chapter is also a Christianity order, beginning with marriage as the union of Principle and idea, - you find that, of course, in the quotation which heads the chapter. Then the text goes on to discuss mental elements, indicative of Mind; then to discuss mutual freedom, which is a property of Soul; then it discusses permanency of affection, and its indestructible nature, which is a property of Spirit; and then is completed in terms of Life, Truth, and Love.

Now when you can trace the genesis and the Christianity sequences of thought through the chapter, you find that the third chapter illustrates the Word reflecting Christianity, and provides us with Life and Truth as the spiritual ascendancy or the grace that demonstrates itself.

And lastly we come to Christian Science versus Spiritualism, and taking the genesis order of the chapter we have: the mental nature of things on pages 70, 71, indicative of Mind; spirits, as opposed to Spirit, and no inversion of development (pp.73-75); raising the dead, and the question of identity, indicative of Soul (pp.75-78); the proof of immortality, and the miracle, hypocrisy, and scientific foreseeing and foreknowing indicative of Principle (pp.81-85); the question of Life versus material selfhood (pp.90-94); Truth, in terms of Christ's reappearing, and spiritual awakening, and the darkest hours preceding the dawn (pp.95,96); and lastly, we have "Millennial glory" (96:27 M.H.), indicative of Love.

And then you can take the Science sequence through the chapter. I can only give you the references at the moment, but I can assure you that running through the chapter between pages 72 and 76 you will discern Soul and Life in co-ordination; between pages 83 and 96 Spirit and Truth; on page 96 Mind and Love; and on page 98 Principle.

What does that mean? It means that running through this fourth chapter are a genesis sequence and a Science sequence which provide us with the Word of Life, Truth, and Love (Word reflecting Science). You may say, That's all very well, but what has this to do with the practice; isn't this pushing the question beyond the daily need of demonstration? Well, against that question, let's ask another: When we have thousands of men the world over pushing the question of atomic physics to the utmost limits of human knowledge, is it too much for us to enlarge our capacities to understand the infinite through spiritual sense and spiritual understanding, if we are going to meet our responsibility to hold crime in check?

You see, at one time, Christian Science practice was concerned mainly with healing the sufferer, and that is about as far as it went, because prior to 1910 we had nothing more to deal with than dormant mortal mind. Since 1910 - or 1914 - the world picture has changed out of all recognition, and today we have to

deal with an awakened, aggressive, criminal type of animal magnetism. And consequently the nature of practice has changed, and it must be much more comprehensive in order to deal with the problem of today. How are we going to deal with that problem if we are content with the simple sense of Mind-healing? How can we meet the problem of today with the manna of forty years ago? Let us be eager to win the manna of today for today's problems, and then divine Love will provide the manna tomorrow for tomorrow's problems; but we can't meet the problems of 1950 with the manna of pre-1910; it can't be done, because the nature of the problem has changed completely. The world prior to 1910 was largely asleep, and just as the nativity of the Christ broke on human thought 2,000 years ago in the darkness of that age, so the Science of Christianity has broken on the darkness of this age. But the darkness of 1866 has passed; we are living in the dawn of a new light, and accompanying the dawn of a new light is an awakened, aggressive, criminal mortal mind, - and that is what we have to deal with in Christian Science practice today. And so often the individual patient is but a reflex of the world problem itself: people come to us physically tired, with tired and strained nerves, they are all tense, - what is that but a reflex of the tension in the world at large? So what do we heal? Do we try to heal a human nervous system, or do we silence the animal magnetism that operates as world tension, and reproduces itself in miniature as nervous tension? Let us see that we have only one adversary, and that is the one mortal mind, no matter what phase it assumes, whether it's the individual example, or whether it's a problem of world magnitude.

Now I would just like to say a word about the Christianity order. You see, the Christianity conception, is in one sense a blending of the Word and the Christ. Now the heart of Christianity is universal relationship, - the individual relationship of the individual to his Principle, leading to relationship throughout the whole universe. But how can we start to demonstrate that? We have no better start than having to gain something of our conscious oneness with Principle. In demonstration we start with Principle, Principle becomes the centre and circumference of everything, and that conception breaks on our thought in terms of God's allness. Of course, the allness of being is also denoted by Mind, but you remember we said earlier in the week that allness must become tangible and definite, it must have meaning; merely to say or to affirm that God is all doesn't demonstrate it unless we have the consciousness of it, and to have the consciousness of it the constituent ideas of that allness must be tangible and definite and have identity. To affirm the infinitude and the perfection of mathematics does not demonstrate it: the consciousness of mathematics demonstrates mathematics, and to have the consciousness of mathematics we must have the consciousness of the constituent ideas of mathematics and their relations with each other. Similarly, we begin with the allness of the infinite as Principle, centre and circumference; and that allness, which is denoted by Mind, must be characterized in consciousness through the tangibility and definition and identity of idea, because until that allness becomes established as identified idea, we can't reflect it. You see, to affirm the infinitude of mathematics does not enable me to reflect mathematics; but when I have the consciousness of its identified ideas and their relations, then I can reflect mathematics and impart it to others. By the same analogy, the allness of the infinite must become identified in consciousness before we reflect it intelligently. And so that is why we have the difference between Christianity reflecting the Word as Mind, Soul, and Spirit, and the Word reflecting the Word as Mind, Spirit, and Soul.

Now when we gain the reflection of the infinite through identified idea, that reflection carries us into the domain of Christ, and provides us with Life and Truth - the spiritual ascendancy of Life and the consciousness of Truth, - and that in turn begins to heal. And when we go a stage further we come to the heart of Christianity where we have Mind, Soul, Spirit, Life, Truth, Love, - in other words, the fact of Christianity is the fact of universal relationship, figuratively "filling all space." And that concept of Christianity as universal relationship provides us with a conception of man and the universe as gathered and divinely held in law, so that not an idea, not one jot or one tittle can fall, not an idea can lapse, - and consequently we begin to see this universality of being within its divine trinity of Life, Truth, and Love.

