

**GOD'S NATURE
AS
TRUTH**

No. 2 of a Series on the
Sevenfold Nature of God

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SCIENTIFIC HEALING TODAY

AUTHOR'S NOTE

This booklet contains the substance of the second of a series of seven talks on the synonymous terms for God as given by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. (See page 465: 8-10.)

These talks were delivered in London in the Spring of 1956. They began with a single talk on God's nature as Love. This was the outcome of a great desire to know more of what divine Love is and to share these findings with others. This resulted in six more talks being given week by week, the purpose of which was to share a living sense of the nature of God as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

Many have appreciated the recorded reels of these meetings and in response to requests they are now being made available in this series of booklets, which will appear at intervals.

PEGGY M. BROOK
London, England

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this booklet:—

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>Hea.</i>	<i>Christian Healing</i>
<i>Mess. '02</i>	<i>Message to The Mother Church, 1902</i>

God's Nature as Truth

The age-old question is still being asked: What is Truth? Mrs. Eddy calls it "the question of the ages" and says that it "convulses the world" (*S. & H.* 223: 14).

Pilate asked Jesus this question. Jesus had just declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." Then Pilate interjected, "What is truth?" Jesus did not answer him; at least he did not answer him in so many words, but in effect he had been answering this question all through his life—his very life had been answering it. Mrs. Eddy writes, "The question, What is Truth, is answered by demonstration,—by healing both disease and sin" (*S. & H.* viii: 12–13).

One day the world will awaken to realize that two thousand years ago the man Jesus proved to the world what Truth is, yet men are still seeking for truth in all directions. They are seeking for it in physical science, in creed and dogma, and through medical means. But surely Truth is spiritual, for only that which is spiritual and therefore infinite is vast enough to be the basic reality of all existence. And if Truth is spiritual it can only be understood through a spiritual conviction and through proving it in a life of true dominion,—in other words, through revelation and demonstration. Jesus declared that we could know the truth and that the truth would make us free. Truth, therefore, to Jesus must have been something one could know mentally and spiritually through revelation, and then demonstrate with dominion in bringing freedom from sin, freedom from disease, and even freedom from death. But why should it bring such freedom? Surely because the Truth is an eternal standard of

perfection. Jesus was aware of Truth as the living ideal constituting the fundamental reality of all creation. When faced with sin, disease, or death, therefore, his consciousness of the living presence of this ideal and infinite standard just flooded and filled the mental atmosphere, so that age-old beliefs of imperfection, inharmony and limitation were swept away before this great dynamic Truth.

One begins to learn, though, that no one can convince another of Truth. The only thing that can convince you is your own consciousness of Truth. People say, "If I saw an outstanding healing through spiritual means I would believe the Truth," but belief in Truth does not necessarily follow such proofs of spiritual power. Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Truth is something that you become convinced of whether you see healings or not, or whether someone reasons well with you on the nature of Truth, or whatever happens. It is something of which you become deeply conscious in your innermost being. Your own Christ consciousness tells you what Truth is. Truth may constantly be presented to you and indeed is all around you, yet nothing can convince you of Truth but your own spiritual conviction.

Let us remember, though, as we consider Truth, that it is always associated with the Christ. And the Christ consciousness is the birthright of every one of us. It is the birthright of the whole world. Therefore if we open our thought to listen to the voice of Truth with this in mind, we ourselves shall become aware of spiritual truths that speak directly to us and are absolutely real to us; and this is because we shall, in fact, be awakening to our true Christ selfhood.

No. 1 of this series of booklets considered God's nature as Love, and one felt the sense of Love as Mother, as the Comforter. One felt the tender, warm sense of God's nature as Love, the All-in-all. With Truth one feels something different. The great thing about Truth is that it is the rock, it is that which *is*, it is that which is fundamental. You cannot go any farther back than Truth. Truth is permanent, unshakable, and irresistible. In the Bible it is often expressed through the symbol of the rock.

Mrs. Eddy says of it also, "Truth is the rock of ages, the headstone of the corner" (*S. & H.* 380: 5-6).

Mrs. Eddy uses the term Truth prolifically in her writings. Numerically, Mind is the term for God she uses most, but Truth comes second. Later, we shall consider a few of the statements which Mrs. Eddy makes regarding the nature of Truth.

THE INFINITE IS ONE

Never let us forget in considering these terms for God that always what we are concerned with is *one* infinite God. We are not dividing the infinite up into seven gods, as it were; we are considering *one* infinite presence and power.

The other day someone who was speaking to me about Mrs. Eddy's definition of God through these seven terms said, "I feel that the whole sense of God can be conveyed by one term,—Principle." I replied, "Yes, I agree with you, but Mind, Spirit, and Soul, and Life, Truth, and Love describe the nature of that Principle." I am always helped in grasping this by comparing the divine Principle to a person, say Mr. Smith. Mr. Smith could be a father; he is obviously a son; he could be a brother; he could also be a musician, or an engineer; and many other things. He could have all those offices which are fulfilled through slightly different qualities, yet they would all be the expression of the one Mr. Smith. In a similar way, Principle is one infinite presence and power, but it has the nature of Mind, of Spirit, of Soul, of Life, of Truth, and of Love.

So when we are considering these synonymous terms for God, we are not considering anything but the one God, or the one Principle, operating in various ways, expressing an ordered range of characteristics, through which we can begin to understand this Principle.

TRUTH IS THAT WHICH IS

Now let us ask ourselves the question, "What is the nature of truth?" At the back of our thought as we answer it, we shall find

ourselves thinking somewhat along these lines, “It is *fact*, it is that which *is*, it is something fundamental.”

I have often found it helpful in arriving at some sense of the nature of truth to consider a court case as an illustration. In a court case the judge and the jury are trying to get at the truth of the situation. They have witnesses present, they hear the evidence, they listen to everything, and eventually they arrive at the *truth*. Now what is it that they have arrived at? They have arrived at what *actually happened* in human experience in that particular case. For instance, they may have found out where an individual was at a certain time, where another individual was at that time, what somebody did, what somebody else did, and so on. It is not until they have got at what they call “the truth,” which is what actually happened—the facts of the case—that all the evidence dovetails and everything agrees. When everything fits into an orderly pattern, then they realize that they have arrived at the truth, and the judge can pass sentence.

That is just a human illustration, but in that case one might say that the truth is the fact of what actually happened. If you take that illustration and lift it into the realm of reality, it is very wonderful, because it indicates that spiritual Truth is that which is actual fundamental fact according to God, according to the Principle of the universe. How God or the Principle of the universe sees its universe is the truth.

Take the illustration of a law case again. As long as there are false witnesses bearing false evidence, the truth cannot be arrived at. So it is in life; as long as men are fooled into thinking that the man who is God’s “image and likeness” can be diseased, or poor, that he can have a discordant relationship, that he can be out of work, or anything negative of that kind, they are listening to false witnesses telling lies, and Truth cannot be seen. Then there is no wholeness, because as long as there are lies operating in any situation, nothing will fit in, whereas directly you begin to bear witness to the truth, the real truth as God knows it,—as the Principle of the universe knows it,—then everything fits together as one; you have wholeness, health, and well-being, because you are bearing witness to Truth.

Before we start to consider Truth in detail, let us take a few references from *Science and Health* which give the tone of Truth. In reading them, one cannot help feeling the dynamic nature of Truth. Mrs. Eddy says, for instance, "Truth is affirmative, and confers harmony" (*S. & H.* 418: 20-21)—there is nothing so positive as Truth; it is like a two-edged sword, destroying error and establishing Truth. She also says, "Truth is an alterative in the entire system, and can make it 'every whit whole' " (*S. & H.* 371: 30-32); "Truth is ever truthful, and can tolerate no error in premise or conclusion" (*S. & H.* 129: 5-6); "Truth is the light which dispels error" (*S. & H.* 282: 32-1); "Truth destroys falsity and error" (*S. & H.* 474: 31); "To Truth there is no error,—all is Truth" (*S. & H.* 475: 2); "Truth destroys mortality" (*S. & H.* 72: 12-13); "Truth is God's remedy for error of every kind" (*S. & H.* 142: 31-1); "Sickness, sin, and death . . . are inharmonies which Truth destroys" (*S. & H.* 243: 30-31); "Truth destroys error" (*S. & H.* 339: 2-3); "Truth decapitates error" (*S. & H.* 266: 3). Mrs. Eddy refers to "the demands of Truth," "the claims of Truth," "the two-edged sword of Truth," "the calm and clear verdict of Truth." She speaks also of "the might of Truth," "the majesty of Truth," "the power of Truth," "the strength of Truth," "the supremacy of Truth," "the standard of Truth."

All these references bring out the uncompromising nature of Truth,—that it stands as a rock, and cannot be resisted.

