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That The World May Know



W. Gordon Brown

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By the same author:

CHRISTIAN SCIENCE NONSECTARIAN

FROM GENESIS TO REVELATION

CIVILIZATION LIETH FOURSQUARE

UNIVERSITY CITY OF DIVINE METAPHYSICS

SCIENCE AND HEALTH AND THE CHURCH MANUAL

JESUS PENTECOST MARY BAKER EDDY TODAY

BRITAIN AND AMERICA

Evolution of the Christian Science

Church Organization

Humanity and Christian Science

THAT THE WORLD
MAY KNOW

“Father . . . that they all may be one, even as we are one:
I in them, and thou in me, that they may be made perfect
in one; and that the world may know that thou hast sent
me . . .” — CHRIST JESUS

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Concerning copyright and Christian Science, Mary Baker Eddy wrote: "Christian Science is not copyrighted . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (Article on "Plagiarism" Ret 76).

For permission to reproduce the photograph of students of the United World College of South East Asia in Singapore (taken in 1988) on the cover of this book, gratitude is extended to the Headmaster, Mr M. D. Watson M.A.

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Abbreviations

The following abbreviations are used for the works of Mary Baker Eddy cited in this book:

S & H	.....	<i>Science and Health with Key to the Scriptures</i>
Mis	.....	<i>Miscellaneous Writings</i>
Ret	.....	<i>Retrospection and Introspection</i>
Pul	.....	<i>Pulpit and Press</i>
Hea	.....	<i>Christian Healing</i>
Man	.....	<i>Church Manual</i>
Mess '02	.....	<i>Message for 1902</i>
My	.....	<i>Miscellany</i>
Po	.....	<i>Poems</i>

Coll	.....	<i>Divinity Course and General Collectanea</i>
Mis Doc	.....	<i>Miscellaneous Documents</i>

Abbreviations for the books of the Bible are those generally accepted

To those
"millions of unprejudiced minds"

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FOREWORD

The following pages are an edited transcript of a series of Tape Recordings made in England in the years 1990 and 1991 on the subject of the spiritual interpretation of world civilization, conceived of in the light of Christian Science. The recordings were the outcome of a previous series on the divine Science of the Bible, as this evolves without a break from Genesis to Revelation.

An envelope containing a *Triptych Chart* accompanies this book, the purpose of which is to facilitate, in an orderly and comprehensive way, an understanding of the book's holistic meaning.

Introduction

One indivisible human race

In an early Christian Science Journal Mary Baker Eddy makes the following arresting and far-reaching statement regarding the role played by the Hebrew people in the story of the Old Testament. She says:

“The twelve tribes of the children of Israel stand in type for the whole human race.”

While the children of Israel themselves constituted but a tiny fraction of the human race, symbolically and according to the spiritual insight of the discoverer and founder of Christian Science, they actually typified the whole of it. And it was surely on account of this underlying truth of what they represented that they came to regard themselves as the chosen people of God.

Otherwise how is it possible to conceive of a single little Middle East nation that came into prominence at the beginning of the second millennium B.C. as God’s chosen people? For if what Israel stands for Biblically is the entire human family, then it must be mankind itself as an indivisible whole that is really God’s chosen people.

How then did it come about that the Hebrew nation, known as the children of Israel, were led to style themselves the chosen people of God, and to become in consequence the principal actors in the great life drama unfolded in the Old Testament?

The reason is that in a world deeply submerged in religious paganism and polytheistic pantheism, and therefore sectarianly divided within itself, Israel alone, amongst all the peoples of the earth, was found worthy to be entrusted with a mighty world-shaking, world-transforming ideal, namely, that of the spiritual monotheism of one supreme and absolute God — the Holy One of Israel — she herself being made the custodian of this ideal on behalf of the whole of the rest of mankind.

From an historical point of view, such an idea had to have its inception somewhere before it could expand and multiply and eventually fill the earth. How natural, then, that it should have been initiated among the peoples of the Fertile Crescent of the Middle East, in the region where the world-wide civilization movement of

mankind, as we know this today, likewise had its origins.

Imagine therefore this divinely monotheistic ideal with which Israel was charged, which she loved and cherished and so proudly showed forth, and which came to fruition at last in the missions of God's two witnesses, Christ Jesus and Christian Science — imagine this idea actively at work like spiritual leaven at the heart of world consciousness, causing humanity down the ages gradually to awaken to the truth of its God-determined selfhood, until, in the end, it too would have no other gods, no other objects of worship, save Israel's original one absolute God.

When, therefore, at the conclusion of the Scriptural story in the book of Revelation, this supreme and all-governing Deity manifests itself in the form of a foursquare universal "city" coming down from God out of heaven, this marks the point at which the idea that started with the children of Israel in the early chapters of Genesis is seen actually to *be* the divine reality of the human race — this heavenly mother city being none other than world civilization as it is known to, and conceived by, its timeless divine Principle, Love. Hence the uniquely spiritual, universal status accorded the early Israelites. (Note how the word "city" and the word "civilization" have essentially the same root meaning.)

Thus the mighty metropolis of Revelation 21 is that wherein the human race, in the divine reality of its being, dwells harmoniously in peace and unity as what the Christian Science textbook terms the "one grand brotherhood" of generic man. The *divine Science of the Scriptures* thus leads to the *divine Science of man*, hence to that which (again in the words of the textbook) is "woven into one web of consistency without seam or rent" (S & H 242:25).

Whether therefore we are looking at the Scriptures or at the story of civilization itself, the interwoven vista of the cosmos with which this present book is concerned, is that of the universal Life Principle, the God who is all-embracing Love, bringing into expression the salvation of humanity from mortality, sin, disease, and death. This it does through those two complementary phases of the salvation process, first, the lifework of the individual Christ Jesus, and secondly, that of universal Christianity unfolding to the point where its own living Science is at length brought to light, or where the immortal demonstrations of Jesus can begin to be comprehensible to all mankind.

These, then, are the twin advents of the world's Saviour, which demand to be understood in their wedded relationship as the manhood and womanhood of the Father-Mother God, because it is in their universal spiritual unity alone that the real indestructible identity of the family of mankind lies.

Saviour from materialism

Conceiving thus of the two Christly advents in relation to the Scriptures as a whole, let us note that just as the sixteenfold (foursquare) message of Israel's prophets closes the Old Testament and opens the door to the mission of *Jesus* at the beginning of the New (where the emphasis is individuality and manhood), so the foursquare city of the book of Revelation that closes the New Testament, is the prophecy of the coming to humanity of *Christian Science* (where the emphasis is universality and womanhood).

And just as there is no such thing in Truth as individuality without universality, nor any such thing as manhood without womanhood, so the understanding of these two missions in their timeless spiritual wedlock, showing forth the immediacy of the Father-Mother Principle of the universe, eliminates the belief of their being separated historically by eighteen centuries of material organization and time. This at once sets in motion the solution to the problem of dualistic materialism and all that this includes.

In their timeless simultaneity is found the Saviour from that original *mist* of mortal mythology which is supposed to go up from the earth in Genesis 2:6 and water the whole face of the ground. As the opposite of the light of the first day of creation, this obscuring mist is the primordial premise that man, having broken away from his origin in God in the first place, his womanhood breaks away from his manhood in the second, with the result that man himself, instead of God, is believed to be the creator and governor of man. Man believes he has a life, a mind, a will of his own, whereas man as he truly is, as revealed in the first chapter of Genesis, is man in the completeness of his manhood and womanhood reflecting (but not possessing) the Life, the Mind, the will, of the Father-Mother God as the source, the creator, the possessor, of everything that really exists.

We are touching the roots of the problem of mortality; and if we do not analyze and understand the roots of the problem, how can we hope to solve the problem?

Where mortality claims to start, in other words, is, according to the teachings of the prophet Isaiah, at the point of the fall from heaven of the rebellious, self-willed angel, Lucifer, who adulterates with his dualistic materialism the whole course of human history. Or so it appears to the material senses, though not of course in Science, or in Truth.

"How art thou fallen from heaven, O Lucifer, son of the morning!" writes Isaiah as part of his indictment of the satanic nature of Israel's arch enemy Babylon (Isa 14:12) — Babylon itself being the Biblical symbol of the mortal birth-death cycle. "For thou hath said . . . I will . . . I will exalt my throne above the stars of

God . . . I will be like the most High . . . Yet thou shalt be brought down to hell . . .” The corresponding words of Jesus in the gospel are: “I beheld Satan as lightning fall from heaven.”

All of which implies that what this ambitious, self-seeking angel so fervently coveted was a will, an intelligence, a life of his own, independent of the will, the intelligence, the Life which is God.

‘Not thy will but mine be done’ is Lucifer’s apparent affront to the governing Principle of the universe. And only when this primordial error is reversed by Jesus immediately before his crucifixion and resurrection, is the original myth of man supposedly broken away from God wiped out on the individual scale, and only when the same error is correspondingly reversed by Christian Science, and therefore by mankind itself, is it wiped out finally on the collective and universal scales.

Yet we must understand that there are not really two kinds of man, one mortal the other immortal, one Lucifer the other Christ, one fallen the other unfallen, any more than there are actually two different kinds of science, physical science and divine Science. So-called physical science is really divine Science “as lightning” supposedly fallen from heaven to earth.

Hence the meaning of the name Lucifer is itself “light bringer,” while the Christ-man, typified by Jesus, is truly the living “light of the world.” The reversal of the false thus points to the onliness of the true, and therefore to the solution, here and now, of the problem of apparent opposites.

What therefore is it that actually reverses and corrects the original mythological error? Surely it is “not my will, but thine, be done,” addressed to the Father-Mother Love, the governing Principle of the universe. Or, in the words of the Lord’s Prayer: “Thy will be done in earth, as it is in heaven.” Or again, as voiced by the prophet Daniel, “he [God] doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

Here, the will of divinity is reflected and expressed by the actions of humanity, in contrast to the exercise of human will-power, which, according to the Christian Science textbook, is the propensity that is “capable of all evil” (S & H 206:10).

To substantiate this, let us turn to a beautiful little anonymous poem recorded by the Christian Scientist, Herbert W. Eustace, in his book *Christian Science Its “Clear Correct Teaching,”* and which he says Mary Baker Eddy evidently thought highly of for she asked to have it published in the October 1900 Journal. Its title is simply “Consecration.” This is how it goes:

“Laid on Thy altar, my Lord divine,
Accept my gift this day for Jesus’ sake;
I have no jewels to adorn Thy shrine
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand
This will of mine — a thing that seemeth small
And only Thou, dear Lord, canst understand
How, when I yield Thee this, I yield mine all . . .

It hath been wet with tears and dimmed with sighs,
Clinched in my grasp ’til beauty it hath none,
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth, O may Thy will be done.

Take it, Oh Father, and ere my courage fail;
And merge it so in Thine own will that e’en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know, or feel it as my own,
But gaining back my will, may find it Thine.”

Will of the Father- Mother God

Isn’t that beautiful? Doesn’t the spirit of it cover virtually the whole gamut of mortal mythology from its inception in the supposed rebellion of the Babylonish Lucifer to where, in the case of the individual Jesus (the manhood aspect of the world’s Redeemer) human will-power yields to the will of God the Father; and in the case of universal Christian Science (the womanhood aspect of the same redeeming Christ-ideal) the same translation from mortality to immortality takes place through surrender to the will of God the Mother?

Conceive therefore of the two wills operating together and constituting the Will of the Father-Mother God. For the immortal legacy which this Will bestows means nothing less than life everlasting for all mankind. In the case of the Father’s will it signifies *individual* resurrection from the grave of mortality; in the case of the Mother’s will, *universal* resurrection from the same mortal confines. Both wills, that is to say, involve the spiritual dissolution, the scientific translation, of what the textbook calls “organization and time [which] have nothing to do with Life” (S & H 249:19).

With regard to Christ Jesus and the will of the Father, the liberation has to do with the individual sense of body; in the case of Christian Science and the Mother’s will the accent is on the universal body of mankind.

And because Christian Science pertains in this way to the body of humanity in the world-wide generic sense, a teaching symbol had necessarily to be employed to represent this body, and this took the form first of all of the institution, and ultimately the dissolution, of the Christian Science church organization.

What this so gloriously points to therefore is bodily resurrection followed by total translation or ascension not only in the experience of Jesus, but in the experience eventually of mankind as well.

According to Paul, church is the symbol of the total Christ-embodiment, and therefore stands for the real spiritual selfhood of the whole human race.

The bestowal under the Father's will of eternal life for the individual Jesus (the indivisible Christly "head") is thus complemented, under the Mother's will, of eternal life for all mankind (the infinitely diversified "body" of this head).

The life which the Son, in his manhood and womanhood, thus inherits from his eternal parent Mind is indestructible Life itself, forever untrammelled by cycles of birth and death.

Symbol of a Mother Church organization

To Mary Baker Eddy was entrusted in this way the momentous undertaking of putting before the world the truth of mankind's sinless, diseaseless, deathless life. But in order to implement this trust she had first to awaken in her own followers an understanding of the great Life Principle which, constantly and tirelessly, she laboured to teach them. For it is this which would enable them in the end to dispense with the need for outside mothering, and cause them to reflect individually within themselves the motherhood of God and its forever unfoldment of newness of life.

"Spiritual teaching must always be by symbols," says the Christian Science textbook in its presentation of the universal mother city of Revelation 21 (S & H 575:13). The symbol which the mother employed for teaching this Principle was, accordingly, the Christian Science Mother Church. By its means students were instructed in the art of divine self-government, in order that, little by little, they would arrive at the point of being governed subjectively by God alone.

In the measure that this was accomplished, their newborn status would correspond to that of the second main factor in church building and founding, namely, the individually self-governed Christian Science *branch church*. Once this was acceded to then, in the words of Isaiah, they would "inherit the land for ever," they would be "the branch of my [God's] planting, the work of my [God's] hands, that I [God] may be glorified" (Isa 60:21). They

would reach the haven of their divinely promised spiritual homeland.