Now because demonstration concerns thought in an orderly sequence, one can take this Christianity order and use it, as it were, either up or down. You see, when the schoolboy becomes familiar with the processes of arithmetic, he

can say to himself apropos of a certain problem: I can solve this in two ways: I can begin with multiplication and follow with division, or I can begin with division and follow with multiplication. They are two different processes, but they give one result. So just as in mathematics you can have two or three, or sometimes more, processes that all provide result and proof, similarly, when these conceptions become subjective to our own thought we can use them according to the need, and consequently we can work from the basis of the Word according to the need. But remember also that you don't necessarily have to work your way through the whole sequence for every individual treatment, - that is just an indication of demonstration in its fulness and completeness. You see, you don't have to survey the whole field of mathematics to solve one problem; when mathematics is subjective to your own thought you select what you need in the way of number and process, and you work only within the necessary field to solve that particular problem; to work with economy of effort you work selectively, and you don't have to cover the whole textbook to solve one mathematical problem. Similarly, what a comfort it is that you don't have to cover the whole of Science and Health for each individual patient, - you would never get through if you did!

So what we are doing this week is to survey the whole field, and by so doing we learn to work selectively. And this is the whole field of Christianity, but you can't cover the whole field with every patient or every treatment or every student; you have to work with economy, and that means you have to work selectively, - but it is necessary to know the whole field. What a comfort that is! You don't have to cover the whole field; you need to know it, and then to work selectively.

Now when we come to the fourth column of the matrix in which Science reflects the Word, the Christ, and Christianity, and then gathers all into Principle, the difference between Science as Science and Science reflecting Word, Christ, and Christianity is this: that when we come to the fourth, and we enter the domain of Science, being assumes more and more the nature of balance, equilibrium, equipoise, equipollence, because we are coming closer and closer to Principle. You see, in Science reflecting Word, Christ, and Christianity we have three distinct concepts of process, but when we come to Science itself, where everything is in Principle, process becomes so natural and takes place spontaneously because Principle is the generating power behind it. And so when we conceive of Science reflecting the Word, the Word of Life becomes identified to our thought through the office of Soul, and we discern it as numerals of infinity - you remember we discussed those numerals as they appear in the days of Genesis; when we come to Science reflecting the Christ, we know that Christ is inseparable from Truth - Truth is Christ, and Christ is Truth, - and in the sixth day of Genesis we have the full summary of this divine system in seven sections denoting Truth reflecting Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we have the four conceptions of Word, Christ, Christianity, and Science, all in the sixth day. That, taken as a whole, is a conception of the calculus of Truth which appears relatively through the order and the calculus of Spirit, - a much more relative concept. Now whereas in Christianity reflecting Christianity we had universal relationship, in Science reflecting Christianity we have Love, denoting Christianity in divine Science, and Mind and Love, which give a sense of range (see 520:3-15). So whereas in Christianity as Christianity we have the universality of all relationship, in Science as Christianity we have the balance and the range of it. And of course, when we come to Science itself, - Principle, - everything is summarized into Principle and the omni-action of Science.

That is just one reading of the matrix, but one could go over it and over it and expand it and expand it, because this that we call the matrix is but a simple diagrammatic form or arrangement to denote relationships that are forever developing and expanding in our consciousness and in our experience. The important thing is to have the consciousness of it, and it's not difficult: love it, - but don't give yourselves mental indigestion by trying to take short cuts; be patient enough to work your way. Remember that to understand God is the work of eternity, and we have eternity ahead of us in which to grasp these conceptions, to apprehend them and then to comprehend and love and live them. We can't win the kingdom in one day; then let us not be tempted to by-pass or to gain the kingdom in one leap - that would be the temptation of animal magnetism, it would be an attempt to by-pass divine order. We can't by-pass the genesis concept of order; we must be patient and willing enough to let it

unfold, and to let it come at the pace that we can assimilate it, and then we can be assured that Principle is always behind us, supporting, sustaining, guiding, guarding, directing in all its diversified ways through the increasing understanding of Mind and Spirit and Soul. The only way is to live with these ideas, and when we live with them they become so natural, and they begin to determine everything in our lives, everything around us and about us, what we are and what we do; they should determine everything. Admittedly, we don't demonstrate them perfectly yet because we don't understand them perfectly, but let us take comfort in the fact that we have come a long way, and we are well on the journey.

Now I would like to turn for a minute to what we discussed last night, - animal magnetism. You jotted down some references that were concerned with animal magnetism as the counterfeit of noumenon and phenomenon. I didn't attempt to read those last night, but I should like to comment on a few of them now.

We said that animal magnetism has no origin - no foundation in Principle. Let's be clear about that: all that is real is founded in Principle, and animal magnetism has no foundation. Here are a few examples to show, first, that it has no origin:

Ret. 67:22-23

Line 23

Only supposititiously, no foundation in Principle.  
(See list of references given yesterday.)

No order

S. & H. 521:26-29

Lines 28-29

The first chapter is stated in "mathematical order" (see Mis.57:27-28.) So if the first chapter is a presentation of Truth in mathematical order, animal magnetism as the exact opposite has no order. Even du Nouÿ, quoting the physical scientists, stated that the constitution of matter, when pushed to the limit, is "perfect disorder," that there is no apparent order within the structure of the atom.

No law of establishment.

S. & H. 229:15-19

Lines 15-16

It has no law of establishment, because it has no foundation in Principle, and because it constitutes itself its own law.

No monopoly.