As we ponder Truth, we find that although it is uncompromising it is also "altogether lovely." True, it is a rock, a sword, a standard, and an alterative, but as such it is something that is so wonderful and so comforting. Again, take a human illustration. The truth in arithmetic, for instance, is irresistible; you cannot get away with errors. At the same time it is wonderful because it is exact, and comforting because it helps us to work out problems. If there were not a *science* of arithmetic, arithmetical calculations would be chaotic; we could not work out anything. So although Truth has this exact, uncompromising sense, it is good that it has, for directly we touch Truth and let it into our thought,

it operates for us irresistibly. "Ye shall know the truth, and the truth shall make you free." Moreover, it is no respecter of persons.

A SEVENFOLD ASPECT OF TRUTH

Let us take Truth in its sevenfold reflection, as we did with Love. It is one Being that we are considering, and so Truth must operate as Mind, it must operate as Spirit, and as Soul, and as Principle, and as Life and Truth and Love. In fact, if we want to understand Truth, we can only understand it fully through seeing that it is Mind, it is Spirit, it is Soul, it is Principle, it is Life, it is Truth, it is Love.

The term Truth, by itself, can mean anything according to the standpoint from which we are considering it. Pilate asked, "What is truth?" and, as we have seen, Jesus answered this by showing forth the fruits of Truth. Mrs. Eddy says, "The question, 'What is Truth,' convulses the world" (*ibid.*). But she discovered the same Truth that Jesus proved, and from her own living experience could answer that question by stating, in effect, "It is Mind—that is Truth, because Truth is mental; Truth is Spirit—it is spiritual; Truth is Soul—it is incorporeal; Truth is Principle—it operates scientifically and irresistibly; Truth is Life—it is being, without beginning or end; Truth is Love—it is 'altogether lovely.'" These terms express its nature, and if we want to gain a real sense of Truth, we can do so by thinking of it in this full way.

This is how we are going to consider Truth in its sevenfold aspect:—

Truth as *Mind* is *revelation* that comes as *idea*

Truth as *Spirit* is the *infinite calculus* that comes as *real understanding*

Truth as *Soul* is the *divine form* that comes as the *identity of man*

Truth as *Principle* is the *rock* that comes as the *one foundation*

Truth as *Life* is the *living ideal* that comes as *healing*

Truth as Truth is the *universal Christ* that comes as the *compound idea man*

Truth as Love is the *perfect plan* that comes as *true comfort*

What we are going to see is the *revelation* of Truth—Mind; the *infinite calculus* of Truth—Spirit; the divine *form* of Truth—Soul; the *rock* of Truth—Principle; the *living ideal* of Truth—Life; the *universal Christ*, Truth; and the *perfect plan* of Truth—Love.

When we considered God's nature as Love, we took the twenty-third Psalm, which gives a beautiful sense of Love in its sevenfold operation. In thinking about Truth, a Bible verse that comes constantly to thought is from the Song of Moses in Deuteronomy: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Whenever I think about Truth, this verse always comes to me, particularly the passage, "a God of truth and without iniquity, just and right is he." One day I looked up this Bible text (see Deuteronomy 32: 1-4), and also what John Doorly says about it in his Verbatim Reports on the Bible, and I was deeply interested to find that he interprets these verses as expressing the full operation of *Truth*, i.e. Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. These opening verses of the Song of Moses give a very clear picture of Truth. So we will take them as we go through and see how they illustrate the sevenfold nature of Truth.

TRUTH AS MIND: REVELATION THAT COMES AS IDEA

Truth as Mind is *revelation that comes as idea*,—the *revelation of Truth*. The Song of Moses begins, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."

Mrs. Eddy writes, "Truth is a revelation" (*S. & H.* 117: 27-28). Jesus declared, "Ye shall *know* the truth." So Truth—fundamental Truth—must have to do with ideas in order to be knowable; it must have to do with thinking,—with becoming conscious of the Mind of Christ. "Let this mind be in you, which was also in Christ Jesus."

Truth comes to us through ideas; that is the nature of Truth. Many have thought that Truth is to be found in matter. The physical scientists have been persistent in their investigation of matter until their foremost thinkers have said, in effect, "Matter is nothing more than a great mental proposition." Sir James Jeans wrote in his book *The Mysterious Universe*, "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts." And Sir Arthur Eddington in *The Nature of the Physical World* says, "It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference—inference either intuitive or deliberate."

To-day this type of thinking is gathering momentum, though it would not appear to be acknowledged by scientists as a movement towards spiritual conclusions. Bertrand Russell said in a broadcast a few years ago, "Matter has had to be replaced by series of events. Force, which was the first of Newtonian concepts to be abandoned, has been replaced by energy; and energy turns out to be indistinguishable from the pale ghost which is all that remains of matter." He spoke of an electron as "a hypothetical entity fulfilling certain theoretical purposes," and declared, "The starry heaven that we know in visual sensation is inside us."

Many of the world's scientists are virtually concluding that Truth is ultimately to be found in a non-material reality. They may even go so far as to reduce Truth to a mental proposition, although it would seem that they associate it with a finite sense of mind, declaring that mind, under certain conditions, crystallizes as matter and looks like matter. But sooner or later scientific thought will be bound to accept infinite spiritual revelation, which is Truth. It will see that the fundamental truth about the universe is to be found in spiritual ideas, in Mind,—that is, in the divine Mind, not in the human mind or the mortal mind.

Was it not the operation of Truth as Mind which led Mrs.

Eddy to discover the Science of Christianity? She says that she found herself “a willing disciple at the heavenly gate, waiting for the Mind of Christ” (*S. & H.* ix: 17–19). She was listening for the Mind of Christ, for ideas, which are the truth of the universe, to come to her. She writes of her discovery, “Christian Science [or Truth]”—Truth and Christian Science are used frequently as synonymous terms in Mrs. Eddy’s writings—“was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses” (*Ret.* 30: 10–12). She was waiting for the Mind of Christ, and Truth was revealed to her through ideas,—through nothing but ideas. She says, “The revelation of Truth in the understanding came to me gradually and apparently [i.e. clearly] through divine power” (*S. & H.* 109: 22–24). So she was alert,—waiting and watching,—and Truth came to her through ideas. In connection with her discovery Mrs. Eddy said that she had to reconcile revelation with reason; Truth came to her through revelation, but it had to be reconciled with reason. (See *S. & H.* 109: 16–22, 110: 13–17.) On the other hand, it would seem that the physical scientists are arriving at the understanding of Truth through *reason*, and when they lift their thought to *revelation*, as Truth is bound to compel them to do, they will come to the same conclusions as Mrs. Eddy.

I have often thought of this in connection with being a student of Christian Science, because at some time or other one questions oneself, “Why am I a student of Christian Science? Do I really feel it is true? Does everything within me accept this interpretation as an intelligent, fundamental explanation of the universe?” The only satisfactory answer, of course, lies in one’s spiritual conviction of Truth. But sometimes, when the carnal mind arrays its arguments against the naturalness of the spiritual, I have found it helpful to reason out the answer in this way: The physical scientists, with all their deep and intensive research, are rapidly coming to the point where they are discovering that the truth of the universe is to be found in mind. Materia medica is increasingly tracing disease and its cure back to the realm of the mental. Mary Baker Eddy, through tireless investigation, experiment, and proof, discovered the basic nature of Truth to be Mind and she

also demonstrated the healing power of Mind. This discovery came to her many years ago through revelation and she had to reconcile it with reason. This same discovery is dawning on thinkers to-day, but they are arriving at it through reason. As they accept revelation,—that Truth is the unfolding of ideas from an infinite and self-existent source,—they must come to the same conclusions. Christian Science sets forth universal truths, therefore, which will be generally accepted facts in a few years when everyone realizes that Truth is fundamentally to be found in thought, in ideas.

Truth as Mind comes, in Biblical language, as the *voice* of Truth, which speaks through ideas. Mrs. Eddy writes, “The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man” (*S. & H.* 308: 14–15). These patriarchs were listening; they also were willing disciples “at the heavenly gate, waiting for the Mind of Christ.” They heard the voice of Truth consciously, and they talked with God as man talks with man. The fundamental fact behind Truth as Mind is that Truth is the consciousness of ideas. Revelation always implies consciousness or awareness. Revelation is the unfolding consciousness of what Mind already knows.

Consciousness is the operative factor in all spiritual activity. What are we doing when we are listening for the revelation of Truth? We are really becoming conscious or aware of the realm of divine ideas,—that which is fundamentally true. A definition of “consciousness” which Webster’s Dictionary gives is “awareness, especially of something within one’s self.” Then it quotes William James: “*Consciousness* then, does not appear to itself chopped up in bits . . . It is nothing jointed; it flows. A ‘river’ or a ‘stream’ are the metaphors by which it is most naturally described. In talking of it hereafter, let us call it the stream of thought, of *consciousness*, or of subjective life.” So this term “consciousness” as applied to Truth (and Mrs. Eddy uses it frequently with Truth) is the sense of Truth as the flow, or stream, or river, of ideas. As man lifts up his thought to become conscious of Truth, he becomes aware of this flow of ideas and they operate with power in his experience.