Such were the sacred provisions laid down in the Mother's will, the means for the implementation of which were enshrined in the By-laws of the Church's handbook, the Mother Church Manual. The Manual represented the *law of God* and therefore its rules were inviolable.

But there was also the more mundane aspect of law to be considered, and this took the form of Mrs Eddy's own Last Will and Testament, in which she bequeathed the residue of her estate specifically to the Mother Church. Yet, in a subsequent codicil to her Will the words "Mother Church" were omitted, and the bequest was made simply to "The First Church of Christ, Scientist, in Boston, Massachusetts." This was the church's original and ultimate title given it in the several legal Deeds of Trust instituted by Mrs Eddy in the course of her founding career.

While the Manual thus emphasized the requirements of the law of God, the Deeds of Trust, together with the Last Will and Testament, stressed the requirements of the law of the land. And the former must be found to determine the latter in order that the divine and the human shall be one in coincidence and God's will be done "in earth, as it is in heaven."

Ideally, at Mrs Eddy's passing (as will be shown more fully later on), the office of an outside ruling mother ceased any longer to operate and, legally, the Boston church became known only by the name given it in its own Legal Deeds, namely, The First Church of Christ, Scientist. Once its By-laws were obeyed, its status would become that of a uniquely esteemed, universally renowned, local Boston church, typical of "the man whose name is The BRANCH; [who] shall grow up out of his place, and he shall build the temple of the Lord" (Zech 6:12).

Noteworthy therefore is Webster's definition of the word "by-law" as pertaining to an "unincorporated society for the regulation of its own *local* or internal affairs." (italics added)

The Mother's purpose with regard to her children — her world-wide family of branch churches — was thus made clear. She brought them up to govern themselves responsibly and individually from within their own spiritual being, each one directed by the Mother's own divine Principle, Love. This divine motherhood of God, reflected in the motherhood of Mary Baker Eddy, had been painstakingly taught them over the years.

She thus bestowed on them *symbolically* their inheritance of eternal indestructible life, even as the Father had exemplified this bestowal *actually* in the case of the individual Jesus. And the glory of the

bestowal itself, if only Christian Scientists would be obedient and understand, was none other than their own spiritual resurrection above the death-dealing restrictions of organic life and time.

This gift of self-government, of freedom from outside dictatorial control, is clearly the opposite of the kind of egotistical self-government and personal ambition sought by the self-willed Lucifer in his original fall from grace. In the case of the Will of the Father-Mother God, implemented historically by the missions of Christ Jesus and Christian Science, the *democratic* self-government to be practiced by mankind must always be a reflection of the divinely *theocratic* government of God Himself. Otherwise there is no possibility of the divine will being done both in heaven and on earth, and no possibility therefore of the problem of mortality being humanly solved.

Hence the need for spiritual self-government to supersede personal self-government in the consciousness of human society; and for this to be seen as the divine purpose from the beginning of the Civilization movement, and therefore from the beginning of the Christian Science movement. For the civilization movement and the Christian Science movement are, when spiritually and scientifically understood, one and the same divinely prescribed, self-evolving movement, namely, that of the timeless "Spirit of God" (Gen 1:2) moving irresistibly on the face of human consciousness and determining humanity's orderly development towards its inheritance of birthless deathless life.

Note therefore how, in the Bible, this term "Spirit," which eliminates the "darkness upon the face of the deep," is spelt with a capital S, while in *Science and Health* it is spelt with a small s. What can be the meaning of this? In the words of Jesus to Nicodemus, the implication surely is that "the spirit" (little s) born of "the Spirit" (capital S) disposes of "the flesh born of the flesh" in the subsequent seven days of creation ("Genesis" meaning "to be born").

What we are about to embark on therefore as this book unfolds, is the vision of the human race advancing down the millennia of the history of civilization in the direction of its divinely preordained goal. And this, in the case of the Biblical children of Israel, means nothing less than their reaching their longed-for promised land.

Like Enoch in the Old Testament, and like Jesus in the New, our need therefore is to find ourselves *walking with God* in the course of this orderly prescribed unfoldment, learning to demonstrate step by step the way in which the divine Principle, Love, solves for us and for all mankind the great impersonal problem of being.

Then, as the millennia advance according to the order of the seven days of creation in the first chapter of Genesis, the stage is reached at

last which is the equivalent of the seventh day itself — the stage which Enoch (symbolically) and Jesus (actually) reach in their respective translations or ascensions. As Paul says in his epistle to the Hebrews, “Enoch was translated that he should not see death; and was not found, because God had translated him.” The reason for this final triumph was, therefore, as we read in Genesis, that “Enoch walked with God: and he was not; for God took him.”

And thus the original mythological fall of Lucifer, signified by the mist that supposedly went up from the earth in Genesis 2:6 and adulterated the whole course of human history, is eradicated from consciousness as humanity awakens to the fact that never, in divine Science, has it ever departed — has it ever been removed — from the status of its heavenly divinity. The problem of mankind’s apparent mortality is thereby forever solved.

Spiritual Journey

Panoramic framework to guide us on our way To aid us in our quest for individual and world redemption what is needed, surely, is a panoramic working model of humanity's progress down the ages, showing the way in which divine reality has been, and is, in control of mankind's experience, despite what appears on the surface of history as the horrendous distortions of the carnal mind. These distortions, be it understood, are but the unseen scum of elemental evil, which the reality itself forces to the surface of consciousness out of the depths of mythological belief, and causes to pass away into its original and ultimate nothingness.

And we have such a model — just such a spiritual tool — accompanying not only the original tape recordings of this work, but also the present edited transcript. This is the chart which has evolved itself over the years, and which, by reason of being made up of three interwoven panels of spiritual ideas, and their explanatory captions, has been named "The Triptych." (See contents of envelope that accompanies this book.)

Thinking therefore of how triptychs so often form part of the interior of churches, and how that anonymous poem cited in the Introduction bids us lay on God's altar all sense of possessing a personally egoistical will of our own, also of how the Christian Science textbook commands us likewise to lay our earthly all on the altar of divine Science, it will soon become apparent what a useful device this chart of the Triptych is in forming our spiritual understanding and our love of our world.

For, in the case of so many altars in so many churches the altar-piece at the back of the altar takes the form of a painting on three folding wooden panels of a particular Scriptural subject such as, for example, the crucifixion, the resurrection, the transfiguration, or some similar subject.

What the church's high altar stands for spiritually is the place where humanity sacrifices the mortal sense of life. Called the Lord's

Table, it typifies the scene of man's holy communion with God. It is where he commemorates Jesus' eating of the Passover with his disciples on the night before the crucifixion, or where the timeless Christ-body impels the human concept to *pass over* from death to life.

The twelfold body of the disciples represented to Jesus this very Christ-embodiment, and therefore he had grown to love them as his own body, or self. "Love one another, as I have loved you," he says to them as he entreats them all to be a spiritually united body. Hence those inspiring and reassuring words of the beloved John in the first of his epistles, where he tells us: "*We know that we have passed from death unto life, because we love the brethren.*"

What concerns us therefore is not only the glory of Jesus' pass over two thousand years ago, but the way in which this exemplifies for us the beginnings of our own pass over now.

Learning to appreciate, spiritually and scientifically, what the symbol of the Triptych truly stands for — being willing to sacrifice personal sense, personal self-will, personal self-love, at its altar — we shall so come to love the human race as the unfragmentable body of Christ, therefore as the body which each one of us has as God's reflection, that we too will begin to pass over from death to life. What this really means is that our own immortality will be bringing itself to light and passing untouched over the "interval of death" (S & H 598:27) in accordance with Jesus' supreme example on the occasion of the Passover meal itself.

"Take, eat: this is my body," he bids them. Hence our need thoroughly to learn and properly to digest what he calls the bread and the wine as the body's real flesh and blood. In answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" the textbook answers, "Study thoroughly the letter and imbibe the spirit" (S & H 495:25). Study thoroughly the letter of *Truth*, that is to say, at the same time as imbibing the living spirit of *Love*.

The need in the opening chapter of this book is thus to become acquainted, scientifically and spiritually, with the structure of the triptych chart as a whole, in order thereafter to let this structure unfold itself in detail throughout the subsequent chapters, until the design itself is complete and fulfilled.

The Triptych viewed holistically

The original occupies a very large sheet of paper measuring some eight feet across by some six feet in height. The present conveniently sized reduction, however, is all that we shall need for our present survey of the unfolding cosmic scene.

For many years it consisted of the centre panel only, the first tentative beginnings of which date back to the year 1948 when it was pinned on the wall at the second of John Doorly's Oxford Summer Schools. Since then this centre panel has developed enormously both in content and meaning until, in more recent times, it has added to itself its two outer panels.

Glancing from top to bottom down the present greatly reduced version, notice how, in the case of the main centre panel, precisely seven vertical columns comprise the overall structure. The first of these columns is devoted to what the one absolute God, the Holy One of Israel, is as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This scientific order of synonymous terms for the infinite indeed bases our understanding of the entire spiritual universe. The first column is accordingly titled "the Seven."

The second column, the outcome of the first, unfolds the cosmos itself as described by the seven days of creation in the first chapter of Genesis — the step by step revelation, that is, of the manhood and womanhood of the one absolute God featured in the first column.

The third column, as a result, concerns the mortal antithesis of these seven immortal "days," as this appears in the story of Adam and Eve, the male and female of mortality, in the second chapter of Genesis.

The fourth column, the centre column of all, is, in consequence of the first three, devoted to the lifework of Jesus which, in coming forth from the Father (the revelation of what God is in the first column) unfolds in accordance with the order of the seven days of creation (second column), and in doing so eliminates, through reversal and spiritual translation, the entire mythology of Adamic creation (third column).

This leads us to the fifth column, the Bible column, where we see that what is true for Jesus in the fourth column must, in the end, be found true for the whole human family, typified Scripturally by the twelve tribes of the children of Israel.

The sixth column, in consequence, is about the story of civilization itself, and the way in which Jesus' solution of the great life-problem is finally brought to pass, not symbolically as in the case of the story of the Bible, but in terms of the actual living reality of the human race as a whole.

The final seventh column shows, then, how all seven columns are basically determined by the *Word of God*, or what civilized society is divinely as the holy foursquare city of the Word, the Christ, Christianity, Science. For it is the underlying reality of this heavenly world city that is responsible for the civilizing process of humanity itself. Hence the name given to the seventh column is "the Four," as

the spiritual complement of the first column, “the Seven.”

With regard therefore to the days of creation, and their immediate connection with the creative Word, nothing is more basic to the conception as a whole than what we read in the textbook on page 520, namely, that these days “can never be reckoned according to the calendar of time,” for they “reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.”

The “error” that disappears, that is to say, is each and every instance of the break-up of the oneness and integrity of being — the sense of man cut adrift from God, of woman cut adrift from man, of earth cut adrift from heaven, of humanity cut adrift from divinity. What the error primarily is that disappears in the light of the seven days of creation is therefore the belief that truth (little t), in whatever aspect, can be cut adrift from Truth (capital T), because if this were to happen then truth would no longer be truth but error.

In what is termed the “divine infinite calculus,” therefore, no such severance has ever, can ever, actually take place. Every conceivable aspect of being remains immovably in place in relation to everything else within the context of the Word of God. And what, in this case, the calculus of infinity consists of is the eternal reckonings of the “numerals of infinity,” as being what the days of creation truly are when properly understood in Science (S & H 520:10).

Let us realize therefore that what we are being equipped with is a scale of spiritual and scientific values which, when they are seen to operate infinitely and holistically, comprise no less than the calculus, or cosmos, of God’s timeless, spaceless creation of ideas — these ideas being everywhere present now and forever throughout the unfathomable universe.

In the whole of our metaphysical vocabulary, therefore, there is not a more far-reaching concept than what is meant by the *divine infinite calculus*. It signifies indeed the four-dimensional city, or civilization, of the Word, the Christ, Christianity, Science, coming down from God out of the heaven of Mind, Spirit, Soul, Principle, Life, Truth, Love. In the holy foursquare city these infinitely synonymous aspects of being relate forever one with another in absolute harmony and unity.

In the sciences of music and mathematics, which the textbook uses outstandingly as symbols for teaching the Science of divine metaphysics, the diatonic musical scale and the order of the numerical digits each operate as an interwoven calculus of sounds and numbers fundamental to the realms of these two subjects.

The Bible's thousand-year periods

The next important factor to take into account in this initial glimpse of the chart as a whole is the one which Peter refers to in the second of his epistles where he tells us how “one day” — one of these immortal days of creation — “is with the Lord as a thousand years, and a thousand years as one day.”

Accompanying the scale of the “numerals of infinity called seven days,” and running parallel with it, is therefore the *time-scale* of human history, according to which both the Bible and civilization unfold. In which case there must eventually be revealed to the human understanding a counteracting *scale of eternity*, typified by the orderly flow of the seven days of creation, and this must eliminate the entire myth of material “organization and time” (S & H 249:19). The spiritual redemption of ourselves and our world from self-destroying mortality will then be complete, even as it is complete in the closing stages of the life of Jesus.

Over the years the chart of the triptych continued to build itself up and consolidate. And in order to appreciate its universal meaning, note how, at the beginning of the fifth thousand-year period of both the Bible and civilization, and corresponding to the fifth day of creation and the fifth synonym, Life, the mission of Jesus takes place; and how, in the course of the sixth thousand-year period, corresponding to the sixth day of creation and the sixth synonym, Truth, Christian Science, as the absolute Science of the Christianity that starts its world mission on the day of Pentecost, reveals itself, thus completing the idea of the manhood and womanhood of the great Father-Mother Principle of the total spiritual cosmos.

It is necessary to acknowledge at the very outset, therefore, that nothing is more fundamental to the panorama as a whole than a spiritual and scientific appreciation of these twin advents of the manhood and womanhood of the one Son of God in their complementary healing and saving missions.