141:17-18

Ecclesiastical monopoly is a phase of animal magnetism, because it is personal control and personal monopoly.

Now let us deal with the counterfeit of phenomenon.

No power of attachment.

124:20-24

The spiritual fact of attachment is in adhesion, cohesion, and attraction, of which animal magnetism's claim of attachment is a counterfeit.

No property of seed within itself.

188:4-8

And sin claims to have the property of reproducing itself as seed within itself, and it can't do it, hence it has no power to reproduce.

Those are just a few of the references that we discussed yesterday, and before we leave that phase of yesterday's work, I would like to mention one more phase of animal magnetism, and that phase is theosophy. Why does Mrs. Eddy associate theosophy and spiritualism and deal with them so emphatically? Both spiritualism and theosophy, whether in their modern or their ancient form, are systems of belief based on the commingling of Spirit and matter. Now here is an interesting thing to remember: the whole structure of spiritualism is dependent on the belief of death. In order to establish communion, so-called, the spiritualist has to postulate death as a necessity; eliminate death, and

keep consciousness wholly within the domain of the one infinite Life in which death does not appear because matter has no place - remember death and matter are inseparable - and the whole structure of spiritualism collapses. Spiritualism has to postulate Spirit and matter as necessities to each other, and it then has to postulate death as a necessity in order to have an argument; but when you base thought on the New Testament conception of "I am come that they might have life, and that they might have it more abundantly" (John 10:10), and begin to understand the infinite One as one infinite Life in which matter, and consequently death, have no part, then spiritualism collapses for those two reasons: first, that it has to postulate the dualism of Spirit and matter; and second, it has to postulate death; whereas the teaching of the gospels and of Science and Health is the one infinite Life.

Now theosophy is similiar in that it has to postulate the commingling of Spirit and matter, but it is very much more subtle than spiritualism because it counterfeits the sevenfold and the fourfold nature of divine metaphysics in a way that spiritualism has never dreamed of. I should like to read here an extract from the Encyclopaedia Britannica on theosophy.

Theosophy is

"... based upon a mystical conception of 'the One Life' - an idea derived from and common to various forms of Eastern thought, Vedic and Buddhist. It implies the necessary interdependence of all that is - that ultimate Oneness which underlies and sustains all phenomenal diversity, whether inwardly or outwardly, whether individual or universal."

To the uninitiated that might read as the equivalent of the pure metaphysics of Christian Science, - notice how closely those phrases come to our own thought: "the One Life," "It implies the necessary interdependence of all that is - that ultimate Oneness which underlies and sustains all phenomenal diversity," - that might be pure Christian Science - but for one reservation: it implies that ultimate Oneness on the assumption that Spirit and matter commingle, and that is the one issue on which we break with spiritualism and theosophy. "Here, O Israel: The Lord our God is one Lord" (Deut.6:4) and there is none else, and in that infinite One we have one Life and one Spirit, no matter and no death, no commingling, and if there is the slightest degree of commingling we have opened our thought to the inroad of spiritualism or theosophy, - and the latter is more subtle than the former.

"The theosophical conception of brotherhood is thus rather transcendental than materialistic, and is not therefore to be regarded as the exact equivalent of the socialistic doctrine of the solidarity of the human race.

"We will try to give a cursory review of three of the most important of these tenets, viz: the constitution and development of the personality or ego; the doctrine of 'Karma'; and the Way or Path towards enlightenment and emancipation. Human personality, we learn, is the temporary manifestation of a complex organisation consisting of 'seven principles,' which are united and inter-dependent, yet divided into certain groups, each capable of maintaining temporarily a spurious kind of personality of its own and sometimes capable of acting, so to speak, as a distinct vehicle of our conscious individual life. Each 'principle' is composed of its own form of matter, determined and conditioned by its own laws of time, space and motion, (and is, as it were, the repository of our various memories and volitions.) These seven 'principles,' become more and more subtle and attenuated until we reach the Universal Self 'Atma,' the centre as also the matrix of the whole, both individual and universal. Now that which binds together these elements of our nature and maintains their inter-relation in their respective spheres of activity - that which determines an individual's power, his tastes, his opportunities, advantages and drawbacks, in a word, the character - is his 'Karma.' Broadly speaking, it is the sum of an individual's bodily, mental and spiritual growth; having its roots, as it were, spread over many lives, past and future.

"The theosophic 'Path' to the final goal of emancipation or

Nirvana, is in a great measure derived from the Buddhist literature... The views of life held by the ordinary mortal as well as his aims and motives must be radically altered; and simultaneously a change must take place in his modes of speech, conduct and thought. The Path is said to be long and difficult, and with most individuals must extend over many lives. It is divided into four stages, each one representing the degree of spiritual growth and karmic development at which the 'chela' or disciple has arrived. But even the entrance upon the very first stage implies something more than, and something fundamentally different from, the life of an ordinary layman, however morally excellent this may be. Morality, important though it be as preparatory to the 'higher life,' does not alone lend itself to that awakening of the spiritual faculties without which progress along the Path is not possible... The Path has an active and a passive side. Fresh knowledge, new forces and faculties, have to be acquired by positive and strenuous efforts, while, on the other hand, delusions and superstitions are to be abandoned by an attitude of conscious neglect; ...Although the way of the disciple or 'chela' is always represented as long and difficult, it is said that as he proceeds, the transcendental faculties which arise to help him enable him to pursue the right course with ever increasing confidence and security...

"The Path may also be described in terms of the 'seven principles.' It may be said to be a process of unification, whereby the centres of volition, consciousness and active memory are systematically shifted upwards from the lower to the higher 'principles' until they have become firmly established in the ...' sixth principle."