I once had an interesting proof of this fact in healing. I was

asked to help a man who was in great pain. I tried to help him, but it seemed that I could not see anything clearly about the situation. When he rang me again, he was still in pain, and so I sat down and I began to think, "There is only one Truth about everything in the universe, one fundamental Truth, and it is in the realm of idea. Truth is consciousness, and I am part of this consciousness. As I am part of this consciousness, I must know the specific truth about this situation which has come to me, and as I am conscious of it, the lie must disappear." I had such a sense that I was one with the truth about that situation, and that I could not help but be conscious of it because I was part of the one infinite consciousness. Like a flash an idea came to me—that was the operation of Truth as Mind; the truth about that situation came to me as an idea. One could say that I was a "willing disciple . . . waiting for the Mind of Christ." Humanly I did not know at all what was causing the trouble, but when this idea revealed itself, it was so crystal clear that I rang up this man and asked him if he thought that what had come to me had something to do with the condition. He said, "Why yes, it has, I can explain that at once." So we saw the answer there and then, and the next day he was back at work and was perfectly all right.

What impressed me about that instance was the actual feeling of becoming aware of Truth as Mind, of becoming aware that there is a fundamental truth about every situation. There is a specific fact about every situation, and if we lift up our thought, realizing that we can become conscious of it, it can reveal itself through an idea in a way that perhaps we have never thought of as relevant to that situation.

So the revelation of Truth can come as idea in a specific case of healing, or in a much bigger way, such as when Mrs. Eddy discovered Christian Science. It was Truth as Mind, or the revelation of Truth as ideas, that first came to her. The consciousness of Truth dawned as one intelligence, as we have seen.

The first verse of Moses' Song in Deuteronomy is pertinent here. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Of course, that does not mean that we have to listen with material ears and hear with material ears, but if we lift up our thought and listen mentally and

spiritually, then the revelation of Truth comes as spiritual ideas. And it not only comes as divine ideas to spiritually receptive thought,—the “heavens” in this context—“Give ear, O ye heavens, and I will speak.” It also comes in a way that seems tangible to human sense,—that is the “earth”—“hear, O earth, the words of my mouth;” it comes also to meet the need of human experience. It is lovely how this verse gives these two aspects. Because an idea is complete in every way, it shows us the footsteps that we have to take humanly as well as divinely. That is like Mrs. Eddy discovering the Truth through revelation and then being led to reconcile it with reason. Truth comes through what Mrs. Eddy calls the translation of immortal Mind and the consequent translation of mortal mind out of itself, so it is always a complete revelation.

TRUTH AS SPIRIT: THE INFINITE CALCULUS THAT COMES AS
REAL UNDERSTANDING

Now we come to *Truth as Spirit*. This is *the infinite calculus that comes as real understanding,—the infinite calculus of Truth*. The verse in the Song of Moses reads, “*My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.*”

What does Truth as Spirit convey to our thought? Obviously it tells us that Truth is spiritual. Truth as Mind tells us that Truth comes as ideas, and then Truth as Spirit describes to us the nature of Truth’s ideas,—that they are spiritual, that Truth is entirely a spiritual matter. Mrs. Eddy states in *Science and Health*, “There is no *material* truth” (273: 2–3). In her interpretation of the sixth day of creation, which corresponds to Truth, the second tone (Truth as Spirit) has a side-note which reads, “God’s thoughts are spiritual realities” (*S. & H.* 514). So the great fact of Truth as Spirit is that Truth is a spiritual proposition.

This is a very important point,—the purely spiritual nature of Truth. In *Miscellaneous Writings* Mrs. Eddy writes, “As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise

except by increase of spirituality” (21: 11-14). Christian Science shows that only the spiritual is real and true, and this is the great fact of Truth as Spirit.

In the *Message to The Mother Church, 1901*, on pages 21-26, this question of Spirit and matter is discussed at length and in a very trenchant way. Here are a few lines from those pages, which bring out the spiritual nature of Truth: “Is Science material? No! It is the Mind of God—and God is Spirit. Is Truth material? No! Therefore I do not try to mix matter and Spirit, since Science does not and they will not mix. I am a spiritual homœopathist in that I do not believe in such a compound. Truth and Truth is not a compound; Spirit and Spirit is not: but Truth and error, Spirit and matter, are compounds and opposites; so if one is true, the other is false. If Truth is true, its opposite, error, is not; and if Spirit is true and infinite, it hath no opposite; therefore matter cannot be a reality. I begin at the feet of Christ and with the numeration table of Christian Science. But I do not say that one added to one is three, or one and a half, nor say this to accommodate popular opinion as to the Science of Christianity.” This is important because what “popular opinion” wants us to do all the time is to mix Spirit and matter. It is difficult for it to see any other interpretation of the universe, but Mrs. Eddy continues, “I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God.” If the First Cause is Spirit, its universe must be spiritual.

I remember once studying the opening chapters of Genesis with a woman who was not specifically interested in Christian Science. She was a broad-minded thinker of the Jewish faith, with great spiritual sense. She was also interested in physical science and wanted to see whether the creation story in Genesis had a relationship to the physical theory of evolution. I said, “Well, I am not really interested in that, but you look at it from your point of view and I will look at it from mine. You give me your thoughts on it and I will give you mine from a Christian Science point of view, from a spiritual point of view.” We had some inspiring times together and a very united sense spiritually. Then we came to the second record of creation, where Adam is made out of the dust of the ground and the breath of life is breathed

into his nostrils. My friend said, "Yes, I believe that. I think that man is a mixture of spirit and matter—it's quite logical; here's this matter thing and then spirit is breathed into it."

We had agreed perfectly up to this point on the spiritual interpretation of the creation story in seven days, because it is so easy for spiritual sense to see that the light of the first day of creation fundamentally means the dawning of divine intelligence, and that the firmament means a pure spiritual sense separating between good and evil, and that the dry land means a definite understanding of God appearing, and so on. We both agreed that this spiritual interpretation of creation is logical and beautiful. So when we came to this point in the second record, we tried to continue reasoning logically and spiritually. I said to her, "You would agree with me that as you look around the universe and you see the trees and the flowers and the birds, and all the categories of creation, there is a law of ordered reproduction operating there. An apple tree brings forth apples, a poppy brings forth poppies, birds bring forth birds. You would never expect a bird to bring forth a fish, or, as Jesus said, grapes to grow off a thorn bush or figs to grow on thistles. The order of generation is absolutely pure in that way." She said, "Yes, undoubtedly." So I asked her, "Well, do you agree that God is Spirit?" And she answered, "Yes, He is—God is a Spirit; we've always believed that." I went on, "Well, if God is Spirit, then going by this law of purity of reproduction that we say is evident everywhere, surely to be consistent with that law He can only bring forth a spiritual creation." "Yes," she replied, "that's quite logical, but how about this matter creation?" So I said, "Well, the only evidence we have of that is through our material senses. So let's take another instance; if you are going to learn cooking, you must use a cooking sense; if you are going to learn engineering, you must use engineering sense; or if you are going to learn music, you must use musical sense. You wouldn't study engineering through your musical sense, and you wouldn't try to study cooking through a dressmaking sense, for instance. And doesn't this apply here too? If you want to understand God, who you agree is Spirit, you must use spiritual sense; you can't understand God with your physical senses because God is spiritual, and

the physical senses cannot cognize spiritual things." She agreed and we then went on to consider this, and we saw that if you let your spiritual sense tell you about God as Spirit, finally you find that Spirit is the great reality that lies behind all so-called lower realms and takes care of them in proportion as it is understood. The fact is that Truth is Spirit.

Here is another illustration which I have found helpful with this question of Truth not being a mixture of Spirit and matter. When a young child is learning the idea of number, he may learn through the use of bricks. He may be told, "That brick is 'one,' here's 'two,' here's 'three,' here's 'four,' " and so on. He may think at the beginning that "one" is that actual brick, and "two" another actual brick, and "three" another, but he soon learns that bricks are not the substance of number, not the reality of number. The next thing he learns is to represent a number by "1" or "2" or "3"—a cipher—and again he may think that those ciphers are the reality of number; but after a while he sees that the reality is not in the numerals either. The reality is primarily a mental value. The substance of number is fundamentally a mental conception. Gradually the symbols drop away and he arrives at the reality of number, so that eventually he calculates numbers mentally, for they are mental values.

Is it not the same with the substance of our being? The fundamental substance or value of us is not in this finite body concept. This may be our present mental concept of ourselves, but as we become spiritually educated—in a similar way to a child becoming mathematically educated—we see that our true substance, our true value, our true nature is in Spirit. The truth of creation is spiritual.