The two outer panels

So imperative is it for us to comprehend spiritually and scientifically not only the first of the two Christly advents, that of Christ Jesus, but the second as well, namely, the founding of Christian Science in world consciousness by Mary Baker Eddy at the close of the nineteenth century and during the first decade of the twentieth, that it was when certain of the students were giving much loving attention to the progressive unfoldment of Mrs Eddy's founding career, that the left-hand panel of the triptych chart (dating from 1866 to 1910) started to develop and take form. Note therefore how the left-hand panel extends outwards from the centre panel at that particular point in the sixth thousand-year period when Christian

Science itself is discovered and founded.

Then, soon after the drawing up of the left-hand panel, the question began to be asked: But what about the tremendous unfoldment that has been taking place since 1910, or when Mary Baker Eddy left the human scene? What about the spiritual outpouring, stemming from the depths of the Bible and *Science and Health*, of what we recognize today as the orderly Science and system of pure Christian Science, initiated by that inspired teacher and practitioner of Christian Science, John W. Doorly, soon after Mrs Eddy's departure?

Remember how Mrs Eddy had proclaimed to the world in 1901 that "man the generic term for mankind" would be her successor in leadership (My 347:5). For the fact is that the work of John Doorly, spiritually understood, is that which makes it possible eventually for mankind itself to succeed to the leadership of the Christian Science movement even as Mary Baker Eddy foresaw. This is because what he brought to light out of the depths of her discovery (as recorded in the textbook) is that which will sometime enable ordinary men and women to respond to the holy Spirit speaking within them in the tongue wherein they were born — in the manner, that is, that pertains to them individually, even as illustrated by the descent of the Holy Ghost on the day of Pentecost soon after Jesus himself had left the human scene. How important therefore to recall the happenings at the beginning of the Acts of the Apostles with their imperative present day significance.

It began to be evident that just as the teachings of Jesus extended and reached out to the world from the day of Pentecost onwards, so the impersonal Science and system of Christian Science, revealed by Mary Baker Eddy, must logically be seen to be doing the same thing in the era subsequent to her departure in 1910.

And therefore it was that the right-hand panel of the panorama began also to evolve and take form. And once this happened the chart as a whole had truly become a *trptych*.

Corresponding to and complementing the left-hand panel, the right-hand panel thus opened out from the centre panel at the point where the founder's mission closed in 1910. And as the right-hand panel itself shows, this brings the sixth thousand-year period to its conclusion, correlative with the final stage of the sixth day of creation.

At which point, the door opens for the human race, or for "man the generic term for mankind," to enter spiritually upon the seventh millennium of the unfoldment, or upon an equivalent of the seventh day of creation, with its promise of world brotherhood and peace. In the course of this seventh millennium the process of world

redemption that began with the opening of the first thousand-year period, hence with the first day of creation at the top of the chart, is “finished,” and the divine Principle, Love, having been responsible for the entire progression, rests harmoniously “in action,” as the textbook puts it, at this point (S & H 519:25).

Let us repeat therefore that the unfoldment in its vastness is, from start to finish, none other than the work of “the Spirit of God,” referred to in Gen 1:2, moving upon the elements of the human consciousness, eliminating step by step the darkness upon the face of the deep things of God — eliminating mortal ignorance of what God is, that is to say — so that earth is no longer without spiritual form, no longer void of spirituality, but is the very activity of God’s allness and evil’s nothingness, as taught in Christian Science.

Hence, metaphysically speaking, the Spirit of God moving on the face of the waters is, in its final analysis, the movement of the divine Science of Christianity, having nothing to do with material organization and time, any more than Christ Jesus had, but everything to do with the revelation of eternal Life as this pertains to the world-wide family of mankind.

When the chart of the triptych first appeared in this comparatively finished form it was hung on the wall of the house of a friend where a number of students had gathered to think about it. ‘Oh,’ said one of them, remembering when it consisted of the centre panel only, ‘it has grown a couple of wings!’ And what an appropriate way this was of describing the final result. For at once the thought came of where at the end of the twelfth chapter of Revelation, there were given to the God-crowned woman “two wings of a great eagle” that she might fly unmolested unto her God-appointed place in the wilderness, safe from the encroachments of the great red dragon.

Thought also went to that statement on page 55 of the textbook which tells of “Truth’s immortal idea . . . sweeping down the centuries, gathering beneath its wings the sick and sinning” — a perfect description indeed of the true idea of the Christian Science movement sweeping timelessly down the course mapped out by the seven days of creation and the seven thousand-year periods in the centre panel, and *understood in its Science* by means of these two outer panels, or wings.

For unless what these two wings stand for is actually present from the beginning of the unfoldment as the Spirit of God moving upon, and moulding spiritually, the elements of the human consciousness, there would be nothing to propel the story forward teleologically towards its goal of universal salvation. This is why world civilization, as its divine Principle knows it and ordains it, is identical

with the holy Spirit — the holy foursquare city — coming down from God out of heaven and setting up the reign of the kingdom of heaven on earth. Remember therefore how the words “city” and “civilization” have essentially the same root meaning. Remember also Paul’s description of the holy city as the “Jerusalem which is above is free, which is the mother of us all” (Gal 4:26). What world civilization becomes, in other words, is a divinely creative matrix, or womb, wherein the calculus of all right thinking and all right relationships is formed, and whereof it is brought progressively to birth.

How comforting therefore to recall Mrs Eddy’s description of the form which this identity of the human race takes as its Father-Mother Principle brings it forth. “Is he deformed?” she asks. And the answer comes, “he is wholly symmetrical; the one altogether lovely.” “Of his days,” says the text, “there is no beginning and no ending,” for “his Father and Mother are divine Life, Truth, and Love; and they who do the will of his Father are his brethren” (Mis 167:5). And today, of course, it is imperative for him to be seen doing the Mother’s will too.

Regarding the present chart of the triptych, with its centre panel and two outer wings, we see at a glance that its overall structure is indeed “wholly symmetrical.” And the likelihood is that before its story has run its course we shall think of it as “one altogether lovely” as well. For this is always the nature of the idea of God in whatever form it appears.

What it encourages us to do is to throw off material boundaries and limits and to rise to that spiritual altitude of thought where our individuality becomes increasingly universal and all-encompassing in our attitude towards our world. Its purpose is to help us escape from time-locked, space-locked parochial confines and find ourselves more and more holistic in our outlook on life. It begins to free us from historical and geographical restrictions, so that we conceive, here and now, of living as ideas of God throughout all time and space. For does not the textbook speak of the “eternal wonder, — that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (S & H 503:15).

Individuality is not therefore our individuality in a personally possessive sense, but rather is an individual reflection, an indivisible compound idea, of the oneness and wholeness of infinity. The universal, that is to say, individualizes itself in us as man, and we, in turn, universalize our individuality by giving ourselves and our world back to God. In the measure that this is done, neither shall we say “Lo here! or, lo there!” for behold the kingdom of God will be found to be within us. Subjective and objective will have begun to

become one in our spiritual identity and we shall have started to pass over from death to life. In the words of the Lamb in Revelation we shall realize how we are “alive for evermore.”

Individuality which is truly universal is thus the primal element of our being throughout life’s infinite creation. As we read in the textbook, “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite” (S & H 336:6). And (Mis 104:9) “. . . individuality is endless in the calculus of forms and numbers.” Again we learn how “Christian Science” as “the infinite calculus . . . absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality” (Mis 22:10).

We find ourselves properly individual in the measure that what is subjective and what is objective become to us indivisibly one in our consciousness of ourselves, each other, and our world.

**Subjective/objective,
observer/observed,
one in identity**

And this idea of what constitutes true identity — of the subjective-objective indivisibility of life — has had its vital repercussions in the advancing stages of physical science. Ever since the discovery, at the beginning of the twentieth century, of Quantum Theory or Quantum Physics, the idea that observer and observed (to use the physicists’ own terminology) are no longer to be regarded as two separated entities, but as essentially one and interdependent, neither truly existing apart from the other.

The theory, in other words, is that what is being *observed* as *object* is what is actually doing the *observing* as *subject*. This is a beautiful symbol of the operation of divine metaphysics, because deep down in Truth and Love the reality of our own and everyone else’s identity is God, the infinite One, reflecting solely upon Himself. Divinely, in Science, the one absolute God is both observer and observed, because there is nothing else in infinity for God to be conscious of but God. The entire cosmos, that is to say, is a state of infinite and eternal divine self-consciousness, or self-reflection.

And so it is that with this deeply metaphysical conception that subject and object, observer and observed, are forever one in identity, we have arrived at the idea which is fundamental to everything we are about to consider as we make our way forward in this work. This is because what this state of divine self-awareness consists of in Science is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love in eternal operation as the foursquare holy city of the Word, Christ, Christianity, and divine Science, infinitely conscious of itself.

Hence it is that in the form of the moving Spirit of the Science of

God and man these two complementary categories of capitalized terms for the one absolute God come sweeping down the ages from the top of the chart to the bottom correlative with the order of the seven timeless days of creation, and correlative also with the temporal time-scale of the thousand-year periods. These days are destined to eliminate time from consciousness until in the words of the angel in Revelation 10, there is “time no longer,” and the redemption of humanity from mortal mythology is complete.

Sub-divisions of days of creation

So let us further establish in consciousness the order of these eternal “days” as the working basis of everything we are about to embark on. Let us note, that is to say, that in the chapter “Genesis” in *Science and Health*, these days, one by one, are presented in a specific number of subdivisions of the text. Should we not already be familiar with this premise, it can quickly be verified by examining Mary Baker Eddy’s exegesis from where the first day starts on page 503:18 to where the seventh day ends on 520:15, and simply counting up the number of sections into which each day is divided.

It will thus be seen that the first day, where the underlying emphasis is on the infinite as Mind, appears through precisely *three* sections of the text — or as we have learned to call them over the years three “tones” of spiritual consciousness. (This idea of “tones” is a musical concept which John Doorly found was the one most spiritually accurate and appealing to use.)

Then, in the second day, where the accent is on the same absolute God (this time as infinite Spirit) the text is again given in *three* distinct spiritual tones. Next, the third day of Soul unfolds through *five* spiritual subdivisions or tones, even as the fourth day of Principle likewise appears through *five*. The fifth day of Life is then presented in *four* spiritual tones, leading to the sixth day of Truth which, as we can quickly verify, requires the full range of all *seven* tones in order to express the deep spiritual meaning of man in God’s image and likeness. Finally, the seventh day of Love presents itself through just *two* spiritual tones. (It is easy to verify these subdivisions in the textbook should they be unfamiliar.)

This scientific structure of the seven days of creation has in no way been humanly contrived, rather it is an integral part of the authoritative teaching of the Christian Science textbook, and is therefore to be lovingly acknowledged by the consecrated scientific student.

And let us never forget that what is in progress through this scale of the unfoldment of God’s creation is the infinite as subject (observer) reflecting upon itself as object (observed), and forming in doing so

the idea of God, which is what we, man, are in our eternal divine reality.

Then it is that what the first day is seen to consist of scientifically is the infinite as *Mind* in its aspects as *Mind*, as *Spirit*, and as *Soul*. This is *Mind* as subject reflecting upon, being conscious of, itself as object and declaring, in effect, I am infinite *Mind*, infinite *Spirit*, infinite *Soul*. *Mind* revealing itself to be infinite *Soul* is *Mind* at the point of self-definition, self-identification — *Mind*'s own infinite self-embodiment, in which subjective and objective are forever changelessly one.

The infinite as *Spirit* in the second day of creation, then brings itself to this same point of self-identification through the tones of *Spirit* as *Mind*, *Spirit* as *Spirit*, *Spirit* as *Soul*. And the overall purpose in this, we see, is to bring us to the third day of *Soul* itself in its five tones, ranging as these must to the point of *Life* — *Soul*, that is to say, in its aspects as *Mind*, as *Spirit*, as *Soul*, as *Principle*, and as *Life*. And it is the same in the case of the fourth day of *Principle*, where the *Principle* of the total universe unfolds through the tones of *Principle* as *Mind*, *Principle* as *Spirit*, as *Soul*, as *Principle*, and as *Life*. The progression then leads to the fifth day of *Life* itself, in the four tones of *Life* as *Mind*, as *Spirit*, as *Soul*, and as *Principle*.

So whereas the fourth day closes on the note of *Principle* as *Life*, the fifth day ends on the complement of this, namely, *Life* as *Principle*. This surely is because what eternal deathless *Life* in its aspect as the governing *Principle* of the universe necessarily does is to open the door to the sixth day of *Truth* in the full range of all seven tones, *Truth* as *Mind*, *Spirit*, *Soul*, *Principle*, *Life*, *Truth*, *Love*. When *Life* is thus seen as the infallible demonstrable *Principle* of all things, this is the basis from which man in God's image, in the sixth day of creation, must be seen to derive, and whereby he is found to have dominion over all the earth, and therefore to be "every whit whole."

The sixth day is made up therefore of the fulness of *Truth* reflecting upon itself as *Mind*, as *Spirit*, as *Soul*, as *Principle*, as *Life*, as *Truth*, and as *Love*, because this represents the complete idea of God, and is therefore what man in God's likeness truly is.

Finally, the seventh day, in which all creation is finished and at rest, is the day of the motherhood of all-embracing *Love*, that is, of *Love* in its fulness as the two divine tones of *Love* as *Truth* and *Love* as *Love*.

Letter and spirit one

"Study thoroughly the letter and imbibe the spirit," the textbook bids us, if we are to progress rapidly "in the understanding of

Christian Science” (S & H 495:25). But in genuine Christian Science there is no such thing as the letter without the spirit. And it is in the idea of “understanding” — progressing in the understanding (not just belief) of Christian Science — that we find the two are one.

That the quality of *understanding* is the foremost characteristic of the infinite as Spirit we could not doubt from our study of the book. Hence what the letter truly is is the understanding of the spirit, while the spirit itself is the actual living body of the letter, and not what the apostle means when he speaks of the dead letter, or where “the letter killeth.” This latter would imply merely an intellectual sense of the letter, or a body bereft of life. In Science head and body are forever one, and this one is permanently alive.

“Chain of scientific being”

What we are actively engaged with, therefore, as a body which is permanently alive, is what the textbook refers to as “Christ’s Christianity.” As we learn from page 271:1–5 “Christ’s Christianity” is, like the unrolling of the chart from top to bottom, the “chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God.”