And we know that the six days of Genesis are to find out the nothingness of matter. Can you see, from those two or three paragraphs I have read, the close parallel there appears to be between the "seven principles" and our one infinite divine Principle diversified through seven synonymous terms, and between the "four stages" and the one divine operation of Principle that we know as Word, Christ, Christianity, and Science? And they are so close as to appear to be almost identical, but for one fact: divine Science admits of no amalgam, no commingling of opposites, no materialism, and no matter, hence no physical time or space or sense; whereas theosophy postulates Spirit and matter, Spirit and space and time and sense as indispensable to each other. And on that dual basis it would counterfeit what we for convenience call the "seven" and the "four." That is the nature of it. Let us be clear about that, and then we can't fall into the swerve or the divergence from divine order that is the work of animal magnetism. And this most subtle counterfeit of what we call the seven and the four is what Mrs. Eddy summarizes as the philosophy of the serpent (S.& H.269:5).

The complete proof of Principle requires the understanding of Principle in terms of the oneness of being and its positive values, and also the proof of the nothingness of the philosophy of the serpent. And when we prove the nothingness of the philosophy of the serpent (or the second record of Genesis), we arrive at a positive value that balances the positive value of the first record, and the two conjoin to provide conclusive and complete proof.

I felt I had to cover those points concerning spiritualism and theosophy because in certain parts of the world, even where Christian Science is active, they are rampant in the extreme, - notably the western states of America where Christian Science has flourished, possibly, more than in any other part of the world; the western states of America are permeated with theosophic and Buddhist - eastern - thought. And the Christian Scientist, whether he lives north or south or east or west, - his physical or geographical location is immaterial - has to be very clear that his monotheism is a pure, absolute monotheism that does not allow the slightest measure or degree of contamination from dualism or the philosophy of the serpent. If we watch, we are safe; but if we allow these systems of spiritualism and theosophy and their associates to impregnate our thought, then the danger is a swerve from the divine order; but it is disastrous if it's not seen and dealt with because it would lead deeper and deeper into the bypaths of dualism until the purity of Spirit would be obscured and lost, and the understanding of the pure metaphysics of this Science would likewise be lost.

## I N T E R V A L

We have endeavoured this week to survey the whole system of divine/ metaphysics, - and one day we shall know it as a whole - by that I mean that the system will be clear as a whole in our own consciousness; man cannot, as an individual, include the infinite in his own thought. So whilst we have made a survey of the system as a whole, one most comforting thing is this: that if we understand it only in degree, and that degree is accurate, because it is scientific, and we love it in that measure, then we demonstrate it in that measure. Whilst I have endeavoured to give you a survey of the textbook in broad outline and as comprehensively as time allows, one does not necessarily have to know the whole of that in order to begin to prove it or practise it or demonstrate it. If we know one fragment of Truth, and if that fragment is clearly and accurately defined and understood in consciousness, well then that fragment is demonstrable. And so we begin, little by little, and we advance stage by stage. And gradually our apprehension matures to become comprehension; our objective sense matures into the subjective. And so the practice, subjectively, consists of handling animal magnetism, beginning with the "unconscious error in the beginning" (S. & H. 188:5-6) and dealing with its development, so that so often we find we have to deal with the unconscious error as well as with the conscious; the involuntary as well as the voluntary. And objectively, we begin with the obvious, self-conscious errors of human experience, and work back to deal with the unconscious and involuntary conception. The latter - that is, beginning with the objects of sense, the self-conscious and self-evident errors, is the work for the learner; dealing with animal magnetism subjectively, that is, with its involuntary and hidden aspects, is the work for the student.

That is why, because we are or are becoming students, we dealt last evening with the unconscious phases of animal magnetism; we dealt, for instance, with electricity, with incorporeal evil, with mortal mind entering its own embodied thought; we dealt with the vapid nature of material phenomena; involuntary mesmerism, and also we spoke of the primitive beliefs: envy, passion, pride, superstition, false gods, occultism, incantation, sectarian bitterness, despotism, and new forms of tyranny; then we have to deal with mortal mind's systems, such as health laws; and astrology, and horoscopy, and some of the more obscure systems of mortal thought, and we have to deal with them in order to bring the fact into expression that evil is nothing; we deal with these hidden phases of evil, all of them based on the philosophy of the serpent, to make them evanescent, - disappearing or diminishing factors in human experience. So we bring the false phenomenon of error to the point where it disappears.

Now, apropos of the world problem: can organized evil be met with organized good? Of course, it can't, for the reason that spiritual consciousness cannot be organized; it is individual. And thank God it is individual, for that is our protection. One on God's side is a majority. Jesus stood alone all through his human career, and when, towards the end, he seemed as though he were fighting a losing battle, yet because one on God's side is a majority, he won through until finally he could say, - "I have overcome the world" (John 16:33).

Having dealt, as we did last evening, with elementary latent error, electricity, and organic life, and having mentioned some of the primitive beliefs, an important thing is to understand the voluntary and the involuntary nature of mortal mind, because so often the sufferer or patient is the victim of involuntary error; he tries to be good, he wants to be good, and the thing that he would, he does not, and vice versa. And so in dealing with involuntary error, what have we to cope with? More often than not, we have to deal with a hidden phase of law, false law. When you study carefully the Allegory at the end of Practice, it becomes clear that the story falls into two portions, and the first portion is concerned with a personal patient who has been victimised by health laws, not allowed a word in his own defence, and is finally consigned to a sick bed and ultimate mortality. When we read the second portion of the Allegory, we notice that the patient as such disappears from the narrative, and the second portion is concerned with Christian Science, the law of God, versus false law. And whereas the first portion of the narrative is personal,

the second portion of the narrative is wholly impersonal, and there is no personal patient in it; and it is the operation of divine law versus spurious, false law. And when the operation of Principle is such that divine law annuls false law, then there takes place the necessary change in consciousness. What is practice really? Practice is the art and the science of establishing a fundamental change in consciousness, and thereby we break the power or the claim of matter to have power. Mrs. Eddy summarizes it perfectly. She writes: "When I discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things, I discovered the last Adam as a quickening Spirit" (Un.30:21-24). You see she discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things." Now, the "cords of matter" constitute the problem, they constitute the suffering, they constitute the patient, and practice breaks the cords of matter, through "a change in the mortal sense of things."