In her chapter on the Apocalypse Mrs. Eddy gives this same sense regarding the spiritual nature of Truth. Speaking of the Revelator seeing "a new heaven and a new earth," she says that he "was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual,"—that is like the mathematician, for instance, who sees that the numbers are a mental

conception,—“while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit”—note that it is what *the human mind terms* matter and spirit—“indicates states and stages of consciousness” (*S. & H.* 573: 3-12). There is nothing solid about matter. It is a state and stage of consciousness.

These statements help us to understand many complex presentations. For instance, the other day I was talking to somebody about medical aid and about doctors and hospitals. We saw so clearly that when a surgeon performs an operation, for example, many Godlike qualities are at work; he is thinking, because a person who was completely unintelligent or was not thinking could not perform an operation. From a spiritual standpoint the methods of a surgeon might be termed those of the “unillumined human mind,” because although they employ qualities of intelligence, accuracy, order, and so on, those methods are on a material basis; they are analogous to using “bricks” and “ciphers.” As the world in general, including the medical faculty, begins to see that Truth is in spiritual ideas, and only in spiritual ideas, thought will be leavened, even as it is being to-day, until those same medical men will operate through revelation,—spiritually. They will not be operating physically, they will be meta-physicians.

If you have a relative or a friend who undergoes an operation, it is helpful to realize that this universe is one, and that ideas are at work, although “seen through a glass, darkly.” It is a stage of consciousness where the vision of those ideas is in limited terms. But those ideas are still operating, for they are the fundamental fact behind whatever anybody is doing, though “seen through a glass, darkly.” So Spirit and matter is always a question of states and stages of consciousness, and, as Mrs. Eddy writes, “Real consciousness is cognizant only of the things of God [of Truth]” (*S. & H.* 276: 10-11).

Personally, it makes me feel tremendously humble when I witness the love and unselfishness of members of the medical faculty. And I believe that it is the very operation of these fine qualities of character that accomplishes more healing in hospitals than many people realize. Again, what is the source of that

wonderful unselfed love? It cannot be a little private personal love. It must emanate from the one infinite, divine Love, and therefore has the power to comfort and help. As men open their thought to recognize this source of all love, and realize its purity, perfection, and infinitude, outstanding spiritual healing will be the result.

What we are really seeing in this tone of Truth as Spirit is that the calculus of Truth is entirely spiritual, and it comes as spirituality or real understanding. Now, if the nature of everything is spiritual, and you and I as man have always been spiritual and always will be spiritual, then we can never chemicalize over Truth, because it is native and natural to us. This seems to be what the verse from Deuteronomy brings out: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." It gives the sense that the calculus of Truth, which is the "doctrine," comes as Spirit in a natural way to every man because his true nature is spiritual. It cannot come and chemicalize man. It is like "the small rain upon the tender herb," "the showers upon the grass." It is something that is native and natural to man, refreshing him, either gently or in a stronger way, just as he individually needs it, and thus causing him to grow spiritually. This is like Mrs. Eddy's advice in her chapter "Recapitulation," where she writes, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (*S. & H.* 485: 14-17).

Mrs. Eddy speaks of the calculus of Spirit, and of Christian Science as "the infinite calculus." At the dawn of the scientific era she used scientific terms such as this to meet the thought of the age. "Calculus" comes from the Latin word for "pebble, a stone used in reckoning, hence, a reckoning" (Webster). The calculus of Spirit and Truth demands that we start to reckon the universe spiritually.

Mrs. Eddy often speaks about calculating, reckoning, and reasoning spiritually. For instance, she says, "To attempt the calculation of His mighty ways, from the evidence before the material senses, is fatuous" (*Un.* 10: 21-22); "We must give freer

breath to thought before calculating the results of an infinite Principle,—the effects of infinite Love, the compass of infinite Life, the power of infinite Truth” (*Hea.* 4: 3-7); “Christ Jesus reckoned man in Science, having the kingdom of heaven within him” (*Mess.* ’02, 8: 26-27); “For right reasoning there should be but one fact before the thought, namely, spiritual existence” (*S. & H.* 492: 3-4).

All these scientific statements which stress a freer, wider, and purely spiritual basis of reckoning are exactly paralleled in the Bible in Scriptural language. We read, for example, “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” “Faith is the substance of things hoped for, the evidence of things not seen.” “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

So, whether in scientific or in poetical language, it is spiritual calculation which Truth as Spirit impels, and this is always natural and refreshing.

Because this spiritual calculus exists, it means that one day physical scientists, doctors, we ourselves,—all men,—will quite naturally calculate man and the universe spiritually. All men will see that Truth is spiritual, and therefore they will accept the standard of Truth and calculate spiritually with spiritual ideas the pros and cons of every situation; spiritual ideas will be their tools, those will be the realities that we shall all use—and indeed are beginning to use.

TRUTH AS SOUL: THE DIVINE FORM THAT COMES AS THE IDENTITY OF MAN

Now we come to *Truth as Soul*, which is *the divine form that comes as the identity of man,—the divine form of Truth*. The Song of Moses continues, “*Because I will publish the name of the Lord: ascribe ye greatness unto our God.*”

In Truth as Soul we see the spiritual form of Truth that

constitutes man's identity. Webster defines "form," in part, as "The shape and structure of anything, as distinguished from the material of which it is composed."

Let us take an example of "form" in arithmetic. The nature of arithmetic is that it has to do with numbers. This is akin to Spirit constituting the nature of Truth. When you make specific calculations in arithmetic, such as two and two are four, and five and five are ten, those calculations constitute *form* in arithmetic. In metaphysics this would be analogous to Soul. Or you can think of it in dressmaking, for instance. Spirit would correspond to the material out of which you are to make your dress—it is the substance of it; but Soul would correspond to the actual garment you cut out of it. So the *form* of something is its "shape and structure . . . as distinguished from the material of which it is composed."

Truth as Soul shows us that Truth's identity is immortal, that man's identity is not *in* anything material. Truth as Spirit presents the fact that the fundamental nature of the universe is spiritual, but Truth as Soul goes a step further and it defines the spiritual. It tells us that that fundamental spiritual nature is not *in* anything. Truth's form, Truth's identity, is incorporeal. This is brought out so clearly in the incident of Moses at the burning bush. The bush is a symbol of man's identity. It burnt with fire, but was not consumed. Is not this like the identity of man—Truth as Soul—which is never touched by anything that seems to be going on that we call material, inharmonious, or discordant, because man's identity is not primarily *in* the visible form? None of those lies of the carnal mind can ever touch the true identity of man, which is incorporeal.

Let us go back again to a fact like two and two are four, which gives a sense of form in arithmetic. What is the identity of that fact? It is not material. It really has all the qualities that man's identity in Soul has; it is timeless—two and two are four never began and it is never going to end; it just *is*. You can never involve two and two are four in an accident. It cannot be run over, or burnt, or be upset; you cannot make a mistake about it that can affect *it*—nothing can happen to it. Moreover, you can use it wherever you are. If you are in the air, or under the ocean,

or in the desert, or in the middle of London, wherever you are, you can use two and two are four—it is quite spaceless. And you can never use it up; you can never exhaust it. You can use it, I can use it, the whole world can use it, but two and two are four is still there in all its fulness.

Often if I want to realize the untouched nature of my identity as God knows it, I like to think of it in that way,—as incorporeal, timeless, spaceless, infinite in every respect, and therefore inexhaustible. It gives such a feeling of safety. It is not nebulous, either, but concrete and practical. Two and two are four is not nebulous. It has a specific form. We can use it in all kinds of ways, and in all kinds of sums; it helps us just where we are. If we are going to buy oranges, we can use the fact that two and two are four, and if we are going to build a bridge, we can use this same fact. Whatever we are doing that needs this calculation, we can use it, but it does not mingle with the objects we are using it for. It has nothing to do with oranges, although we use it to buy oranges. It has nothing to do with bridges, although we use it in bridge building. It is absolutely pure, separate, and uncontaminated, and yet it can enter into everything and help us.

The incorporeal identity of man was proved with the Hebrew young men who were cast by Nebuchadnezzar into the burning fiery furnace. This is the same sort of incident as that of the bush that burnt with fire but was not consumed. Those young Hebrews went through the furnace, but it never touched them, because they were conscious of their “form,” their identity, as incorporeal. They were conscious that identity is not in a body, but in Soul. When Nebuchadnezzar looked into the furnace, he said he thought he had cast three men into the furnace, but he saw four men there—“And the form of the fourth is like the Son of God.” So even Nebuchadnezzar saw the form of Truth. He probably saw it as a person, because it had to be tangible to him at his level. He was evidently receptive and that form could not be nebulous. Whatever we need to see of the true form of anything, we shall always see in terms that we can understand; Truth is always tangible to all pure seeking thought.