Glancing down the centre panel of the chart, what we see therefore are the links of this chain of the spiritual ideas of God, unfolded by the divinely ordered tones of the seven days of creation, reappearing humanly throughout all the ages of the thousand-year periods of the Bible and human history, maintaining their obvious correspondence with the story of the Scriptures, and leading in the end to the glorious uniting of the periods themselves, timelessly, spacelessly, in divine Science, in the universal design of God. As we learn to embrace individually the universality of this divine design, it foreshadows for us our beginning to live not only throughout infinity but throughout eternity as well.

So what actually is this chain of scientific being which we see performing these several functions and ending up by uniting all seven historical periods in one panoramic design?

It is, self-evidently, the links in the chain of “Christ’s Christianity.” Remember therefore how Paul in his epistles defines Christ as the “head” and Christianity as the “body” of the one Messianic Son of God — the body, Christianity, being identical with the idea of the Christian church, and therefore with the universal reality of mankind.

We are concerned, therefore, with regard to Christ’s Christianity, with the manhood and womanhood of the Son of God as expressed by Christ Jesus and Christian Science. These are the two divine

elements that dominate the triptych from beginning to end and focus its entire meaning. Christianity, rightly appraised, is thus the spiritual identity of the whole human family, held in a state of harmony and unfragmentability because governed and maintained by one Christly head.

We are touching upon the idea of what the textbook defines elsewhere as the “divine Science of man . . . woven into one web of consistency without seam or rent” (S & H 242:25). So let us note how the concept “to weave a web” has the same root meaning as the word “text” — the text, that is, of the Word of God, typified by the Bible and *Science and Health*, and teaching us at the same time the coherency of the spiritual universe. In this interwoven sense of the cosmos, everything is held divinely in context, from which no component detail can ever be removed. If any part could be abstracted or taken from the harmony of the whole this would precipitate a material instead of a spiritual universe, as when the rebellious Lucifer (Satan) fell as lightning from heaven to earth, or when a supposed electrical “big bang” split the nuclear centre of infinity and brought mythologically into being this same material cosmos.

There is thus about to unfold to us, as the utterance of the Word of God, the pattern, or design, of a huge celestial tapestry woven on the loom of the divine Science of man — woven, that is to say, (to use the weaver’s terminology) of a number of vertical “warp” threads, on which a progression of horizontal “weft” threads weave the actual design.

Examining therefore the chart of the triptych, we see how it too is woven of a series of vertical and horizontal threads. In an algebraic matrix in mathematics these would be spoken of as a number of vertical “columns” and a number of horizontal “rows.” In fact what this great framework as a whole teaches is truly the matrix, or womb, of the Father-Mother God, embracing within it the interwoven calculus of the brotherhood of Christ’s Christianity.

Glancing, therefore, at the main centre panel, into which the two outer panels fold, we see that there are exactly seven of these vertical warplike columns; and that its horizontal weftlike rows are made up of that sequence of tones of the seven days of creation which we thought about earlier.

Rehearsing once again what the vertical columns themselves stand for, we see how column one is devoted to the seven synonymous terms for God including their elementary reflecting tones. Column two is then given over to the seven days of God’s creation which necessarily derive from these divinely synonymous views of God. In column three is the material antithesis of all that the first two

columns stand for, namely, the story of Adam in the second chapter of Genesis, starting with the mist, or myth, of mortality that is supposed to go up from the earth in Genesis 2:6 and weaken the whole of human consciousness.

Then the fourth column, in the middle of the seven, has to do with the lifework of Jesus — Jesus himself who showed that his real spiritual selfhood came forth from the Father into the world. That is to say, he based himself consistently on the first column of all, featuring what God the Father is. His life story unfolded, as a result, in accordance with the order of the seven days of creation, in the second column, and in doing so eliminated the mythology of the third column, thus enabling him to prove that he himself was not Adam, but Christ the Son of the living God.

From there we move to the fifth column where, in the story of the Bible, that which applies in the case of the individual Jesus must be found in the end to apply to all mankind. After that, the sixth column features the history of civilization itself, the story of the civilizing of humanity as a whole, already symbolized in the Bible by the journeyings of the children of Israel.

All of which culminates in the divine metaphysics of the seventh column, where civilization as God knows it, is identical with the movements of the holy mother city of the Word, Christ, Christianity, Science, coming down from God out of heaven and determining humanity's progress Godward.

We see therefore how these seven warlike columns flow naturally across the panel from the one to the other, or from their logical premise in the first column to their logical conclusion in the seventh.

On these vertical strands of the loom of the divine Science of man the horizontal strands weave the design of the spiritual idea of God, solving in the process, and as part of the design itself, the problem of the physical sciences, the mystical religions, and the human philosophies, thus bringing to light the Saviour of the race from the mythology of mortality with its self-destroying sin, sickness, and death.

So let us turn now to the living elements, the spiritual components, that make up the design itself.

“Divine history”

In her autobiography *Retrospection and Introspection*, Mrs Eddy refers to the subject of history in a way that is profoundly significant. She tells us on page 21:25 how “Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth.” She then says how “the human history needs to be revised,

and the material record expunged.” And this indeed is what the chart of the triptych is represented as doing from start to finish, or from the first period through to the seventh.

But it is on page 10:11–18, where reference is made to “divine history,” that we are enabled to conceive of the actual expunging of the material record, and of the way in which history, in consequence, illustrates the “ethics of Truth.”

“After my discovery of Christian Science,” Mrs Eddy writes, “learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man’s origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme.”

Our attention is being drawn to no less a conception than the grammar, the etymology, the syntax, and the prosody of the cosmos, or Logos, or the Word of God, and therefore to the God-determined history of humanity that is about to open up before us.

That “divine history,” with which we are fundamentally concerned as being the spiritual translation of human history, should be defined as “etymology” is a profound thought indeed. According to the dictionary, “etymology” is the analysis of a word to discover its “origin and signification.”

Clearly what concerns us in Science is the analysis (etymology) of the Word of God — the Word which, as described in the Gospel of John, was not only with God but actually is God. *The Word* therefore is eternally self-existent, without beginning or end, and is thus of the nature of divine history.

Self-evidently, the analysis of the Word which God utters is found in the order of the seven days of creation, for each day is what “God said.” It is clear also that in the course of this unfoldment we are taught the origin and signification of man himself, for he it is who appears in his wholeness in the sixth day of creation. Not only is it through the “numerals of infinity, called *seven days*” that we learn the actual grammar of the Word, but as the analysis, the etymology, of the Word itself, these same seven days base our understanding of the history of the cosmos.

“Syntax” is defined as “collective system and order within the structure of a sentence.” So whereas the *etymology* of God’s Word is marked by the step by step analysis of the order of the seven days of creation, its *syntax* is seen in the synthesis of this order, or when the days themselves flow uninterruptedly forward and the Word takes the form of an eternal divine “sentence.”

Then “prosody,” which is the systematic study of metrical structure, versification, rhymes and rhyming patterns. Prosody, says the dictionary, involves the idea of meter, the meaning of which

comes from the root “to measure.”

When therefore in Revelation 21 “he that talked with me had a golden reed to measure the city,” the measure itself was found to be “the measure of a man.” Surely the *golden reed* with which to measure the foursquare city is none other than the *golden rule*, as defined by Jesus, with which to measure up to the Christly Principle of life itself, and therefore to our being the *measure of a man*.

What we arrive at therefore through the idea of meter is, according to the dictionary, “systematically arranged and measured rhythm” — the meaning of “rhythm” being “regularly recurring accents,” each consisting of a number of *time-units*.

No wonder what played so important a part in launching our present civilization movement some six thousand years ago was when early civilized man began to measure and record time — dividing this up into different units of days, weeks, months, and years. In divine metaphysics, however, the scale of the days of creation is the calibrated scale of the *units of eternity*, not time, whose purpose is to translate time out of the sense of history’s thousand-year periods, into the articulate flow of eternity itself.

The logic, or Logos, of the Word is thus not only the voicing of an eternal syntactical sentence but takes the form also of rhythm, therefore of the divine idea of music, poetry, and versification. Hence Mrs Eddy’s definition of prosody as “the song of angels and no earthly or inglorious theme.” Is not the Word of eternal creation, the Logos of everlasting Life, made up therefore of divinely rhythmic poetry set to what the Greeks called the music of the spheres? And is not this what constitutes us spiritually the *measure of a man*?

Viewpoint of an inspired historian

The historian Arnold J. Toynbee* gives a beautiful and inspired definition of rhythm when, in his writings, he speaks of the “movement of . . . forces” that “weave the web of human history.” Think of the warp threads together with the weft threads that are about to weave for us the web of the history of our own and our world’s true spiritual being.

His actual words are: “. . . the shuttle which shoots backwards and forwards across the loom of Time in a perpetual to-and-fro is all this time bringing into existence a tapestry in which there is

* The reason this book frequently refers to A. J. Toynbee’s interpretation of history is because of the holistic brilliance of his vision and his grasp of the universally interwoven nature of the factors that comprise the unfoldment of civilization over the past 6000 years.

manifestly a developing design and not simply an endless repetition of the same pattern." Are we not reminded here of the days and periods of scientific being that compose the tapestry of eternal reality and form the unity of the design of God?

The "metaphor of the wheel," Toynbee says, "offers an illustration of recurrence being concurrent with progress." Think of the progression of the days of creation. Are these not a series of cyclically recurring "evenings" and "mornings"? "The movement of the wheel," he goes on to say, "is admittedly repetitive in relation to the wheel's own axle, but the wheel has only been made and fitted to its axle in order to give mobility to a vehicle of which the wheel is merely a part, and the fact that the vehicle, which is the wheel's *raison d'être*, can only move in virtue of the wheel's circular movement round its axle does not compel the vehicle itself to travel like a merry-go-round in a circular track."

This "harmony," he writes, "of two diverse movements — a major irreversible movement which is borne on the wings of a minor repetitive movement — is perhaps the essence of what we mean by rhythm (Abridgement of *A Study of History*, p 253).

The textbook tells us that what we observe in the movements of the days of creation is "the rhythm of Spirit" (510:4) — the rhythmic movements of the Spirit of God in Genesis 1:2, that is, moulding and transforming step by step the elements of our human consciousness.

In his huge holistic historical thesis, the minor repetitive movements of which Toynbee speaks, are the birth-death cycles of the different individual civilizations which, according to his analysis, make up world history; while the major irreversible movement itself is that of mankind's higher religions which carry forward the idea of God. Remember Ezekiel's chariot of the "four living creatures," and where he speaks of wheels within wheels.

To the Christian Scientist of course all this is symbol. And what basically is being symbolized is the evolution of the days of creation, whose minor repetitive movements are those of the days themselves — each with its cyclic "evening and morning" — but whose major irreversible movement is that of the divine infinite calculus of the cosmos itself which these days, or numerals, propel rhythmically forward.

Ultimately, therefore, what the great rhythm of life consists of is the Spirit of God, the scientific order of Mind, Spirit, Soul, Principle, Life, Truth, Love, functioning timelessly as the Word, Christ, Christianity, Science, and holding the cosmos within its comprehensive grasp as this unfolds all the way down the triptych's centre panel.

So, while Toynbee speaks historically of the "loom of time"

bringing into existence a tapestry in which there is manifestly a developing design, the purpose of Christian Science is to translate this tapestry out of time into Christ's Christianity — that is, into the chain of scientific being uniting all periods in the design of eternity itself. Then, at last, as the angel says in Revelation 10, when he brings the little book *Science and Health* from heaven, there shall be "time no longer."

Hence, if early civilized man starts the ball of civilization rolling by measuring and recording time, this is because under the dictates of eternity "only through time time is conquered" — to quote the words of T. S. Eliot. Only through the reduction of time itself to the ordered and practical form of the calendar of history can time, as the counterfeit of eternity, be translated out of time, space, and matter into the world-redeeming reality of the original Spirit of God.

Humanity transfigured

What is at issue is the transfiguration of the human race by this living Spirit of God, even as when Jesus, in the instance of his own transfiguration, proved there was "time no longer." Thus, as described in Matthew 17, he was "transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Moses, representing the past, and Elias, representing the future, were communing with him in the everpresent here and now.

On page 333, the textbook speaks of this nowness of no temporal past, present, or future — this "was, is, and ever will be" — as the "unity of his [Jesus'] spiritual identity." "This is my beloved Son, in whom I am well pleased," God says of this threefold timeless nature of the true identity of man.

Clearly the scene at Jesus' transfiguration is something far mightier, far more glorious, than can be conveyed by a triptych painted on panels of wood, or one drawn up on a large sheet of paper. But could not the transfiguration itself be the living pulsating reality of what such a depiction is designed to teach and represent?

The transfiguration in the case of Jesus is an individual happening which, in the case of Christian Science is destined to become collective and world-wide, or to apply to all mankind.

Consider for a moment, therefore, the chart's left-hand panel which is the story of the founding mission of Mary Baker Eddy — consider this in relation to *Moses*. Take, then, the centre panel, which is about the redemption of the human race as a whole — think of this in relation to the magnitude of the lifework of *Jesus*. Thirdly, consider the right-hand panel, which points to the continuing and unending development of Christian Science following Mrs Eddy's

founding mission — think of this in relation to *Elias*.

Self-evidently, the mission of Mary Baker Eddy and her work for the world has its relationship with the mission of Moses and his work for the children of Israel. Self-evidently also, world redemption as a whole has its relationship with the Christly mission of Jesus. While the absolute nonsectarian Science of Mrs Eddy's revelation, brought progressively to light as represented by the chart's right-hand panel, has its correspondence with the mission of the deathless Elias.

"Elias truly shall first come and restore all things," said Jesus. The signification of Elias is thus the restoration of all things to God. Note therefore the definition of Elias in the Glossary as that whereby we discern the "spiritual fact of whatever the material senses behold." The incorporeal Science and system of divine ideas, which brings itself to light in the era of the right-hand panel, is certainly the spiritual fact that lies behind everything beheld by the material senses. As a system of world-wide spiritual education it is indeed that which "must first come" before the seventh millennium, and all that this means for the world, can dawn and command the much needed attention of mankind.