Now do you see the importance of those references we took yesterday on the subject of translation? We saw through the operation of this divine calculus, the ability of Soul to translate the idea to human consciousness so that there takes place a change of base; we change our base from matter to Spirit. As Soul translates the spiritual idea to human consciousness and there takes place a change of base; we change our base from matter to Spirit. As Soul translates the spiritual idea to human consciousness and there takes place a fundamental change of base, then the cords of matter break or yield. Why? Because matter of itself has no inherent power; the only power that matter claims to have is the power ascribed, allowed, or given to it by mortal thought. And when there takes place this fundamental change whereby mortal thought is made to detach itself, and the moral and the human and the transitional become active and occupy the field of consciousness, - for mortal thought is made to yield, - when that change takes place fundamentally, the physical change that we call the breaking of the cords of matter, always accompanies it; or if it does not accompany it just immediately, it always follows on, because matter has not an inherent power of its own.

Let us see, therefore, that the practice is really the art of calling into expression the identity of ourselves or those who need our help; practice is the science and art of calling into expression true identity, that thereby the personal sense that would obscure true identity is made to give way. And when the personal sense, whatever its form, is made to give way, there occurs that fundamental change in the sense of things, and the outward or physical change always accompanies it or follows on.

Now let us see that Christian Science healing, is not an end in itself, and for this reason: that it is scientifically impossible to create an harmonious physical universe, for the reason that matter is the embodiment of discord - in its very essence it is the embodiment of disorder. And so it is scientifically impossible to produce an harmonious physical universe, that is, in the absolute sense. So Christian healing is that development in which we cause the human consciousness to let go or forego the grosser phases of mortal thought, so there is an approximation to the standard we call health, or the standard we accept as harmonious. And so Christian healing is the action of so normalizing human consciousness and human life that we bring human consciousness forward to a normal standard; but even at the best that is not harmony in the spiritual, absolute sense, for the reason that matter is the embodiment of discord.

And so we begin to see that practice, whilst it naturally and necessarily includes the concept of human body and making it harmonious, in the absolute sense one cannot even make the human body harmonious, because matter is the embodiment of discord. But we can bring it to the point where it ceases to be a major problem. So often we find the sufferer is caught out with his own problem because his thought is so mesmerized by animal magnetism that it self-centres on the human body, and the focus-point of mortal thought is what we commonly call disease, headache, influenza, and so on. But the real metaphysician does not treat an error as a physical condition to be eradicated, the metaphysician realizes that he has to deal with thought alone. "The demands of God appeal to thought only" (S.& H.182:5). And so the student, in meeting the demands of God, works wholly within the domain of consciousness: first to establish harmony in his own consciousness in order to gain that measure of inspiration, insight, exaltation, and spiritual ascendancy that enables him to discern the nature of the error that outlines itself as a physical discord, and it is impossible to



tabulate in parallel certain discords with certain physical elements, it just can't be done; again for the reason that mortal mind has no intrinsic order; mortal mind is discord, - disorder and matter, - and its embodiment is the embodiment of discord and disorder. So for that reason one can't correlate physical discords with mental errors through an invariable rule; in other words, there is no correspondence. We know that there is an exact correspondence between Principle and idea, but because mortal mind or animal magnetism is the opposite, it has no exact correspondence between its physical claim and its mortal errors. So let us not fall into the error of trying to offset a certain trouble - maybe a chill - against a certain rain storm, or something like that; you can't offset the one against the other like that. The important thing is to have the spiritual insight, discernment, the spiritual ascendancy that enables one to put one's finger right on what mortal mind claims to have done. And when the change takes place in consciousness through the activity of a right idea realized, then body always follows, and a harmonious adjustment takes place.

And so we see that physical healing, whilst it is indispensable, is but the forerunner to higher concepts of demonstration, and the higher concept of demonstration that matters is this translation from matter into Spirit. Now we are learning that this translation concerns the emergence of human consciousness from unreality into reality through a falling away or a dissolving of the first degree of mortal mind, and through the human mind's belief in good - through what we call the moral - following a line of light whereby it educates itself out of even the human and the moral, into the understanding of good. Remember, to educate is "to lead out of," and to lead out of darkness into light. And so the grosser forms of mortal thought are made to detach, to dissolve and to fall away. And those, of course, correspond to the human mind's belief in evil. And then the human belief in good has to be translated out of belief into the understanding of good. And so the moral and transitional state of thought merges into and develops into wisdom, purity, etc. And as those changes take place in consciousness body always follows. We can be sure of this: that if we are making the journey from sense to Soul, we can't make that journey morally and spiritually and leave body behind. If we're making the journey mentally, morally and spiritually, inevitably we take body with us. This is perhaps rather an extreme example: if you fall asleep tonight and dream of a holiday in South Africa, you can't arrive at Cape Town complete with suitcases and baggage, with your body left behind in Harrogate. It won't work. If you arrive mentally you take your body with you. Well now, just as that is the case in the sleeping dream, it is equally the case in the waking dream of mortality or mortal existence. One may say that the human body is as sensitive to consciousness as the image on the screen is sensitive to the film in the lantern. When you go to see a film, there is a lantern, a lens, a beam of light and a screen intercepting that beam of light, and the interception throws up an image to the human eye, and that is but an enlarged replica of that which is recorded on the film. And so as the image corresponds to the film, so the human body is sensitive to the action of consciousness.