The crucifixion of Jesus also illustrates the operation of Truth as Soul,—the form of Truth being the true spiritual identity of

man. Jesus' body appeared to go through a crucifixion, to lie three days in a tomb, and yet he himself was unchanged and could present himself in an acceptable living form to his disciples. He must have seen his identity so clearly in Soul, just like the form of two and two are four. Mrs. Eddy says about Jesus in this connection, "Even while his personality was on earth and in anguish, his individual being, the Christ, was at rest in the eternal harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed"—there you get a sense of "form"—"and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit,—yea, the substance of God, the one inclusive good" (*Mis.* 103: 32-8).

In all these illustrations man's form remains untouched, because his identity is fundamentally spiritual. This fact of remaining untouched, unchanged, links with a very clear definition of Truth once given by Sir John Herschel, the English astronomer. He said, "The character of Truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion." His statement brings out the very point which we have been discussing, namely, that as we see that the form of Truth is incorporeal,—it is in Soul, it is not affected by anything finite, it is unlimited, it is never in anything, it is outside of this mortal set-up,—we shall find our true being untouched by the comings and goings of sense testimony.

Remember too that this mortal set-up is a mortal concept. It is not a question of man inside this body having a mortal concept, but of the *whole thing* being a mortal concept. Your true identity and my true identity are not contained within this body. As Mrs. Eddy says, "It would require an infinite form to contain infinite Mind . . . Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God. God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (*S. & H.* 257: 30-31; 258: 9-15).

Mrs. Eddy gives a wonderful sense of man's identity in her

answer to the question, "What is man?" in "Recapitulation." (See *S. & H.* 475: 5—477: 18.) If you take the passage which defines man as "the conscious identity of being as found in Science" and read on from there, you gain a clear conviction of what man is as incorporeal identity. And it is very practical to understand that man is never *in* anything, that the true identity of man is as the form of Truth,—completely incorporeal. For instance, if you think you have been through a difficult situation, or you have been immersed in some conflict, begin to see the fact that man has never been *in* anything or passed through anything material. We read of those Hebrew young men in the burning fiery furnace that when they came out, not even the smell of smoke was on their garments, because to them that experience was "out there" and it never touched them. I have often found that if one does see that, it takes away any sense of an aftermath, of feeling injured or bowed down, washed out or tired after an experience. It seems to cut all that off and you see that the form of man, which is you,—your real identity,—has never been contained *in* a material situation, nor been bogged down by it; it is, and always has been and always will be, identified outside of body.

The verse from the Song of Moses brings out the identity or name of God and His greatness: "Because I will publish the name of the Lord; ascribe ye greatness unto our God." Have we not been seeing that the identity or form of Truth is incorporeal and therefore unconfined and unlimited? As such it is greater than anything of which we can humanly conceive. Not only this,—man reflects God, and so he also is never *in* anything. Therefore he is always *greater* than every occasion, every incident, every finite claim. Man is outside of such things always, and the greatness that God has and of which this verse speaks belongs to man also. He is not shut up in this little box of a body and subject to outside influences; the true form of man is incorporeal, and subject only to its Maker.

One begins to see how we cannot really understand Truth except through understanding what Truth is as Mind, and as Spirit, and as Soul, and as Principle, and as Life, and as Truth, and as Love, because these terms describe the nature of Truth.

The specific quality that Truth brings to all these terms is that of rock-like fact. Truth is that which *is*, and as we consider Truth as Mind and Truth as Spirit and Truth as Soul, we can see that we are finding the nature of *that which is*. It is quite different from the feeling we had when we considered Love, because Love accented the operating, the using, and the warm, tender sense that comes with Christianity. In fact, our consideration of Love was mainly from the standpoint of Christianity. But here, with Truth, we find we are accenting the Christ,—the ideal, the rock-like standard. This will become even more apparent as we take Truth as Principle.

TRUTH AS PRINCIPLE: THE ROCK THAT COMES AS
THE ONE FOUNDATION

Truth as Principle is the rock that comes as the one foundation,—the rock of Truth. The verse from the Song of Moses is: “*He is the Rock, his work is perfect.*”

Mrs. Eddy defines “rock” as “Spiritual foundation; Truth” (*S. & H.* 593: 18).

Truth as Principle gives the sense that Truth is the Principle of the universe, and as such it is irresistible,—nothing can withstand its operation. Ezekiel expressed this fact when he declared, “Thus saith the Lord God; . . . I will overturn, overturn, overturn, . . . until he come whose right it is.” In the same vein, Mrs. Eddy writes, “Truth is the rock of ages, the headstone of the corner,—‘but on whomsoever it shall fall, it will grind him to powder’ ” (*S. & H.* 380: 5–7). That does not mean that Truth is going to fall on you and me and grind us to powder through some dreadful experience! It means, though, that all the finite beliefs of material existence which are deemed true will be overturned and overturned and overturned. They will inevitably be ground to powder until “he come whose right it is,”—until pure spiritual Truth is accepted and understood. What is happening is that Truth as the great Principle of the universe is overturning and upsetting everything that is not upright, and the one Truth is bound to do this.

There is a very clear illustration of this operation of the one Truth and its overturning in the story of Joseph. You remember that Joseph was asked to interpret Pharaoh's dreams. One of these dreams was of seven fat kine and seven lean kine that came out of the same river. They were feeding together in a meadow and the seven lean kine ate up the seven fat kine. Joseph interpreted this dream to mean that there would be seven fat years followed by a famine of seven lean years which would consume the land. Joseph advised Pharaoh to "look out a man discreet and wise" who would take care of this situation. Pharaoh promptly appointed Joseph himself, and then Joseph proceeded to store up the food in the seven fat years to take care of the seven lean ones.

One of the interesting points about this dream is that the seven fat kine and the seven lean kine come out of the *same* river. Mrs. Eddy defines "river" as typifying "the course of Truth" (*S. & H.* 593: 15-16). There is only *one* Truth, and all that evil can ever claim to be is a counterfeit of the one Truth—the seven fat kine and the seven lean kine came out of the same river, the same "course of Truth." Evil is only a counterfeit or lie about Truth. The claim is that the counterfeit appears to eat up the reality, so that eventually all we can see is the counterfeit. But Joseph, a symbol of Science, saw this dream as a warning, and took care of the seven lean years by storing up corn in the seven fat years. Spiritual Science will always give the satisfying, comforting facts with which to face the seeming realities of human experience, because it is based on the realization that there can only be one fundamental Truth behind all phenomena.

Truth is behind everything in the universe. For instance, as we look around us in our world of to-day we may see human morality going to the winds. Let us ask ourselves why. It is because fundamentally there is no true morality but in spirituality. When we understand Spirit, we shall irresistibly be pure in whatever way we should be. But if we are going to base morality on mere human custom or the mortal set-up, then it is going to let us down, because it is not being based on fundamental Truth. It is going to let us down until we come to true morality based on Truth, which is spiritual. *

This is so in every phase of human experience. If we are trying

to base government on material values, it is going to fail and fail until we find the government that is based fairly and squarely on the rock of Truth, on spiritual reality. If we are basing health on matter, then, because health is a spiritual proposition, a material basis is going to let us down again and again until we find the health that is built on the rock of Truth,—in Spirit. This is true with everything. Because Truth is fundamental and is the foundation, the rock, it must overturn and overturn until it is seen as the only true foundation of all things. When we base everything on the rock of Truth, then, as it says in the Sermon on the Mount, the winds can come, and the floods, and the rain, but they cannot disturb the house that is built on the rock of Truth, because it is on the one firm foundation.

Mrs. Eddy frequently gives the sense of the irresistible power of Truth sweeping all before it. She says, for instance, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning" (*S. & H.* 55: 15-16). She also writes of "the 'still, small voice' of scientific thought [that] reaches over continent and ocean to the globe's remotest bound." She calls it "the inaudible voice of Truth" which "arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones" (*S. & H.* 559: 8-14). Notice that it is Truth which arouses these thunders, nothing else: they do not arouse themselves.

When one sees that it is Truth that is overturning, one feels so comforted. And why? Because Truth is the fundamental spiritual fact behind the universe and it only overturns to reveal the whole plan that lies behind everything,—a plan of Love. Truth as the Principle of the universe is bound to overturn evil. If you were learning music, for instance, you could not get away with playing wrong notes because that would not be in accord with the principle of music. The principle of music by its very existence would overturn and overturn those mistakes until you accepted it and demonstrated harmony. That is what is going on in the world to-day and always has been; it is Truth as the fundamental foundation of the universe which is overturning everything that is a counterfeit of itself.

Under the marginal heading "Cleansing upheaval" Mrs. Eddy

writes, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (*S. & H.* 540: 5-16).