Regarding the left-hand panel, think of Mrs Eddy's words in the textbook where she relates her own mission directly with that of Moses. "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner," she writes, "I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S & H 226:25-2).

And we do not have to think literally of Moses as meeting his death on the other side of Jordan and not being allowed to enter the land. Rather, the symbolism is that, as a result of Moses' mission, and as a result of Mrs Eddy's mission, the need for objective, outside teaching and mothering is ready to die away in the thoughts of their followers, rather than this being the deaths of the persons themselves.

For what both leaders have lovingly and painstakingly schooled their students in is the subjective standpoint of the promised land itself — the kingdom of God reflected within them individually, so that no longer do they need to have this inseminated from outside, as apparently their need was to begin with when they were trekking through the wilderness. Hence, first, the organizing, and, secondly, the disorganizing, of an institutionalized church on the part of Mary Baker Eddy.

No death, therefore, as such, but rather what is meant metaphysically by Jesus' words, "If I go not [personally] away, the Comforter will not come unto you." And why is this so? Because, he implies, if you do not release your personal corporeal sense of me you will continue to depend on an outside authority to instruct you and lead you and tell you what to do, instead of relying on the God-power within you.

Ideally, therefore, in the chart's right-hand panel, as we move across from the left, there is no more dependency on outside forces whatever form they take — no more reliance on personal teachers and personal leaders, for, in Mrs Eddy's words, "man the generic term for mankind" alone is her successor in the leadership of the Christian Science movement. Hence this leadership is one of self-leadership and self-government under the dictates of Principle alone.

Like the word "educate," the name "Moses" means "to lead out, to draw forth." The distinction to be made therefore is between the personal insemination of truths objectively and a system of world-wide spiritual education, in which inspired individuals draw forth truth itself subjectively from within the student's own being. Surely it is this state of affairs which alone qualifies us for residence in the promised land.

Do we begin to feel therefore the huge metaphysical significance of the proposition before us, as we make use of the threefold chart of the triptych? What the right-hand panel properly stands for in relation to the left, and indeed in relation to the whole of the centre panel, is the deathless status of Elias as a divinely symbolic preview of the journey's end and the promised land itself. This absolute Science of non-ecclesiastical Christian Science is what, in unfolding degree, the leaderships of Moses, Christ Jesus, and Mary Baker Eddy, have bequeathed to the human race, and which is destined to bring itself increasingly to light in the course of the coming seventh millennium. Correlative with the seventh day of creation, this ultimate millennium is dominated by the original Holy One of Israel and therefore by the universal motherhood of the divine Principle, Love.

We have reached the point therefore when we can begin to watch the tapestry itself unroll, and lead us in the direction of our preordained inheritance and our divinely predestined goal.

First Day of Creation: First Thousand-Year Period

The end is from the beginning

Humanly speaking, our journey Spiritward begins at the point of the first day of creation and the Bible's first thousand-year period, which we find occupying the first horizontal row of ideas at the top of the triptych's centre panel. Divinely speaking, however, we are at our destination from the start. What, therefore, our journey consists of is the orderly unfolding of the destination itself until, in the end, we find ourselves consciously, permanently, there. In which case "the end" is truly from "the beginning," and "the beginning" is at "the end." It is essential at the outset therefore to know what the goal is that is our spiritual ideal, and what our footsteps are in advancing towards it. The goal itself, as already realized, is all that is meant by the seventh day of creation and the seventh millennial period.

As in the case of Abraham in the early chapters of Genesis what we are diligently seeking is that which is already the reality of our own and our world's true spiritual being, namely, the holy foursquare mother city that features at the end of Revelation. This, in the words of Paul with reference to Abraham, is "a city which hath foundations, whose builder and maker is God" (Heb 11:10). The step by step unfolding of this city, ranging as it does from the top of the chart to the bottom, sweeps us down the ages of the panorama as a whole until ultimately we consciously realize it is where we have always been, and what we forever are.

According to Paul it was Sarah, Abraham's wife, who stood symbolically for this very city which Abraham believed was somewhere over there. He did not know he was already wedded to it, and therefore that it was already his. He did not realize it was already present in the midst of him as his own spiritual identity, or body, and that of his surrounding world. For what Sarah typified was the "Jerusalem . . . above [which] is free, which is the mother of us all" (Gal 4). So with us today, the matrix of infinite all-

encompassing Love, which we are seeking to understand and demonstrate, has already been divinely bestowed on us and is what we already are.

Metaphysically, this amounts to the fact that the opening period at the top of the chart holds intelligibly within it not only the embryo of the entire life-problem that lies before us, but the embryo also of the solution to this problem. It also outlines for us the footsteps whereby the problem is solved, error is dissolved, so that what in the end we find ourselves to be is the original timeless idea itself intact and fulfilled from the beginning of our journey.

Without this enlightenment given us at the start we would have no means of achieving salvation in the end, for we would have no divine incentive, no established self-revealing Principle, to conduct us on our way.

A useful analogy is to imagine ourselves standing at the top of a corridor with a roll of very beautiful carpet, which we wish to unroll in order to carpet the corridor. The length of the roll and the length of the corridor are accordingly the same measurement. Biblically, a *roll* is a *scroll*, the contents of which are visible simultaneously, instead of the reader having to turn over pages. In divine metaphysics the roll is the scroll of the *Word of God*. Everything that can ever unroll therefore is already present from the beginning as the text of this original heavenly scroll.

And thus our carpet begins to unroll all the way down the corridor — that is to say, all the way down the triptych's centre panel.

And this is what happens spiritually. As the carpet unrolls and we walk along it, identifying ourselves from the beginning with the beauty of the unfolding design, so it rolls itself up behind us; for in the spiritual evolution of life nothing is left behind. Hence when the end of the corridor is eventually reached our carpet is again a complete roll, just like it was in the beginning. The difference is that now we have encompassed the pattern for ourselves, and in a measure have understood its meaning.

When, from the human point of view, we arrive thus at the seventh day of creation at the end of our journey, all that was held embryonically in the first day has now unfolded its timeless purpose, having in the process solved for us and for mankind the universal problem of being.

Starting to weave the tapestry

In this way, the loom of our timeless everlasting life starts to weave on earth its heavenly tapestry. Day by day, period by period, our carpet begins to unroll, until the equivalent of the seventh day is reached, the creation of the heavens and the earth is finished, and the

problem of mortality is in consequence solved.

What we need, however, to enable us intelligently to proceed, is an orderly way of going to work. Let us consider first of all, therefore, the tones of the different days and periods *vertically* in terms of the triptych's seven columns. Then, secondly, let us consider each individual tone in turn as it flows *horizontally* across these same seven columns. In this way the warp and weft of the interwoven fabric will be working together in unison (as indeed they must) and we shall understand with the necessary coherency the ideas that make up the unfolding design.

At every turn, at every move, a particular idea of God is being brought to light, determined by the different reflecting tones of the synonymous terms for the infinite, and by the meanings of the manifold symbols involved. Ceaselessly, the infinite reflects the perfection of its own infinitude, and in so doing forms (creates) the idea of itself which is man in the image and likeness of God. Day by day, the compound idea of God's oneness and wholeness reveals itself, until gradually this idea fills and constitutes the individual consciousness of the heavens and the earth.

In our growing awareness of universal reality, belief in mortality progressively dissolves, until the point is reached in the seventh day of creation where mortality ceases to be. Remember therefore where Mrs Eddy tells us that "the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis 279). This closing moment of the sixth day and sixth period is literally where we find ourselves standing today, on the borders of the seventh millennium.

We are conceiving from the beginning of starting out from God — in the words of Jesus, of coming forth from the Father because, in Science, there is nowhere else to come forth from but this infinite source of our own true being. It means in practice that we are starting to think, therefore to live, from the standpoint of the synonymous terms for God. We might well recall therefore how Mrs Eddy once said to a class of students regarding the imperative need for synonymous terms for the one absolute God, that upon them "rests the whole structure of Christian Science" (Mis Doc 84).

And thus it is that we base ourselves unreservedly on the answer to the question, What is God? as found at the beginning of Recapitulation. No longer in this case is there darkness upon the face of the deep things of reality. Once the answer to this question sounds for us, once the eternal Word of God begins to speak and reveal itself, no longer are we ignorant regarding the spiritual reality of ourselves and our world. No longer are we spiritually without form and void. 'I, God, am incorporeal, divine, supreme, infinite Mind,

Electricity, or lightning, is thus a negative version of the true spiritual light. It presupposes man asserting an intelligence, a will, a life of his own, independent of the Mind, the will, the Life which is God. It postulates the mythological splitting of the nuclear centre of heavenly being, and the translation in consequence of the universe of eternal Science into a universe of space, time, and the physical sciences — into a cosmos, that is, of electricity, magnetism, and atomic energy, dating back hypothetically to an original celestial explosion conceived of as the “big bang.”

Clearly this mythical theory of physical science, together with the equally mythical hypotheses of psychoanalysis regarding the unconscious-conscious (night-day) levels of the human mind have adulterated with the apparent severance of man from God the entire ground of human history. Whereas in the consciousness of Mind as Soul, the third spiritual tone of the first day of creation, no such conjectures are either possible or conceivable, for here the universe has neither a physical nor a psychical beginning but is forever intact and self-existent as the embodiment of infinite Mind.

Column 4

Man of spiritual origin

We come therefore to the fourth column, the middle column, devoted as this is to the lifework of Jesus. And let us see its opening stages as relating in Science to our own life now, as well as to a particular historical happening that took place some two thousand years ago.

First, in the tone of Mind purely as Mind there is the heavenly announcement to Mary (therefore in Science to us) that God, Mind, alone is the creator and Father of man. This ensures that, like the light of the first day of creation, man is never cut off from his divinely parental source. And therefore this “glorious perception that God is the only author of man” (S & H 29:15) is true for us too, when we realize that we, likewise, can never be taken away from our source in the eternal parent Mind.

Secondly, under the impulse of Mind as Spirit, and again like Mary, we conceive of the present actuality of this true idea of God. We are filled with it, we are alive with it, we are pregnant with it, as with the same holy Spirit of God that “overshadowed the pure sense of the Virgin-mother.”

Thirdly, through Mind in its aspect as Soul, this *idea* of God as the only author of man is born to us, *as us*. It takes tangible form in our consciousness as the spiritual understanding of what our identity truly is. Unlike the mist that waters the whole face of the ground in column 3, this idea of the inseparability of God and man is not only the light of our own salvation, but the light of salvation for all mankind.

“And God called the light Day, and the darkness He called Night.” Like Jesus, we inherit all that we are direct from the eternal Mind; we are not therefore victims of laws of genetics stemming from the unconscious level of a so-called mortal mind. The Mind that was thus in Christ Jesus is now and forever our only real Mind.

Column 5
The Bible

To the Bible itself, then, in the fifth column (which means in respect of the first day of creation, the whole of the Bible’s first thousand-year period from the rising of the mist in Genesis 2:6 to the translation of Enoch in Genesis 5:24, when this mist is finally dispersed). The three distinct phases of this opening period are thus, first, the mist or myth of mortality itself; secondly, the way this leads to the deep Adamic sleep and dream in which Adam is divided into Adam and Eve; thirdly, the relegation of their offspring, the murderer Cain, to oblivion or the land of Nod. Through the birth thereafter to Adam and Eve of their third son, Seth, this leads to the translation of Enoch, typifying Adam’s own eventual salvation from mortality.

Nothing is more important therefore to our journey down the triptych’s centre panel than this opening period of the Bible. For what it does is to hold within it, in embryonic form, the seeds of all that is subsequently to unfold. In other words, it is where our roll of carpet is one complete finished roll, before it starts to unroll down the corridor in the form of our spiritual understanding of the idea of God.

What it amounts to is that the total human problem, its total divine solution, and the step by step process whereby this solution is arrived at, are all present in seedlike form in the Bible’s first thousand-year period.

Not material evolution but spiritual evolution is what basically concerns us therefore — not starting from nothing and working up to something, but starting out from Mind as All-in-all and seeing this unfold from within its own infinitude. Then, when the seventh thousand-year period is reached, the idea presented in the first period regarding the ultimate translation of Enoch and final dispersion of the original mist, applies in the case of universal humanity just as it does in the lifework of Jesus at an earlier point in the evolutionary process.

Let us touch therefore one by one on this first period’s three distinct phases. First, the *mist* of mortal mythology that precipitates Adam, or fallen man, and thereafter adulterates the whole face of history. Adam’s origin, that is to say, is the opposite of the light of the first day of creation, and the opposite therefore of the origin of

Jesus. For Adam is that state of thought where inside and outside, here and there, are not one but two. This is why Adam is lonely, and why animals (animal magnetism) come to him from outside himself to be named, and why he develops an instinctive animalistic nature.

This identification with animality then opens the door to the second of the three tones, where Adam sinks into a *deep hypnotic sleep*, or where he becomes the victim of the so-called psychic unconscious as the underworld stratum of the carnal mind.

Happily, however, God's Day and God's Night in the first day of creation have already provided us with the antidote to this unconscious dream-like state, and the means of its reversal and spiritual translation.

When Adam thus begins his animalistic dream, the tone becomes the opposite of Mind as Spirit. For the form the dream takes is that his own subjective state, namely, his womanhood, or his Eve, is cut surgically away from him, and made to appear objective, or out there. To counter this, think of how Spirit is the subjective state of immortal Mind, and how, as object, Spirit itself can never be severed from Mind as subject. Or think of the relationship, contrariwise, of mortal mind and matter. Although seeming to mortal mind to be objective, matter is not really out there at all, for it is mortal mind's own subjective state. Yet mortal mind in order to be mortal mind of necessity dreams that its subjective state is taken away from it and made to appear objective as matter. Whereas in fact everything is Spirit, the subjective condition of Mind (capital M). Hence the tone of Mind as Spirit.