Now let us see that the human mind or consciousness, according to belief, claims to locate in the brain, and it focuses its most treasured beliefs in and upon the human system. And then around the human body or system we have that unit we call the home, where two or three or more people associate. So whereas body is wholly an individual concept, and home is partly individual and partly collective, then thought widens into a larger circle and we call it the community, the town or the city or the country. And so we see the thought we have to deal with in our metaphysical practice is sometimes individual, sometimes communal or collective, or sometimes, more widely, universal. For instance, when an epidemic claims to sweep through a village or town, or sometimes through a country, what we have to deal with basically is primitive mortal mind. If we stem that flow of primitive mortal mind and with the authority of Principle we say, - Thus far, and no farther, and our understanding of Science can roll it back, we can heal the community. Sometimes we have to deal with an epidemic, and then we are not concerned with dealing with a multitude of patients, we are concerned with rolling back a phase of primitive mortal mind. Then again we may have to deal with the individual and his own body, and the error that has been focused upon his body. But let us be clear that we are dealing with mortal thought.

On that question I have something here taken from the Christian Science Journal. These words are attributed to Mrs. Eddy:

"Immediately a person begins to work against some particular evil, in order to cause that evil to become inoperative, that moment he gives to it the only power of operation it has. True Christian Science argument fixes upon the powerlessness and unreality of evil, and then proceeds through the assurance of its utter nothingness and the allness of divine Principle, to destroy the belief that there is any evil to counteract."

Now, do you see the difference? If a student believes that he has a patient who is suffering from such and such an ailment, and he allows that ailment to become an image in his own thought, and then he goes to work to try to remove that image, he comes pretty close to mental quackery: because in the first place he has accepted his patient as a mortal with a human body upon which is superimposed an ailment, the image of which he has accepted, then he tries to go to work to annul that. Now Mrs. Eddy doesn't teach that. Mrs. Eddy teaches this:-

"My discovery, that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science" (S.& H.108: 30-3).

You see, when your thought is poised in Principle, and from that point in Principle you discern the allness of the infinite, the allness of Mind, and consequently the nothingness of matter, you proceed to identify that allness through the translating office of Soul, whereby ideas become real, tangible and specific, and so dwell in consciousness that we reflect them. Now there is no matter in that treatment. But if we fix on an ailment or if we allow animal magnetism to build up an image, and we allow it to fix it in our own thought and then we go to work to remove it on a basis of argument, it's a case of the blind leading the blind. Our purpose as students is to remove the possibility of animal magnetism establishing an image in our thought or the thought of our friends, or, where necessary, in the world's thought or the community's thought. Let us keep practice wholly impersonal. So, when someone presents himself with a visible claim, it is erroneous practice to allow animal magnetism to fix that image in ourselves and then to go to work against the false image on the assumption that it's there; rather should we be so conscious of the allness of God, of all idea established in Principle, held in Principle, of all identity at the centre, at the very heart of Principle, that our vision of that allness becomes so clear that it becomes identified, and it will become identified in and through the idea that is specific to that false image; and our expanding consciousness of the allness of God through the identified idea that is necessary to the problem, will annul that image without our having to fix on it mentally. Then we are demonstrating Principle rather than treating the sick. Now do you see what I am trying to show you?

You remember in "Christ and Christmas" we have the picture called "Treating the sick." A long bed runs right across the whole length of the picture, and it has a patient in it who is either fast asleep or who is in a state of coma. And we have a practitioner or a student treating the sick; but she is sitting in a rocking chair with closed eyes and bowed head, and according to the title she is treating the sick. Now a few pages earlier is another plate illustrating "Christian Science Healing," and here we have a patient sitting up with hand outstretched, his eyes wide open, and at the foot of the bed we have the figure of a woman - presumably Mary Baker Eddy. Her gaze is not on the patient at all; her gaze is clearly focused in the infinite. Her face - symbol of identity - is clearly defined, is even vivid and clear with light. She is clothed with a robe that is clearly the seamless robe, and that likewise is fringed with light; and body or corporeality is so dim that it is just shaded off so as to be almost formless. Now that is a symbol of being absent from the body and present with the Lord, in the actual demonstration of Life. (S.& H.14:1-9.) That is not treating the sick, that is Christian Science healing. Do you see the difference? Take those two pictures and contrast them, and see the difference between treating the sick through what amounts to brain activity and intense human concentration, and Christian Science healing wherein consciousness is free from corporeality but vitally conscious of identity on a spiritual basis; and then we shall have a patient who is not relapsing into death but who is responding to - "Take up thy bed and walk."

So it is the Christianization and spiritualization of consciousness that matters so much, together with a love of truth and a love of God that is so utterly selfless that we take our patient into consciousness with such a sense of compassion, that instead of fighting his errors we feel the Love that dissolves them. You see, if we fight those errors on the assumption that mortal mind has victimized him and would victimize us, that is to say we have accepted the reality of those errors and then we're fighting them, we're almost defeated before we begin. But if from the basis of God's allness, and that allness identified through specific ideas coming to us as the Word of Revelation, lighting up consciousness, translating the divine perfection to the human understanding so that we have something to demonstrate, then we are setting out to establish Christian Science healing. And so instead of fighting errors on the assumption that they are real, or that they have power, we should have such an active sense of the infinitude of divine Love "underlying, overlying and encompassing all being" (S. & H. 496:18-19), that we feel the Love that dissolves them.