We can see this in universal experience, but it is also true individually, as all spiritual facts are. For instance, we may have looked upon the crucifixion of Jesus as the carnal mind's attempt to destroy the spiritual idea. This, of course, would place the initiative on the carnal mind, whereas only Truth can have the initiative. The operation of Truth as the great and only Principle of the universe is all that is ever at work. Seen in its positive light, therefore, the truth about this event is that Jesus, with his developing understanding of the divine Principle and of the spiritual nature of man, had such a clear sense of the eternity of Life at this stage of his career that it had to uncover and destroy its counterfeit, death. To Jesus' spiritual sense, therefore, the whole experience was one of proving eternal Life, whilst to material sense it appeared as death and destruction.

This leads to the conclusion that as long as the dream of material existence seems real to us, every dawning of a spiritual truth must be followed by the uncovering and destruction of its counterfeit, because Truth is never static; it is omnipotent and dynamic power. One might ask whether this means that whenever we see a divine fact it will result in having to face some difficulty? No! But it does mean that if we are spiritually alert to Truth, we shall recognize problems that are presented to us—either appearing as "ours" or "another's"—not as attacks of the carnal mind, but merely as the uncovering of the unreality of a latent error by the specific truth we have been entertaining. This illustrates the Bible verse, "Before they call, I will answer."

It is rather like the method presented in a mathematical text-

book. There you have specific rules explained. Immediately following them, various problems are set the student. These problems involve the use of the rule he has just learned, but because of the human element involved in the problems and the language in which they are couched, this is not always immediately recognizable to the student. As he sees beyond the verbiage which cloaks the problem to the mathematical facts involved, and applies the specific rule, he finds the answer.

When faced with a problem in one's life experience, therefore, it is helpful to go back to the specific spiritual fact that has recently been dawning in thought, and let it unfold and develop itself in new ways and implications, for it is invariably that truth which lies behind this very problem, overturning the situation as Truth establishes itself in one's experience.

In the Bible, Truth as Principle is often symbolized by the stone. The stone or the rock is frequently used as a symbol of Truth. The Book of Revelation declares, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Mrs. Eddy defines Babel, which is the same as Babylon, in part as "material knowledge" (*S. & H.* 581: 18). Surely what the Bible verse describes is what is happening to-day? Material knowledge of every kind is being "thrown down" and is being "found no more at all" because the great Principle of the universe is Truth, spiritual Truth. We have already seen that Truth is composed of ideas, that it is absolutely spiritual, and that it has a form or identity that cannot be touched or harmed in any way. Truth's incorporeal form is held intact by that wonderful changelessness of Soul. Therefore nothing can be "thrown down" that is true—only the instability of material knowledge and the structures which are built on it.

In the Book of Daniel we read of the stone that was "cut out without hands." This stone smote the image that Nebuchadnezzar saw in a dream, an image made of gold, silver, brass, iron, and clay—a symbol of mortal man dependent on five physical senses. The result of this stone smiting the image Daniel records thus: "Then was the iron, the clay, the brass, the silver, and the gold,

broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Here we read that this stone, this rock of Truth, the fundamental Truth of the universe that is in ideas, that is spiritual, that is unchangeable, and that is the Principle of everything, is destined to become manifestly, as it already is spiritually, a "great mountain" and fill the whole earth. Ultimately Truth is bound to be acknowledged by all mankind.

If we were more aware of the signs of the times to-day, we would rejoice, because we would see that material beliefs are rapidly being overthrown as men are waking up to the conscious realization of Truth's presence. Mrs. Eddy wrote, "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." We can stay on the side of "Science and peace," and when we do, we discern the signs of the times. "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (*S. & H.* 96: 12-20).

So Truth as Principle is the rock that comes as a true foundation. The verse from the Song of Moses indicates just this: "He is the Rock, his work is perfect."

TRUTH AS LIFE: THE LIVING IDEAL THAT COMES AS HEALING

Now we come to *Truth as Life*, which is *the living ideal that comes as healing,—the living ideal of Truth*. And the Song of Moses continues, "*For all his ways are judgment.*"

With Truth as Life comes the certainty that Truth is a living proposition. It is not an abstract ideal that we worship. The truth that constitutes your manhood and my manhood and the manhood of everyone is living and dynamic.

It is helpful to realize this when we are tempted to believe

that we have in some way to create the Truth in a situation, or to bring it to life. Truth lives. Mrs. Eddy speaks of “the living, palpitating presence of Christ, Truth” (*S. & H.* 351: 14). It is like the light of the sun, which is a *living* radiance. We do not have to make the sun bring light and warmth. Light and warmth are its active being. Moreover, it does not take time for the sun to shine. It is always shining. What we have to do is to draw aside our blinds, or take a journey, or rise above the clouds to feel the unfailing light and warmth of the sun in all its fulness.

In a similar way, Truth *is*. The harmony of spiritual Truth lives and radiates eternally. Man has but to draw his mental blinds, be willing to journey Spiritwards, or to rise in thought to know the ever-living Truth which Jesus said would make man free. In this well-known promise of Jesus’ he indicates that it is the Truth—the living Truth itself—that sets man free. We do not have to make it do so. But we do have a part to play, which is to awaken to the Truth. Yet it is comforting to realize that even this awakening is a God-impelled activity.

Jesus was a perfect example of knowing the truth that makes man free. He showed forth the living Christ more than anyone. He lived Truth,—he was the living embodiment of Truth. This demonstration of the Truth that is Life was the great accent of Jesus’ lifework. Mrs. Eddy says of him, “As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death,—to point out the way of Truth and Life” (*S. & H.* 30: 19–21). And again, “He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes Jesus ‘the resurrection and the life’ to all who follow him in deed” (*S. & H.* 31: 13–17). And, “The only way to this living Truth,”—note that it is the *living* Truth,—“which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus” (*S. & H.* 180: 27–30).

When one thinks of Truth as Life, then because man is God’s reflection, one begins to realize that the fundamental truth about man constitutes his actual life. When we have been studying or pondering Truth in any way, it is good to realize, “That is

my life, that is man's life,—that is all there is to living.” Sometimes we are tempted to think, “I will live my ordinary life and then I will give a little time to Truth; I will think about Truth first thing in the morning, or else I will study it at night.” We are inclined to think that sometimes we are with Truth and then we live our everyday life the rest of the time. But the very Truth that we are pondering in the morning or the evening or even during the day when we are lifting up our thought to Truth, is our life. Mrs. Eddy says, “Truth is the actual life of man” (*S. & H.* 410: 12).

So Truth is not some abstract power that we become conscious of way up in the clouds, but Truth is the actual life of man, our being, our very existence. There is a passage in *Science and Health* where Mrs. Eddy is speaking of Jesus and also of Truth as a living proposition, as the actual life of man, and she says, “Christians, are you drinking his cup? . . . Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body ‘holy, acceptable unto God,’ that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend? If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world” (*S. & H.* 33: 31–13). She continues this passage with the sense of Truth as a living proposition. It cannot be expressed through dead ceremonies or rites or the mere outside form of things.

As we live the Truth, it operates as healing. Mrs. Eddy writes, “Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick” (*S. & H.* 97: 29–32). Truth is that which is spiritual, intact and perfect in every way, and when Truth is seen and acknowledged as your very life, then you must experience healing.

The Song of Moses is very interesting here: “For all his ways

are judgment.” Think for a moment of this term “judgment.” Do we not have to employ it continually in order to prove the living Truth? To experience Truth as the actual life of man, we have constantly to judge or to take a stand on what we are accepting as true in our life and what we are not. It is a matter of continual judgment.

In the instructions given to Moses regarding the tabernacle the high priest was to wear a breastplate of judgment, which has been interpreted as a symbol of the Christ. In that breastplate of judgment were the Urim and the Thummim. These were sacred lots through which God’s will was sought in matters involving the Israelite nation. They were virtually the “Yea, yea” and the “Nay, nay” to them. It is symbolic of the fact that as we wake up to our Christ selfhood, we have to be alive and alert to the “Yea, yea” and the “Nay, nay”—the Urim and the Thummim. We have to put on this “breastplate of judgment.” Mrs. Eddy speaks of using the quality of judgment in this way: “No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually,”—note that it comes hourly and continually,—“even the judgment by which mortal man is divested of all material error. As for spiritual error there is none” (*S. & H.* 291: 28–32).

So in order for Truth to be a living proposition to us, we must be willing to have a continual judgment day; we do not have to wait for something to happen or for a Day of Judgment,—it is a continual judgment day. This means holding everything up to the standard of Truth, and saying, “Is this true about man in God’s image and likeness?” And if it is not true, then we need to discard it and hold continually to the divine image, to the true image. That this is the operation of Truth as Life, the living ideal, is very clear, because judgment is an extremely active thing.