Then it is that Adam and Eve subdivide further by producing Cain and Abel. Cain is physical and Abel moral, and the physical, through envy, murders the moral. Cain, therefore, in the third tone, Mind as Soul, must be banished to oblivion or the *land of Nod*. And immediately this happens, Adam's salvation begins. Eve has already set the redemptive process moving when, as "the woman," she impersonalizes animal magnetism, and handles the serpent at the standpoint of her own thought. And this work of the woman will go on and on until in her ultimate identity as the God-crowned woman in the Apocalypse, she achieves salvation for the whole human race.

Here, however, in the tone of Mind as Soul, and as a result of the calamity of Cain and Abel, the salvation process actually begins when Adam and Eve start their lives all over again by giving birth to their third son, Seth. In the experience of Adam and Eve, Seth corresponds, in column 5, to what Jesus stands for in column 4, because immediately there begin to unfold for them *seven generations* of spiritual advancement from Adam through Seth to Enoch. They have begun to think out divinely from God, that is to say, in

accordance with column 1, instead of humanly up to God. "And Enoch walked with God: and he was not; for God took him."

This signifies that through an equivalent of the seven days of creation, Adam reaches at last the ultimate translation of the mortal concept of life, or the final dispersion of the original mythological mist.

The problem, the solution, and the steps thereto, are thus all in embryo in the Bible's first thousand-year period. Its God-given symbols apply to us all individually and to mankind universally through the unfolding in detail of these same *seven days* from the top of the triptych chart to the bottom. Learning to reflect and embody individually this great universal panorama we awake from the Adam-dream of mortality and find ourselves to be what in Truth we have always been — God's spiritual compound idea.

Column 6 Civilization

To the sixth column of the centre panel, then, where the subject is civilization itself — the metaphysical reality of which underlies the entire Science of the Bible as this starts to unfold in the previous column. And the wonder is that, historically, the civilization movement which has reached the proportions today of being one all-encompassing world civilization, starts its journey in the fourth millennium B.C., precisely parallel with the way in which the Bible begins its own thousand-year periods, with the mythological mist and the creation of Adam as supposedly the first civilized man.

But again, let this pertain not so much to 6000 years ago, as to our own experience here and now as we emerge from the darkness of primitive, instinctive mortality into the light of the civilization that lieth foursquare, or into civilization as this is known to God.

Historically, early civilized man emerges from primitive man; psychologically, the light of conscious awareness comes up out of the darkness of the so-called cosmic unconscious. Spiritually, however, in Science, man comes forth from God, from his origin in the unfathomable depths of the universal parent Mind, and not from a deep barbaric animalistic stratum of the so-called carnal mind.

Apparently, three original civilized societies set the world movement on its course. Stemming from what we might think of as the geographical world-centre, namely, the Fertile Crescent of North Africa and Arabia, an Egyptian civilization springs up in the river valley of the Nile, a Sumerian civilization in the Tigris-Euphrates river valleys, while a Minoan society takes root further west in the islands of the Aegean Sea. The Minoan society probably concerns us most directly because, according to Arnold Toynbee, the later Graeco-Roman society of the first millennium B.C. is

Spirit, Soul, Principle, Life, Truth, Love,' is the form the answer takes. 'This is *my idea* of myself,' God says, 'which is what you, man, truly are.' In other words, unless we accept from the outset the idea that God is All-in-all, that God is being everything, doing everything, originating everything, thinking everything, and that this everything is what we ourselves are as man, we are not at work in the Science of our being, and there is no healing restoration of ourselves or our world to our rightful origin in divine Truth and Love.

**First day
First period**

**Mind conscious of
itself as Mind Spirit
Soul**

Just as light is the radiant outshining which the source of the light sends forth, so, in the case of Jesus' divinity, it is the Father that sends him forth rather than Jesus having to struggle humanly to be one with the Father and send himself forth. As it is with Jesus so, in Science, with us all. The terms that convey this idea of the radiant outpouring of God's allness and perfection is Mind in its aspects as Mind, Spirit, and Soul.

Column 1
Synonymous terms

Reflecting upon itself as Mind, Mind (in column 1) knows itself to be the radiant source, the parental origin, of everything that truly exists.

Understanding that besides itself there is none else, Mind is the tangible everpresence, the actual spiritual substance, of its own divine reality, unopposed by any alien material presence. This is Mind knowing itself to be Spirit.

And because Mind's infinitude is, in this way, wholly embodied within itself, whereby subjective and objective are one in identity, this is Mind conscious of itself as infinite Soul — Mind infinitely self-defined, infinitely self-gathered, infinitely self-focused, its radiant embodiment which it holds within its own comprehension, forever changeless and intact.

Column 2
Day of creation

To the second column, then, and to the corresponding tones of the *first day of creation*. This opening day of the infinite as Mind is the day of this actual outpouring light, the day of initial revelation, of infinite divine self-knowledge, of infinite self-enlightenment. As the Gospel of John puts it, this is Light (capital L) sending itself forth as light (little l) which can never be cut off from its source, or it would be darkness instead of light. What is being symbolized is thus idea inseparable from the Mind which conceives it, or man inseparable from God.

Hence in the second tone of this first day, light is divided from its opposite, darkness; knowledge of the oneness — the non-dualistic reality — of infinity is itself separated from ignorance of this fact, or from thought that is void of this basic scientific knowledge. Positively, the light is man never ignorant, never unconscious, of his origin in the Mind which is God.

In the third tone therefore, where God calls the light Day and the darkness He calls Night, this cannot be darkness in a negative sense of the absence of light, but rather is the spiritual sense of the translation of darkness, the replacement of ignorance, by the infinitude of light itself that is forever pouring itself forth and therefore is yet to be revealed.

In this case, the Night of God's creating is itself the very source of what is eternally known to Mind, and which endlessly shines itself forth as the light of God's Day. This then is Mind in its aspect as Soul — subjective and objective, observer and observed, forever one as Mind's own self-embodiment. The practical import of the idea thus formed is that it reveals the nothingness of two supposed planes of consciousness, a conscious day-time plane and an unconscious night-time plane, of the workings of which mortals are unaware even though this is the supposed source of all that they consciously are. As the antithesis of this claim of mortal mind, immortal Mind is never on two planes of consciousness, one conscious the other unconscious, but is fully conscious all at once of itself as the source of the outpouring knowledge of every detail of its own infinitude.

Column 3
Mythology of a dam

The third column is concerned in consequence with the counterfeit story of Adam — a mortal dam, or obstruction, claiming to sever man from God, or to cut light off from its source. It begins in Genesis 2:6 with a threefold statement that is the exact opposite of the three tones of the first day of creation. An obscuring "mist" (the opposite of the first tone) "waters" (weakens, adulterates, the opposite of the second tone) "the whole face of the ground" (the opposite of the third tone). For "mist" read "myth." It stands for the mythology of mortal mind seemingly opposed to the divine Science of Mind. Page 522 of the textbook describes it perfectly as the myth that man, in belief, has "broken away from Deity" and is "revolving in an orbit of his own." Whereas man as he truly is, is the light, the idea, of eternal divine Science, revolving in the orbits of the one parent Mind, and never broken away therefrom.

Hence Adamic man, emerging thus from this mist of mortality, is wholly of the nature of myth, even as is the wilful Lucifer fallen from heaven, or Satan as lightning falling from heaven to earth.

closely associated with it, in the same way that our present Western Christian society is affiliated to the Graeco-Roman. An unbroken line of three generations of civilized society — Minoan, Graeco-Roman, Western Christian — thus bring us through to the present day. This is interesting, because a fourth generation, which logically is the goal of the other three, is even now making its impact on the human scene, and this is the foursquare mother civilization (the heaven on earth city of all mankind foreseen in Revelation 21) that is to outpicture eventually as the *Christian Science Society* of the human race as a whole. Toynbee foresees this fourth generation in the form of the universal Christian Church, but to the Christian Scientist it is the prophesied coming of the civilization of universal divine Science, or the foursquare holy city itself.

Not surprisingly, then, the building of cities is what marks the beginnings of the civilizing process. And the first of these, so we are told, is Ur of the Chaldees, built by the Sumerians on the banks of the Euphrates, in the area which later becomes Babylon, and today Baghdad.

The several cultural innovations which early civilized man establishes in order to launch the new social movement are that he starts to measure time, to formulate the early mythologies, including astrology with its zodiacal horoscopy. He also begins to evolve the rudiments of language for the purpose of social communication. At the same time, he inquires into the nature of his miraculous surrounding universe including his immediate earthly environment.

In consequence, a vast unending field of self-discovery and self-education begins to open up for him (even as this is beginning to open up in Science for us today), and this continues apace throughout the ensuing six millennia until it reaches the prodigious scientific proportions that it has assumed at the close of the twentieth century.

For the fact is that this original questing spirit on the part of early civilized man — his initial interrogations, that is, as to the nature of the cosmos and his surrounding world — will not rest until, after six thousand years of tireless searching, the one great question that underlies all other questions begins to be answered through the discovery of the Science of Life itself, namely, the question, *What is God?* By that time civilized man's physical sciences, which of necessity have engrossed him down the ages, will have reached such a pitch of technological development that they will begin to be translated into the living Science of God and man, which by then will have brought itself to light. While his technologies counterfeit the letter of this Science and his mystical religions counterfeit the spirit, in divine Science itself letter and spirit are one and inseparable, with the result that his new understanding of *what God is* begins to dominate his spiritual and scientific researches.

Column 7
Holy City

We come therefore to the seventh column, pointing to the divine reality behind the civilization movement in the form of the holy foursquare city of the Word, Christ, Christianity, Science. Like the seventh day of creation, and like the seventh synonym, Love, this seventh column signifies fulfilment of the order unfolded by the first six columns. What column 7 represents is in fact the fourfold nature of the creative Word of God as this speaks out of the depths of the divine Principle, Love.

The column as a whole follows the pattern of the seven days of God's timeless creation in their underlying fourfold structure. First, the creative Word purely in its own aspect as the *Word*, from the beginning of the first day to halfway through the third day (see depiction of this on the chart); secondly, the Word in its aspect as the *Christ*, from that point in the third day to the second tone of the fifth day; thirdly, the Word as *Christianity*, from the second tone of the fifth day to near the close of the sixth day; and fourthly, the Word in its aspect finally as *Science* from that change-over point in the sixth day through to the end of the seventh day.

What is being represented in this seventh column is thus the holy city of the Word, Christ, Christianity, Science, or civilization as it is known to God, determining the progress of the human concept of civilization in the direction of humanity's ultimate goal — the kingdom of heaven on earth.

**Taking the tones
horizontally across
the seven columns**

Having viewed the tones of the first day and first period *vertically* through the seven columns, let us now take them *horizontally* one tone at a time. First, Mind in its own aspect as Mind; secondly, Mind as Spirit; thirdly, Mind as Soul. That the flow in each case is sevenfold means that the particular idea which is being presented is spiritually consistent and complete. As the ideas unfold along the different rows remember our need for them to be living and real in our own consciousness now, rather than concepts to be studied theoretically or thought about merely academically.

Mind purely as Mind
Column 1

Mind, God, is All-in-all — *All* (capital A) reflected in *all* (little a). Hence the *All* Mind is the Mind of man and the source of *all* that man is.

Mind/Mind
Column 2

The symbol of this is Light, the outpouring source of its own infinite light — man the forever outshining of his infinite parent Mind.

Mind/Mind Column 3	The mist that would obscure this outpouring light is the myth that man has broken away from his source in Mind and is revolving in a material orbit of his own.
Mind/Mind Column 4	Not so however in the case of Jesus, where Mary his mother knows instinctively that Mind, God, is the only Father and creator of man; hence that man himself has no other source, no other origin, no other mind, but God.
Mind/Mind Column 5	This divine outlook on the part of Jesus frees him from the mythology of a fallen Adam, an original rebellious Lucifer, or from Satan as lightning fallen from heaven. Lightning, electricity, atomic radiation, stemming from the myth of a primordial celestial explosion, is where the mythology of science on a physical basis supposedly begins — the opposite of the light of eternal divine Science.
Mind/Mind Column 6	We should understand with regard to early civilized man that whereas the thinking of primitive man is in immediate contact with a dark unconscious mythological underworld, civilized man increasingly cuts himself off from this mythical mental state, in order to respond progressively to what is represented by the light of the first day of creation, and, like Jesus, prove in the end that he has never broken away from his origins in the Mind which is God.
Mind/Mind Column 7	The eventual divine Science of the timeless Word of God is thus at work from the beginning of man's civilization journey, causing him at last to reach the point where the holy city of the Word, Christ, Christianity, Science is founded on earth as it is in heaven. At the point which is the equivalent of the first day of creation, however, the accent is on the <i>first</i> side of the foursquare city, the universally creative <i>Word</i> .
Mind reflecting the qualities of Spirit Column 1	Mind conscious of — reflecting upon — its own subjective nature as Spirit knows that there is no other object anywhere in the universe for it to reflect upon but itself, infinite Spirit.
Mind/Spirit Column 2	The light of Mind's knowledge of itself as Spirit is thus infinitely separate from the mythical darkness of a so-called mortal mind believing itself to be matter.
Mind/Spirit Column 3	This seeming dualism of mind apparently here and matter there, weakens and adulterates with its own mythology all mortal thinking and all material history.

Mind/Spirit
Column 4

As the counter to this, again like Mary, we actually conceive — we are spiritually pregnant with — the idea that the Mind which is Spirit, not matter, is the only author and origin of man. Hence we ourselves begin, here and now, to manifest the spiritual unity of God and man. The textbook calls this “Mary’s self-conscious communion with God,” as when her pure spiritual sense is overshadowed by the Holy Ghost, or with the “full recognition that being is Spirit” (S & H 29:24).