Let me go back to that passage in Unity of Good:-

"When I have most clearly seen and most sensibly felt" - and this is to be felt as well as seen - "that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him" - you see, there is that indivisible and indissoluble relationship - "as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein" (Un.7:8-12). So this conscious at-one-ment with Principle is so necessary in the practice. When we are dealing with some phase of sin, to work from and to abide within this conscious at-one-ment is so important. For instance we read this statement on page 54 of Unity of Good, and here is some most important instruction to the student.

Reads Un.54:3-10. You see, "to be whole" one has to rise to the point where one is so conscious of the perfection of identity and of the at-one-ment of all identity within the divine Principle, that we become insensible to animal magnetism. Then it has no power to attach itself or to lodge itself in body.

Un.54:11-16. Jesus said, "I have overcome the world," and he overcame the world's malice and resistance. Why? Because he was able to demonstrate Soul, Principle and Life. And of course that is the summary of the second chapter, Atonement and Eucharist. Also, you remember, Mrs. Eddy has a paragraph in Miscellany 136:3-8, that her life at this stage cannot be fully understood, theoretically; it is best understood through the chapter Atonement and Eucharist. Why? Because Christ Jesus brought the manhood of the Christ-idea, and that is inseparable from Christ, Mrs. Eddy has brought the womanhood that is inseparable from Science. And these two great manifestations - Christ and Science - have come to humanity through the human channels of Christ Jesus and Mary Baker Eddy; and, when we see that, we shall see that Mrs. Eddy in her office is inseparable from Science and Health - the Science of Christianity in this age - as Jesus is inseparable from the gospels. And when we understand the chapter, Atonement and Eucharist, we shall see how inseparable - and this is not a personal thing at all - the identities of Christ Jesus and Mary Baker Eddy are from their respective demonstrations.

Now the acknowledgment of that great fact is not a personal thing, nor does it put them into an unnatural position, it gives them their God-bestowed position. And our acknowledgment of that fact is what serves to put us humanly in our own place, our own niche, in time and eternity. The ability to acknowledge the identity of another is the first and most important step in gaining our own identity and demonstrating it, and so establishing our own place in Principle that we individually attain that place and can't be dislodged from it.

Now let's be clear about that. In the practice this question of identity so often comes up. So often we come across problems of discord, maybe problems involving some form of jealousy or envy, and so often problems of that kind hinge on what we might call unfulfilled identity, or thwarted or frustrated identity. One of the common causes of discord is a sense that identity has been thwarted, or that a person has never come into the realization of his identity, or that he has been robbed of his identity, or that he has had his identity distorted in childhood through family beliefs of one kind and another.

Now can you see how important the recognition of identity and individuality really is, and how essential it is that we recognize the fact that identity is just what God made it to be, and that we can't be anything but what God made us to be. Our acceptance of that and our willingness to enter upon it with joy is that which restores to us identity with increasing measure of fulfilment; and then the outward or physical discords that accompany frustration, and having been thwarted, or having had errors imposed on us in childhood or through heredity - all those conditions will yield and we shall see identity coming to light. As we learn to call identity into expression, we shall see corporeality losing its importance. As we call identity and individuality into expression, so that we think and live and work in terms of true identity and true individuality, and we see that because all identity is poised in Principle and there is no second power to trespass upon it, to distort it, to dislocate it, to disorder it, in the measure that we realize true identity and individuality and come into our heritage, do we not only have the kingdom of heaven within, but we see right through the nature of the imposition: we see right through the animal magnetism that would impose itself as the problem, and then we are in a position to remove it, or to help our friend to remove it from himself. And that is why in the study of the practice mental anatomy is such an important subject.

Mental anatomy is the ability to recognize the nature of the mortal thought that is operative and that constitutes the problem. Now mental anatomy is not psychological. Mental anatomy is the ability to discern the error in one's patient's thought, and to classify it in terms of mortal mind; to keep it wholly impersonal. And thereby we gain the idea that antidotes the problem. You see, the whole practice is understanding versus belief; or idea versus specific belief; and it takes place wholly within consciousness. It has nothing to do with body as far as manipulating the body goes. The Christian Scientist does not manipulate. He realizes Truth. He doesn't even manipulate thought, he demonstrates Principle through the activity of a right idea. And so the mental anatomy of Christian Science is important, because through spiritual ascendancy and illumination we have the spiritual sense that causes mortal mind to betray itself to our own thought and perception. And when the error is disclosed or made to betray itself in terms of mortal mind, so often one finds that the nature of the error in mortal mind is quite the opposite from what we might expect it to be physically; because mortal mind has within itself no inherent order one cannot attach certain physical beliefs to certain physical conditions or claims. And that is why we work wholly within consciousness.

And so, having seen that we have to deal with the primitive beliefs, and both voluntary and involuntary error, and sometimes with persistent mortal mind, then we need the mental anatomy that can identify the error specifically and thereby bring into operation the idea that annuls it completely and finally.

The leading paragraph on the subject of mental anatomy is on page 462:20-4 of Science and Health. (Reads.)

And so the practice of mental anatomy is the practice of the true Mind - reading that Mrs. Eddy refers to in Christian Science versus Spiritualism, as distinct from the mind-reading that is clairvoyance and concerns human belief being diagnosed by human belief, or the blind leading the blind. The more I read the gospels the more I marvel at the deep insight they disclose into the nature of thought and into the operation of thought; and Jesus put a whole world of meaning into that simple phrase, - "the blind leading the blind." Now we need the illumined consciousness that can employ the true Mind-reading in order to practise a true mental anatomy whereby hidden error is made to disclose itself in order to be annulled and replaced by a right concept. Thus we "break the cords of matter through a change in the mortal sense of things," and that change in the mortal sense of things comes about through right ideas eliminating false belief in the thought of the individual.