If we return to our example of the court case, it is when the judge pronounces his judgment that justice really becomes active,—living. If there were no judge to pronounce judgment, justice would not live in that court; in this instance it is the judge who brings it into operation. I think we have continually to be checking up with ourselves as to what we are accepting as

true. That is why Truth is a living thing. Mrs. Eddy says, "Truth does the work" (*S. & H.* 456: 22-23); Truth does do the work, but we have to be alive to it, awake and active about it.

Jesus refers to this question of judgment in a very illuminating way. John's Gospel records his words as follows: "The Father judgeth no man, but hath committed all judgment unto the Son: . . . And hath given him authority to execute judgment also, because he is the Son of man . . . I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." That must mean that the Father judges no man, because from God's point of view there is nothing to judge; all is Truth. But Jesus says that all judgment is given unto the Son of man. The "Son of man" is a title that is used to indicate the demonstration of Christ, Truth in human experience. And so here is it not saying that in absolute being, Truth is, and there is no necessity for the exercise of judgment,—the "Yea, yea" and the "Nay, nay,"—but in the working out of Truth in human experience we have to be alert to judge according to the standard of Truth everything that comes along? As we judge righteous judgment,—judgment that is in accord with the standard of Truth,—Truth comes into our experience immediately and does the work. We have to array ourselves on the right side, and directly we do, Truth does the work. It is like working out a problem in arithmetic. You have to judge righteous judgment,—in other words, you say, "This is true and that isn't true,"—and immediately the fact that is true lives in that problem and works the problem out. It is not up to you to make it live, it has life of itself because it is true in the realm of arithmetic, but you have to entertain it, or be alive about it. You have to be awake, alert, and on the job about it, and then Truth does the work. There are many references in the Bible to the "Son of man" in connection with judgment. It is always the "Son of man" that judges.

There is only one way for Truth to live for one, and that is to be active about it. "If ye know these things, happy are ye if ye do them" (John 13: 17). Sometimes I have asked myself in a situation, "I wonder why that problem doesn't work out?" And if I am really honest with myself, I can reply, "Well, just how

much have you really been judging rightly or seeing the real truth about that situation?" Very often one has given it a cursory or vague sort of thought; but if one really comes to "judgment" grips with it and one thinks out what is true about the situation, the full sense of Truth pours into thought.

For Truth to operate in its full reflection, unconsciously you begin with Truth as Mind, for firstly you open your thought to divine ideas; then you begin to feel deeply that the spiritual alone is true (Truth as Spirit); and that it can never be changed or touched by anything (Truth as Soul); it is the great power, the Rock (Truth as Principle). Then it irresistibly has life for you—as you stand with it in every situation it just lives to you (Truth as Life); and finally it manifests itself fully in your experience (Truth as Truth and as Love).

I often think that the main reason why there are some things which we believe we cannot work out or do not work out is that if we are absolutely honest, we have to admit that we have never thrown the light of Truth on them; we have never bored through them with the light of Truth and seen what the living truth is about them, and adhered to it. But when we do, we find that Truth as Life is the living ideal that comes as healing.

TRUTH AS TRUTH: THE UNIVERSAL CHRIST THAT COMES AS
THE COMPOUND IDEA MAN

Truth as Truth is the universal Christ that comes as the compound idea man,—the universal Christ, Truth. And the Song of Moses says, "A God of truth and without iniquity."

Truth as Truth (which is Truth in its own pure essence) is the "light of the world." It is the universal Christ at work everywhere. Truth is not just a background or hidden power. We are sometimes apt to think that Truth is only that which lies behind everything. Certainly it is that which lies behind everything, but we also need to see that it is not hidden. It is "the light of the world," "a city that is set on an hill" and which "cannot be hid." If we begin to think about Truth in that great way, that universal

way, that open way, we shall see Truth manifest much more obviously in the world to-day.

Another aspect of Truth in its essence is that it has nothing to do with sects, organizations, groups, beliefs, "ologies," "isms"—it is Truth, unvarnished Truth. This also helps to get away from the sense of Truth as being a hidden thing. One can liken Truth to a mountain. It is *one* mountain, for there can only be one fundamental Truth. Round the bottom of this mountain, and attempting to climb it, are what we think of as various sects and denominations, and they are taking different paths up to the summit. If we are right at the bottom, in the valley, taking a path called Christian Science, for instance, we may think that the paths called, say, Church of England or Buddhism, which may be round the other side of the mountain, are paths which are going up another mountain. Because we are not high enough to see the vista as a whole, we may imagine that if we went up their paths we would be climbing a different mountain. At the bottom it may appear to be different, but if any one of us will go far enough up our individual paths, we shall find that we are on the same mountain. If as a Buddhist, or a Christian Scientist, or an Anglican or whatever we believe we are, we will discard our worship of material symbols, rites, organized religion, and all the trappings that grow up alongside an original pure vision of Truth, then we shall rapidly ascend this mountain and see that it is one mountain and that we are very near to one another as we gain the summit. This is surely a glimpse of what we mean by the compound idea man. The confirmed ritualist cannot find this unity, for he is bogged down in the symbols. But when we are willing to go beyond the symbols, beyond the trappings of our organized beliefs, we find our paths drawing closer and closer to one another, until finally we consciously see that there is one Truth, one universal Christ, one compound idea,—that this mountain is one mountain.

As we begin to realize that Truth is one, we are not concerned with numbers of adherents, in how many people are interested in our particular way of expressing Truth, or anything like that, because the Christ, Truth is universal and knows no barriers; it is one universal consciousness, one infinite man. Whatever you are

thinking about Truth in your part of the world is perhaps helping an Eskimo to see Truth somewhere else in his way, because we are all part of one undivided consciousness. When we in our own thought remove these barriers of sects, and so forth, we are going to see more and more that Truth is the "light of the world," and "a city that is set on an hill" which "cannot be hid,"—it cannot be buried in an organization, be it called Christian Science or Church of England, Methodist or Congregational. Truth cannot be hidden in organization. It is Truth, and as soon as we begin to understand the essence of Truth in its *Science*, the barriers start to fall and we consciously and intelligently recognize that there is *one* Truth.

What we have really been seeing is the fact that Truth is the *whole* Truth, the *whole* Christ manifesting itself as one compound idea. Mrs. Eddy makes the point that we must seek "the undivided garment, the whole Christ, as our first proof of Christianity" (*S. & H.* 142: 8–9), and is not this true? Jesus' seamless robe could not even be split at his crucifixion. Truth eternally remains one whole no matter what conflicting opinions there may be about it. Mrs. Eddy says, "The divine Science of man is woven into one web of consistency without seam or rent" (*S. & H.* 242: 25–26). The spiritual substance and essence of all the various denominations is found in the one Truth. It is an "undivided garment."

Here is a very clear illustration of this fact. A friend who is a keen student of Christian Science had a book of Roman Catholic Masses given to her. At first she put it aside. Then one day she opened this book and began to go through it slowly. As she deeply pondered every page, she found that behind the ritualism and creed she could discern spiritual truths with which she was familiar from her own study.

This had a lovely sequel. Some time later the artist friend who had given her this book came to see her in great trouble. My friend asked her, "Doesn't your religion help you in a situation like this?" She replied, "It should do, but I cannot find comfort in it." Then my friend took her, and sitting beside her she went through this book of Masses, sharing with this woman what she had seen in them of the living Truth. After a while this artist

exclaimed, "But this is wonderful! You are a Christian Scientist, but you are showing me truths from my own religion. I want to understand what you have." This woman not only had her problem solved but also became a student of Christian Science,—not Christian Science regarded as a denomination or an organized body, but as universal Science or Truth.

What a perfect illustration this incident is of Mrs. Eddy's words, "The truth is the centre of all religion. It commands sure entrance into the realm of Love" (*S. & H.* 20: 25-27).

Because Christian Science presents the universal spiritual fundamentals of being and their operation, this student, with her big outlook, was able to see these common fundamentals in that book of Masses. Does not this open up wonderful possibilities of discerning these fundamentals in all religions, and thus of finding the irresistible unity that lies behind all spiritual idealism?

As we think about these things and they become clear and real to us, it helps to break down barriers. We cannot break them down all at once, and in a way it is not up to us as persons to do so, but the power of doing so is in consciousness, is in ideas.

In a similar vein, a girl who was brought up in the Catholic faith but also had a knowledge of Christian Science was speaking to me about the worship of the Virgin Mary. She felt that she could never give that up although many things she had heard about Christian Science appealed to her. We saw that there must be one truth behind this particular form of worship,—the truth of divine Love, the Motherhood of God. At whatever level this spiritual fact is being worshipped, behind it there can be only the one universal spiritual fact at work. Ultimately we shall all rise to worship,—to accept and understand,—the pure spiritual fact of divine Love and its presence and power, without any material accompaniments. As long as there is any element of materialism in our worship, though, we are seeing "through a glass, darkly" and are not in communion with the pure and unadulterated power of the one Truth. It is a case of "Blessed are the pure in heart [those who have pure spiritual discernment]: for they shall see God [Truth]."