Mind/Spirit
Column 5

The mythological opposite of Mary’s self-conscious communion with God is Adam’s deep hypnotic sleep imposed on him by the anthropomorphic Lord God Jehovah. Instead of his being in communion with Spirit, Adam is in communion with the dark psychic underworld of the carnal mind, of whose workings he himself is unconscious, even though this hidden mental realm purports to be the source of his own mortal consciousness. What this amounts to is that the quality of his womanhood (Eve) is apparently cut off from his manhood — Adam here, Eve there — like mortal mind believing that its subjective state, matter, is something that exists besides itself. This is the antithesis of Mind knowing itself to be Spirit. Desiring instinctively to reverse this material severance, and therefore to usurp the creativity of the Father-Mother God, the male and female of mortality join themselves together again and bring forth Cain and Abel. But the process is self-destructive, for Cain (physicality) murders his brother Abel (morality on a physical basis) because he believes that Abel, over there, possesses something that Cain himself, over here, does not possess. Hence the meaning of Cain is “acquisition” — involving envy, jealousy, and fratricidal warfare.

Mind/Spirit
Column 6

This murderous, acquisitive propensity becomes thus the basic problem in his relationship with his brother man which civilized man down the ages is called upon to solve. And he will not truly solve it until the Science of true Christian relationships is at last revealed to him, and he acknowledges the Father-Mother Principle of the universe to be the sole origin and creator of his own non-sexual manhood and womanhood.

Mind/Spirit
Column 7

What is at work from the beginning, therefore, impelling civilization forward towards its heavenly predestined goal — towards the solution of the problem of self-destructive warfare — is the underlying power of the Word of God, the self-revealing Science of everything that makes up God, man, and the universe.

Mind reflecting the infinitude of Soul

As these same seven columns unfold now the idea of Mind in its aspect as Soul, they pinpoint in advance the way in which the problems of self-destroying opposites are brought to their final resolution in the civilization journey of mankind.

Mind/Soul
Column 1

The fact that Mind (subjectively) knows itself (objectively) to be Spirit means that Mind's actual identity (wherein subjective and objective are one and inseparable) is seen in its reflection of infinite Soul, or in what it is that constitutes its own divine embodiment.

Mind/Soul
Column 2

Naturally this involves the spiritual translation of a dualistic sense of the relationship of subject to object. And this takes place when God calls the light Day and the darkness He calls Night. For, in this case, Night is not a dark unconscious dreamlike state, but is the actual unfathomable source of the light that pours itself forth as God's Day — the womblike origin, that is, of the infinitude of light that is yet to shine, or that is yet to be revealed. In the third tone of the first day of creation, (Mind as Soul) lies the spiritual translation therefore of an otherwise two-tier mortal mind (unconscious-conscious), with its apparent ability to devastate the human race.

Mind/Soul
Column 3

Typified thus by the mist that waters the whole face of the ground in Genesis 2:6, this two-tier mythology of unconscious-conscious mortal mind adulterates with its belief of material opposites the whole course of human history. Until, that is, the nothingness of the entire Adamic dream of mortality is revealed in Science by the light of Mind in its aspect as Soul.

Mind/Soul
Column 4

“Light of the world,” the “Light, which lighteth every man that cometh into the world,” is the way in which the man of divine origin is described in the Gospel when Mary brings forth Jesus. And Joseph called “his name JESUS: for he shall save his people from their sins.” Jesus' spiritual identity thus corresponds to the meaning of the first day of creation flooding the world with light, and wiping out the darkness of the myth of mortal origin that otherwise adulterates the whole of human consciousness.

Mind/Soul
Column 5

Only this state of thought which Jesus personifies is capable of banishing the murderer Cain (the myth that man has a mortal origin) to oblivion, or into the land of Nod. This is because Jesus proves that he himself cannot be put to death by the equivalent of Cain claiming to operate in his own experience. When therefore Adam and Eve awaken to the fallacy of Cain and Abel, and give birth to their third son, Seth, this is the foretaste of their own Christ selfhood

coming as their Saviour from mortality. For now it is that from this point onwards precisely seven generations of increasing spiritual enlightenment unfold from Adam (through Seth) to Enoch. "And Enoch walked with God," it is said, and "was translated that he should not see death." Through this early Biblical symbolism the original myth of mortal mind is thus represented as expunged from the consciousness of Adam, and therefore from the consciousness of mankind. And it will be seen to be expunged from our consciousness too once we have encompassed in ourselves these same seven generations of spiritual unfoldment typified by the seven days of our spiritual creation as they range from the top to the bottom of the triptych chart. The solution to the problem of mortality, in other words, is encapsulated in the Bible's opening period, and the understanding that this is so becomes to us the first essential step in our God-determined journey Spiritward.

Mind/Soul
Column 6

Can it be by chance therefore that, in this *cradle period* of the civilization movement, occupying as it does the fourth millennium B.C., three outstanding civilized societies, the Egyptian, the Sumerian, and the Minoan apparently make their simultaneous debut on the world stage; and that Adam, in the corresponding period in the Bible, has his three sons Cain, Abel, and Seth? For according to the assessment of Arnold Toynbee it is on account of the Minoan civilization (corresponding, it seems, to the third son, Seth) that leads to the later Graeco-Roman society, thence to our present day Western society, that the ball starts rolling towards an eventual integrated one world society. Into this world-embodying civilized society which the Western society becomes on account of the technologies of its physical sciences, has been born the universal Science of Christianity — the idea of the heavenly mother city of the Word, Christ, Christianity, Science — whereby the original problem of dualistic mortality is destined to be universally solved.

Mind/Soul
Column 7

What we see therefore in the seventh column at this point is the creative, revelatory Word of God continuing to move the human race forward in the direction of this eventual goal.

In this opening period, featured thus in Chapter II of this book, we have glimpsed something of the divine logic, the immortal wisdom, the huge metaphysical potential, which this period holds within it regarding the eventual solution of the primitive mortal problem of Mind supposedly held captive in a time-locked mortal body. Realizing a little of this period's spiritual and scientific meaning,

therefore, we are equipped to move forward in Chapter III to the second big phase of the development, corresponding basically to the second day of creation and the second thousand-year period.

Second Day of Creation: Second Thousand-Year Period

The three tones of the second day and second period

From the first day and first period, where the accent is on the infinite as Mind, we move to the second day and second period where it is on the infinite as Spirit. That is to say, we merge from a state of initial enlightenment and elemental knowledge to one of orderly unfoldment and spiritual understanding. Following on from the *light called Day* and the *darkness called Night* in the first day, what concerns us now is the *firmament called Heaven* in the second day. In other words, the idea, initially, of our origin in Mind, leads to where Spirit is giving us orderly birth.

Like the first day of Mind, the second day of Spirit is also stated in three distinct tones of unfolding spiritual consciousness, namely, Spirit now in its aspects as Mind, as Spirit, and as Soul. Like the blending colours of the rainbow, the note on which each day closes blends naturally into the note with which the following day begins. And do not let us forget that as, in each case, we touch the letter of these tones of the synonymous terms for God, we pray to be imbued with their living spirit, actively at work in our consciousness now.

Continuing, then, the same method of working as in the case of the three tones of Mind, let us first of all take the three tones of Spirit *vertically* in respect of the seven columns, and then see them flowing *horizontally*, one tone at a time, across the same seven columns. Woven on the loom of these symbolic warp and weft strands, the universal Science of man continues thus to unfold the fabric of a design that applies impartially to all mankind.

Spirit reflecting upon itself as Mind, Spirit, Soul

In the tone of Spirit as Mind (column 1), the qualities that make up the substance of Spirit have their origin in the elemental ideas of Mind. In the second tone, Spirit as Spirit, in the words of Jesus to Nicodemus (John 3), we, man, are “the spirit” (little s) — the sum of

Column 1 Synonymous terms	these spiritual qualities “born of the Spirit” (capital S), and have no connection with the flesh “born of the flesh.” What, in consequence, is born to us in the third tone, Spirit as Soul, is the reality of our own and our world’s identity as a tangible body of spiritual understanding.
Column 2 Day of creation	<p>In the text of the second day of creation (column 2) this orderly spiritual understanding is typified, first, as a “firmament in the midst of the waters” that, secondly, separates the waters above the firmament from the waters beneath the firmament and, thirdly, shows the waters above to be the one and only source from which man’s real identity is born.</p> <p>The firmament is thus the <i>firm understanding</i> of spiritual reality which Spirit continuously imparts. So all-encompassing is this understanding of Spirit that its symbol is none other than the total celestial sphere. In the tone of Spirit as Mind this separates between thinking that is based on Spirit itself and thinking that derives from the flesh. In Spirit as Spirit it distinguishes between understanding that is truly God’s understanding and mere intellectualism or man’s understanding — between a dead academic letter, that is, and the living qualities of “the spirit” (little s) which are born therefore of “Spirit” (capital S). And what this “spirit” actually consists of is the pure understanding of ourselves and each other as divinely imparted ideas of God. This is why in the third tone, Spirit as Soul, the firmament is called Heaven. For what is Heaven but a body of harmonious spiritual relationships, all enjoying freedom of communication and mutual understanding, where arguments and dissensions do not arise. Heaven therefore is where we all speak a common spiritual language, and where there is nothing between us but the continuous flow of the <i>spirit</i> born of God, <i>Spirit</i>.</p>
Column 3 The fallacy of a dam	<p>Yet in the story of the mortality of Adam, this flow of spiritual understanding — this interchange between God and God’s ideas — seems to be obstructed, or dammed. What this dam consists of is basically the belief of material instead of spiritual obstetrics. It is where, in a counterfeit tone of Spirit as Mind, Adam is made out of <i>adamah</i>, signifying red mud. <i>Adamah</i>, that is to say, is the matrix of a dam. Adam, in other words, is made from a mixture of dust and that original dualistic mist. According to the textbook the name Adam means “<i>a dam</i>,” that is, an apparent obstruction or blockage imposed between God and man. Part of the definition of “dam” in the dictionary is “a female parent.” What Adam thus stands for is the</p>

material obstetrics of the flesh “born of the flesh” in opposition to the spiritual obstetrics of the spirit “born of the Spirit.”

What we see Adam doing therefore in the second tone, Spirit as Spirit, is tending a garden — the garden of Eden — in the midst of which grow two diametrically opposite kinds of tree. One is the spiritual tree of life, the other the moralistic tree of the warfare between good and evil, which is the tree of mortality or death. And never must the one be confused with the other. Clearly what the tree of life stands for is the spirit born of the Spirit, while the tree of death is the flesh born of the flesh. And therefore it is that, in the midst of the story of Adam’s mortality there appears, most wonderfully, the promise of ultimate salvation for Adam in the form of this tree of life.

In the third tone, Spirit as Soul, there is then shown to us, equally wonderfully, the indispensable complement of the tree of life, namely, a river parted into four heads for the purpose of fertilizing Adam’s garden. The *tree of life* and this *river of life* are in fact a spiritual preview of the tree and the river that feature in the final chapter of the book of Revelation; by which time humanity has been fully redeemed, fully awakened, from Adam’s mortal dream.

In the Glossary of *Science and Health*, “river” is defined as “channel of thought.” What we are given therefore in this tone of Spirit as Soul are four specific channels of thought which, correlative with the waters of the heavenly firmament in the corresponding tone in the second day of creation, are the means whereby man’s spiritual identity is brought progressively to birth. All of which is confirmed in the coming third day of creation, where earth is found to be born of heaven (man born of Spirit, God), as a result of thought being gathered into what are called the proper spiritual “channels” for its orderly development (see S & H 506:15–21). Hence what the heavenly firmament is at this point is a fourfold matrix of spiritual understanding in which identity is moulded and formed, and whereof it is brought to birth.

Column 4 Baptism of Jesus

How wonderful therefore that when we come to the fourth column, what we see is Jesus standing in the midst of the river Jordan (river, channel of thought) ready for his twofold baptism — ready to be baptized, that is, in the heavenly waters of the second day of creation, the day of the firmament, or heaven, of Spirit.

In the tone of Spirit as Mind we might say he is being prepared for this glorious baptismal experience — that is, for what the textbook calls “purification by Spirit; submergence in Spirit” (S & H 581:23). Because, before even Jesus can be baptized from heaven by the Holy

Ghost, he must, like ourselves, be baptized in John the Baptist's waters of repentance. In other words, this is where, in the tone of Spirit purely as Spirit, he separates himself from the belief of being born of the flesh, in preparation for the descent of the heavenly understanding that in fact he is born of Spirit, God. In the case of Jesus, he must see that never, in Science, was he born of the fleshly Mary, but rather of the foursquare matrix of the firmament of heaven, which is the divine motherhood of God. Then it is that, in the tone of Spirit as Soul, he is submerged in this very spiritual understanding regarding "the mother of us all" (Gal 4:26). For we read how "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." This descending "swift-winged dove" is, says the textbook (574:20), none other than the foursquare mother city itself, typical of the body of all mankind.

In the *Apocryphal New Testament*, Jesus is thus reputed to have told them that "my mother is the Holy Spirit" (p 2).

Column 5
Noah and his ark

The correlation of the fifth column with the four preceding columns is beautiful and immediately self-evident. It is the story of Noah and his ark, and the way in which the world itself is baptized and purified in the waters of the heavenly firmament prior to being born again. For the world must indeed be cleansed of its violence and fleshly corruption. What the spiritually minded Noah has to do therefore to save himself from being destroyed in the chemicalizing flood, is build himself an ark of spiritual understanding in which to nurture the embryo of a new spiritual world. Then, when the cleansing upheaval has abated, he will give birth to this truth about the human race at the point of his own spiritually awakened consciousness.

And this is just what the Christian Scientist is bidden to do during this present period of chemicalization that marks the end of the twentieth century and the sixth thousand-year period. The ark of his newly structured, spiritually defined, state of consciousness must be womblike, or matrixlike, in its foursquare character in order spiritually to restructure his thought. A new, divinely determined world will then be brought spiritually to birth, heralding the advent of the seventh millennium and the seventh day of creation, the day of universal Love.

In the tone of Spirit as Mind, Noah thus builds himself an ark of spiritual understanding, into the safety of which he takes the idea of what his world truly is, as it is known to the Mind which is Spirit, God.

Then, under the dictates of Spirit as Spirit, comes the purifying

downpour of the flood itself in which “all flesh” dies. How wonderful therefore that Mrs Eddy says of Christian Science that it “floods the world with the baptism of Jesus” — the very baptism, that is to say, which dominates the tone of Spirit in the preceding fourth column.