So let our concept of treatment rise to higher and higher levels. We cannot do it theoretically. We only do it by prayer and by practice, and by patient and persistent effort to gain higher altitudes of consciousness; more insight, more discernment, more vision. And as we do that, we shall find that we heal more and more by spontaneous action, a spontaneous outpouring or a spontaneous realization than by argument. You see, Mrs. Eddy has left it on record that when she was in the practice she conscientiously healed 99 out of

every 100 cases; and also she has let it be known that never did she require more than three treatments to heal a case, generally one, but never more than three. Why? Because she healed through the Spirit rather than through argument. So let us endeavour to rise to those altitudes of consciousness where we are able so to discern the error in the patient's thought that we can rebuke it and cast it out, and then give him such a sense of the naturalness of good and the inpouring nature of good, that he feels his whole consciousness to be permeated with good. Let us see that it is not enough to relieve him of suffering alone. That is useful, but just to relieve suffering alone does not regenerate. We ourselves should have such an active spirituality that through an outpouring Love he should feel an inrushing flow of spiritual good that just vitalizes and regenerates and redeems, and annuls the error incidentally, that leaves him with the conviction that he has been reborn. That is what we should endeavour to leave with him. That is the impression we should leave with any one who seeks our help. We have it summarized in Miscellaneous Writings, page 15, "The New Birth."

You see, the ultimate demonstration is the redemption of body, that is, body giving way to identity. (Reads Mis.15:5-12.)

So our aim should be to relieve him of the pain, the suffering, the discord or the problem - whatever they may be - to relieve him of the error; but more than that, before we leave him to go on his own and work out his own salvation, we should leave him with such a sense of the omnipotence, omnipresence, omniscience and omni-acton of being, that he just feels the infinite goodness of divine being flowing through every pore, permeating, suffusing his whole being, until he becomes really conscious of himself not as body but as imperishable substance; he becomes conscious of himself as idea in and of the all-Mind; conscious of himself as reflection in Spirit; as true embodiment or identity in Soul; and conscious of his oneness with Principle, whereby he realizes that he is individual and indestructible in Life, and living in the perfection of the divine Sonship, and that his whole being is fulfilled in divine Love. That is the impression we should leave with him. Let the healing be manifest by all means. But having established healing let us go on to fill and to flood his whole consciousness with the allness of being, as in God and of God, until this allness of God that is contained in Principle, becomes identified so that he reflects it. And then with the reflection of it comes that spiritual ascendancy that we have in Life and Truth, and then we have made him a Christian. And then we shall open the way for that universal concept of Christianity whereby all of us together find our relation with Principle, our relation with each other, and our relation to the whole universe around us. So that our relations to the world of nature, - the tree, the flower, the cattle and the sheep and the goats, and all the manifestations of nature - become harmonious, because they are all included in Christianity. We can't think of Christianity as merely applying to the genesis concept of man with the cattle left out, with the sun, moon and stars left out. Christianity in its essence is as wide and as all-embracing as the universe itself, and it gathers all identity from the infinitesimal to the infinite into one comprehensive whole, in which the divine order is so all-pervading that every identity finds its rightful place and position and relation with everything else. And then we shall have the millennial state pictured by Isaiah where the "wolf also shall dwell with the lamb." Well, that's the nature of it. It begins with the individual; it begins by rectifying the errors of sense in the individual consciousness, but to rectify the errors of sense is not enough. Following that must be this flood-tide of divine Love that is Christianity in divine Science. And as we gain this flood-tide that pervades our whole being, that pervades the whole universe, we shall find ourselves reborn; we shall find our relation to Principle, to each other, and to the universe on a new basis. In that sense we shall be reborn - newborn of Spirit, - and we shall gain that spiritual ascendancy wherein we reach "the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love" (S. & H. 35:22-24.) You see, being newborn of Spirit is relative. As we rise and reach the "Life which is Truth and the Truth which is Life" we gain spiritual ascendancy that lifts us to the altitude where we begin to demonstrate the fruitage of divine Love itself.

This week I have endeavoured to teach this class, on the basis that we are here to learn to let go the limits. And as we learn to let go the limits we enter a new sense of things. We find that as we let go the limits we have an expanding sense of capacity, and that, you know, is the characteristic of that ninth chapter of Science and Health - Creation. It is called "Creation" if we

read it according to its chapter title; but if we take the text of that chapter we find that that which pervades the chapter is this expanding sense, this expanding capacity, - "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (258:13-15). And you notice chapter IX corresponds to Christianity reflecting the Word. The heart of Christianity is the sense of universal relationship - relationship pervading the infinite - and chapter IX introduces the idea through this expanding capacity. Consequently we see this chapter IX fulfilling this conception of Christianity reflecting the Word.

And so let us take that as the keynote of this week's work. We've been learning to let go the limits and to enter a new sense of things in which we are no longer trying to think about Principle, but to let Principle demonstrate itself in us and through us and as our own consciousness.

Do you remember, I read this the other day:-

"Did you know the sublimity of your hope, the infinite capacity of your being, the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it the only life it has."  
(M.B. Eddy)

And, you know, there are running through the old Christian Science periodicals many excerpts from Mrs. Eddy's writings and works which are not published in the Prose Words. Here are one or two:-

"To know there is but one God, one cause, one effect, one Mind, heals instantly. Have but one God, and your reflection of Him does the healing."

You see, there is no argument in that. And the true healing is not only the removing of the error from the patient's thought, but so flooding his consciousness with a sense of the immanence and omnipresence and omniaction of divine being that he knows that God is Love, and he knows that he knows it.

"Love is the only and all of attainment in spiritual growth. Without it healing is not done and cannot be, either morally or physically. Every advanced step will show you this -

And that's what we've been taking this week, - we've been taking advancing steps -

"until the victory is won and you possess no other consciousness but Love" - divine Love.

We know what we need, and I think as a result of this week's work we know where we are going.

End of first week.