The Song of Moses speaks of "A God of truth and without iniquity." In considering Truth as Truth, one of the great key-

notes is the fact that Truth knows no error, it is fundamental Truth “without iniquity.” “Iniquity” means “absence of or deviation from just dealing, gross injustice.” Truth is absolutely equitable; it knows no error, no mistake, no deviation. As the legal phrase puts it, it knows only “the truth, the whole truth, and nothing but the truth.” You cannot get away with any mistake in Truth.

If you take Mrs. Eddy’s references to Truth and error, you get a wonderful sense of Truth in its essence: “Truth has no consciousness of error” (*S. & H.* 243: 25); “Truth has no home in error, and error has no foothold in Truth” (*S. & H.* 282: 17–18); “Truth has but one reply to all error,—to sin, sickness, and death: ‘Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return’ ” (*S. & H.* 545: 27–30); “Truth and error are unlike. In Science, Truth is divine, and the *infinite* God can have no unlikeness” (*S. & H.* 287: 9–11). If we take the time to ponder from the Concordances Mrs. Eddy’s references to Truth and its complete immunity from error, we find this trenchant sense of Truth as the “light of the world,” and also the uncompromising, clear-cut, universal nature of Truth.

TRUTH AS LOVE: THE PERFECT PLAN THAT COMES AS TRUE COMFORT

Finally we come to *Truth as Love*, which is *the perfect plan that comes as true comfort,—the perfect plan of Truth*. The Song of Moses says, “*Just and right is he.*”

Truth as Love gives a sense that Truth’s plan is essentially and wholly good—a plan of Love which is “altogether lovely.” This is the tone at the end of the sixth day of Truth in Genesis, where we read: “And God saw everything that he had made, and, behold, it was very good.” In Love there is no element that jars, no element that is irritating or jagged. So Truth as Love is the ideal of perfection in all its grace and beauty and blessedness. In Truth’s plan Love moves all ideas to fit in with one another and bless one another.

In Mrs. Eddy’s references to Truth and Love in combination,

there is always the same tone. Every time she gives the feeling that Truth is the directness, the rocklike sense, and Love is the tender, gentle, and warm sense. Truth as Love combines those two accents. For instance, when Mrs. Eddy is speaking of the two angels, Michael and Gabriel, she says that Michael stands for "spiritual strength," and Gabriel for "the ever-presence of ministering Love." She writes, "These angels deliver us from the depths. Truth and Love come nearer in the hour of woe. . . ." (See *S. & H.* 566: 30-13.) Truth is inseparable from Love. Truth as Love is perfect, it is exact in every way, and its operation always has that fitting-in quality which meets every need and brings that lovely "oiled" sense of each part of Love's plan being rightly and sweetly joined to every other part.

Mrs. Eddy says, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (*S. & H.* 201: 17-18). It is no good pouring in truth in a hard way, saying, "This is the Truth; you *must* take it." We need to have that wonderful compassion and bigness that knows that all is fulfilled, and that there is only one plan in which everything is going one way to bless and bless. Often when I am working and thinking in a universal way, it comes to me to realize that all men love Truth. They cannot help but welcome it and accept it, for it is native and natural to them as their very being. "I shall be satisfied, when I awake, with thy likeness."

There is an interesting symbol which illustrates the rocklike sense of Truth and the gentle sense of Love, in a custom of the East which often appears in the Bible stories. When these people had a visitor to their homes, they never gave them bread without wine. The bread in the East was very hard, and so they had to dip it into the wine to make it palatable. This is so with Truth and Love; Truth is like the rock, it is something that is foundational, substantial, and basic about all of us spiritually, but it also comes with that wonderful tenderness, comfort, and warmth of Love, because Love is also the nature of the infinite, the nature of God; you cannot separate any part of the divine nature from any other part—it is all one presence and power.

So always with Truth and Love there is the strength and the tenderness. The Song of Moses brings this out where it says,

“Just and right is he.” “Just” means “exact or precise.” “Right” means “fit, suitable, most favourable, convenient or desired.” So Truth is *just*, absolutely exact, but it is also *right*,—fitted, suitable, and favourable.

This is so good to realize in connection with the working out of human experience. Many people have a fatalistic view of life and believe that what is to be will be. Truth is irresistible—that is certain—but Truth is Love and therefore the plan is altogether good. Truth is incapable of bringing anything else but a blessing—“Just and right is he.”

Mrs. Eddy speaks of the message that came to Jacob when he struggled at Peniel as “a message from Truth and Love” (*S. & H.* 308: 19–20). This so reversed Jacob’s concept of his brother Esau that instead of regarding his brother as a perpetual enemy from whom there was no escape, he saw the very same Esau “as though he had seen the face of God” and the whole situation yielded a blessing. The truth about Jacob’s universe revealed that there was nothing in it except that which was of Love and would bless him.

In Mrs. Eddy’s chapter on the Apocalypse, when interpreting the incident of the seven angels pouring out their seven vials full of the seven last plagues, she writes, “This ministry of Truth, this message from divine Love, carried John away in spirit” (*S. & H.* 574: 10–11). Again it was a message from Truth and Love. She goes on to show how this vision exalted John until he saw that what appeared to be “the sum total of human misery,” as symbolized by these plagues, had “full compensation in the law of Love.”

Christ, Truth, is always the Comforter. As the Song of Moses says, “a God of truth and without iniquity, just and right is he.”

In these last three tones of Truth as Life, Truth as Truth, and Truth as Love, one can see clearly the three processes of the analysis, uncovering, and annihilation of error. These processes specifically come with an understanding of Truth, for it is Truth that must always analyze a situation according to its unflinching standard. This is Truth as Life; it is the judging that we have touched upon—“For all his ways are judgment.” Then Truth as Truth uncovers the error and shows that only the truth is true

about that situation—"A God of truth and without iniquity." And then Truth as Love irresistibly annihilates that error because the plan is perfect—"Just and right is he." Those last three tones are the basis of all analyzing, uncovering, and annihilating of error.

A SUMMARY

Let us now sum up by going through this full sevenfold reflection of Truth, together with the verses from the Song of Moses:—

Truth as Mind is revelation that comes as idea.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."

This involves listening with the Mind of Christ for the revelation of Truth in any situation.

Truth as Spirit is the infinite calculus that comes as real understanding.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Here we see that the nature of Truth is spiritual, and therefore we must calculate and reckon spiritually in every situation; this will give us a real basic understanding of things. And it is supremely natural, as the Song of Moses indicates.

Truth as Soul is the divine form that comes as the identity of man.

"Because I will publish the name of the Lord: ascribe ye greatness unto our God."

Truth's form is incorporeal; it is not confined *in* matter and therefore cannot be touched or affected by anything material. This is the greatness of man as God's image; he is always greater than his circumstances, because he is never *in* them.

Truth as *Principle* is the *rock* that comes as the *one foundation*.

“*He is the Rock, his work is perfect.*”

Truth as the great Principle of the universe is overturning and overturning. It can never be resisted; it never has been and it never will be, because it is fundamental.

Truth as *Life* is the *living ideal* that comes as *healing*.

“*For all his ways are judgment.*”

This is where we live Truth; it cannot be dead, it is alive. You remember how we saw that this involves a continual judging,—not a laboured, nagging kind of judging, but being awake and alert, being a “lively stone.”

Truth as *Truth* is the *universal Christ* that comes as the *compound idea man*.

“*A God of truth and without iniquity.*”

This is the Truth that is “the light of the world.” It is the compound idea man because it includes all creation. It is not divided up into sects, “isms,” nor “ologies;” it is Truth as the light of the whole world, without any deviation from its pure standard.

Truth as *Love* is the *perfect plan* that comes as *true comfort*.

“*Just and right is he.*”

Here is the sense that as well as being accurate, exact, rock-like, Truth is always “altogether lovely” in its tenderness of operation. This is its comfort.

So we have gained some sense of what Truth is, but as we have said, no one can really tell another what Truth is. We can all help one another by voicing our sense of Truth as it has appeared to us, but Truth comes individually to every one of us as a conviction of reality, because it is our Christ selfhood. What is so comforting is the fact that we cannot get away from it, for it is the Principle of our being. If we listen for it, we shall hear it, and as we hear it, it comes to us spiritually, it comes to us as

something unchangeable about ourselves and the universe, something that cannot be resisted, something that is living, something that we have in common with all men, and something that is irresistibly fulfilled in the loveliest way. Once we touch the divine order, it comes in and abides with us because it is not made up; it is fact,—the one presence and power that is always at work.

How heart-searching and challenging in its simplicity is Paul's question to the Galatians,—a question we can also ask ourselves,—“Who did hinder you that ye should not obey the truth?”

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