At length, in the tone of Spirit as Soul, the floods abate and the land is once more dry. And what, at the same time, has happened? The ark itself has come to rest on the top of the mountain of Ararat. Poised there like a capstone on the top of the holy mountain, Noah and his family, together with the animals, emerge regenerated from the ark’s inner sanctum, signifying the birth of a new spiritual world.

In the words of the textbook, Noah’s thought has reached the equivalent of the “Horeb height where God is revealed,” and where “the corner-stone of all spiritual building is purity.” The floodlike “baptism of Spirit,” having washed the body of all the “impurities of flesh,” leads to the fact that “the pure in heart see God and are approaching spiritual Life and its demonstration” (S & H 241:24–30).

Finally, as a warning of how not to proceed, we are told, at the close of the Bible’s second period, not to let ourselves get personally drunken, as Noah seems to do, with the fruits of what has been achieved. If we do, we shall find ourselves building a tower of Babel instead of a new spiritual world. Instead of our having a common spiritual language with which to communicate and understand one another’s speech, there will ensue a confusion of egotistical, self-opinionated tongues, the opposite of a firmament of spiritual understanding, and of what is implied in Spirit as Soul as a body of heaven-born relationships.

Column 6

World civilization

Is it not remarkable that the opening period of the civilization movement — its cradle period — should be launched, apparently, by three original civilized societies, and that in the corresponding first period of the Bible, Adam should have three sons, Cain, Abel, and Seth? For in the second civilization period, which we might think of as the development period of the same three societies, Noah likewise has three sons, Shem, Ham, and Japheth. Remember therefore how it is written of Noah’s three sons, “of them was the whole earth overspread.” Does not this suggest a civilization movement that is destined in the end to be world-embracing? Ham is said to represent the dark races of Africa, Shem the brown races of the Middle East, including the Israelites, and Japheth the white races of Europe, and later America.

The underlying tone of Spirit as Mind might be thought of therefore as marking the beginnings of this “development” period of

world civilization. Though historical data seems scant in the two opening periods, nevertheless to indicate perhaps the tone of Spirit as Spirit, there arises in the homelands of the Sumerian society (called the land of Shinar) the kingdom of the god-king Hammurabi known as the kingdom of the "Four Quarters." The Sumerians are not only the instigators of a law-abiding system of social behaviour, they are credited also with initiating the idea of language, of mathematics, and with building the first important historical city, Ur of the Chaldees (later Babylon).

Hammurabi is renowned for having drawn up a code of laws, which he claims are heaven sent, and from which the Mosaic code of laws in the coming third period is believed to have been derived.

As if, then, to suggest the tone of Spirit as Soul, gigantic stone pyramids are erected in the land of Egypt, including (around 2500 B.C.) the celebrated Great Pyramid of Gizeh. Religiously minded archaeologists, who explored the Great Pyramid, believe that, secreted symbolically in the measurements of its internal passage-ways, lies the prophecy of 6000 years of human history, including, it seems, the accurate dating of the two advents of the Messiah.

How remarkable, therefore, in the light of Christian Science, that one of these passages (the one that descends downwards into the earth) should be named by its discoverers the "plane of human depravity," that another (the one that runs horizontally across the centre of the structure) should be called the "plane of human perfection," while a third (the one that ascends freely upwards in the direction of heaven) should be called the "plane of the Spirit-born." This is precisely in line with the naming (in the Christian Science textbook, page 115) of the "three degrees" of the "scientific translation of mortal mind." Thinking of the geometry of the Pyramid itself, finished at last in gleaming white lime-stone, does not this possibly suggest the "scientific translation of immortal Mind," as this comes down from God out of heaven?

The Pyramid's final capstone was never, we are told, put in place, but was rejected by the builders because of a dimensional error in the building. Be this as it may, the interesting thing is that a granite pyramid, said to be proportional in size to the discarded capstone of the Great Pyramid, was erected, in the early part of the twentieth century, at Bow in New Hampshire, America, to mark the birthplace of Mary Baker Eddy, the discoverer and founder of Christian Science.

In building a pyramidal structure, its capstone, or headstone, is the last stone to be put in place. Yet unless this capstone is also the original foundation stone, according to the exact pattern of which the building as a whole is modelled, there would be no final pyramid.

In other words, the pattern of the building as a whole is identical both with what *begins* and *ends* the structure itself. Hence the statement by Mary Baker Eddy in her article on “Capitalization” (My 225) that the “correct use” of capitalized, synonymous terms for God in Christian Science “caps the climax of the old ‘new tongue.’” For can it any longer be doubted that the entire healing system of Christian Science both begins and ends with the answer to the question “What is God?”

Note therefore in the right-hand panel of the chart of the triptych how the scientific elucidation of the answer to this question comes at a point parallel, in the centre panel, both with the building of the Great Pyramid in Egypt, and with Noah’s ark resting like a capstone on the summit of mount Ararat.

Column 7

City foursquare

Lastly, then, the seventh column relative to this second period of the infinite as Spirit. Like the Spirit of God descending as a dove and lighting on Jesus at his baptism, the theme of this column is that of the creative Word of the foursquare city coming down from God out of heaven and impelling humanity forward towards its preordained spiritual goal.

Reviewing the tones horizontally across the seven columns

Having thus surveyed the columns vertically with regard to the three tones of the second period, let us begin now to feel their impact horizontally as they flow one by one across the seven columns — just as we did in the case of the three tones of the first period. In this way we shall become more and more aware of the consistency of the ideas that lie behind the different symbols, and of the beauty and power of the pattern which our loom is steadily unfolding.

Spirit in its aspect as Mind

Column 1

Here Spirit is the origin of everything that constitutes Spirit’s infinitude — the source, that is, of the knowledge of what Spirit itself is, the understanding of the infinitude of the spiritual qualities that make up its own pure substance. In its own awareness of its purity and onliness, Spirit knows that ‘beside me there is none else.’

Spirit/Mind

Column 2

In the opening tone of the second day of creation, this absolute onliness of Spirit is depicted as a firmament of spiritual understanding poised in the midst of primeval consciousness to distinguish between Truth and error — to separate the waters above the firmament, that is, from the waters that are beneath. The waters

above are the source whence springs the elemental truth that divinity and humanity are one in eternal unity. The waters beneath typify the elemental error that humanity is separated from divinity and is therefore of the nature of mortality. But this is not the truth of humanity, which is the idea, the reflection, of Spirit, God. The need therefore is to understand humanity (the waters beneath) as the spiritual reflection of divinity (the waters above) and not as a material deflection. In which case a constant flow of communication passes between God and man, between divinity and humanity, and therefore between man and man.

Spirit/Mind
Column 3

On the other hand, if humanity (the waters beneath) is conceived of as mortality separate from divinity, this takes the form of a *dam* (Adam) — the obstruction or obstacle of material obstetrics (material birth), intercepting the flow of spiritual understanding passing from God to man, and therefore from man to man.

Spirit/Mind
Column 4

Hence, in column 4, Jesus stands firm in the midst of the waters of Jordan (Jordan meaning “descender”) waiting to be baptized with the descending Spirit of God — to be submerged in the waters above, that is, or in the understanding that divinity and humanity are forever inseparably one. Included in this heavenly baptism therefore is the separation between humanity as ‘the flesh born of the flesh’ (the material sense of the waters beneath) and humanity as ‘the spirit born of the Spirit’ (the waters beneath reflecting spiritually the waters above, so that there is no separation between them).

Spirit/Mind
Column 5

And this is precisely what Noah is learning to understand in the opening tone of the second period of the Bible. Corresponding to the firmament in the midst of the waters in the second day of creation, Noah builds himself an ark of spiritual understanding in order to separate himself from the waters of the coming flood that are to destroy his belief in the flesh born of the flesh. Then, within the safety of his ark, he will culture the understanding of himself and his world as the spirit born of the Spirit.

Spirit/Mind
Column 6

Of the three sons of Noah (Ham, Shem, and Japheth) typical of the three early Middle East civilizations (Egyptian, Sumerian, and Minoan) in the second period of the history of civilization, “was the whole earth overspread.” Representing, in Christian Science, the “three degrees” of the “scientific translation of mortal mind” (S & H 115–116), these three societies spread out down the ages to produce, in the end, a single world civilization. In this civilization, in a social and moral period of transition (second degree), the flesh

born of the flesh (first degree) is in process of disappearing, and the spirit born of the Spirit (third degree) is understood to be the reality of all mankind.

Spirit/Mind
Column 7

All of which is because the creative Logos, or Word of God, having shone forth the light of its own self-knowledge in the first period, has now, in the second period, set up a firmament of spiritual understanding for the purpose of impelling humanity forward towards the ultimate reality of its being.

**Spirit in its aspect purely
as Spirit**
Column 1

The absolute purity and onliness of Spirit which characterizes Spirit as Spirit, means that in the consciousness of man as God's reflection, man's spirituality separates him from materiality, or from any supposed mixture of Spirit and matter.

Spirit/Spirit
Column 2

And it is this absolute understanding of reality, imparted by Spirit in the second tone of the second day of creation, that rids humanity of the egotistical belief that man is capable of exercising an intellectual or scholarly understanding, based on his own human concepts.

Spirit/Spirit
Column 3

Wherefore it is that two opposite kinds of tree grow in precisely the same place in the midst of Adam's garden. One is the tree of the knowledge of good and evil, the tree of mere human intellectualism, which is the tree of warfare and death; the other is the tree of absolute good, the tree of divinely imparted spiritual understanding, and therefore the tree of life. Clearly the tree of material knowledge pertains to the flesh born of the flesh, while the tree of life is itself the spirit born of the Spirit. Adam, it appears, is given the option of rejecting the false in favour of the true. But this he fails to do and opts for the tree of material self-knowledge.

Spirit/Spirit
Column 4

Not so, however, in the case of Jesus in the midst of Jordan who, before he can be baptized from heaven with the pure Spirit of God (corresponding to the tree of life) has to suffer himself to be baptized with the baptism of John the Baptist. In the waters of repentance for the material sense of life (tree of the knowledge of good and evil) he must separate himself from the flesh born of the flesh in order consciously to *be* the spirit born of the Spirit.

Spirit/Spirit
Column 5

Whereupon a precisely similar situation obtains in the story of Noah and the flood. Safe within his ark of God-imparted understanding, Noah separates himself from the flesh-destroying waters of the flood. Like the firmament in the midst of the waters in the second

day of creation his ark sails serenely above the engulfing torrent. Noah's cultivated understanding of the spirit born of the Spirit (tree of life) destroys his belief in the flesh born of the flesh (tree of death) prior to his consciously being born again, or to the spiritual new birth of himself and his world.

Spirit/Spirit
Column 6

If, in the story of civilization at this point, we accept the claim of the Sumerian king Hammurabi that his code of laws is indeed imparted from heaven — from the waters above, that is, and not from the waters beneath — this reflects the tone of Spirit as Spirit, or of spiritual rather than scholarly understanding.

Spirit/Spirit
Column 7

Finally, in column 7, the heavenly Logos, the Word of God, does indeed impart to humanity the understanding of Spirit purely as Spirit, which, in the text of the second day of creation “uplifts consciousness” above “the mighty waves of the sea,” and leads humanity “into all truth.” That which leads mankind into all truth is, in Jesus' words, the holy Comforter “the Spirit of truth” (John 16:13). Hence “This same shall comfort us” is what is said correspondingly of Noah at this point, who represents the world being taught “all things” spiritually, and therefore reborn.

**Spirit reflecting the
infinite of Soul**
Column 1

Spirit reflecting upon itself as infinite Soul is Spirit's vision of its own embodiment — the body that is, of Spirit's own absolute formations which Spirit holds within itself, even as heaven at this point holds earth within its own embrace, and never lets it go.

Spirit/Soul
Column 2

This is why, in the third tone of the second day of creation, Spirit's all-encircling, all-inclusive firmament is called Heaven — heaven, the mother-body of harmonious relationships and reciprocal understanding whereof the dry land called Earth is born in the coming third day, and which reproduces the heaven that it holds within it as its own subjective state.

Spirit/Soul
Column 3

Hence, in the story of Adam, a river, parted “into four heads,” appears and waters Adam's garden including the tree of life. If only Adam could understand the meaning of this tree of life and this river of life he would overcome the temptation to believe that he is imprisoned in a dying mortal body.

Spirit/Soul
Column 4

Indeed this is just what Jesus himself does understand as a result of his being baptized from heaven with the Holy Ghost or the Spirit of God. Like the peace-bestowing dove of the holy mother city of

Revelation 21, the Spirit of God descends from heaven and identifies Jesus with its own divinity. Having repented (through the John the Baptist baptism) of being supposedly born of the flesh — that is, of the tree of mortality, or death — Jesus is submerged in the spiritual understanding of who his mother truly is. And she is none other than the fourfold matrix of Heaven itself, constituted of the tree of life and the river of life. This reveals to him that he has not in fact been born of the fleshly Mary but of the body of Heaven, of Spirit specifically in its aspect as Soul.

Spirit/Soul
Column 5

And thus it is that when Noah has likewise repented of this same belief in fleshly birth, and the floods which destroy this belief have abated, the ark of his cultivated spiritual understanding rests like a capstone on the top of mount Ararat, and he and his world begin to be born again — born, that is, of the heavenly motherhood of God, and not of the babel of conflicting voices which is Babylon “mother of harlots and abominations of the earth” (Rev 17:5).

Spirit/Soul
Column 6

The Tower of Babel in the midst of the land of Sumeria at this point is apparently the negative symbol of the Great Pyramid of Gizeh in the midst of the land of Egypt. Of all the pyramids built in Egypt at this time, this Gizeh Pyramid is the greatest. Does it possibly symbolize the world being born of God out of heaven, and causing the human race to ascend in consequence to this very heavenly standpoint as signified by the steep ascending passage-way that is called the Grand Gallery? If this is so, then it is not surprising that the name given the passage-way itself is “Plane of the Spirit-born.”

Mrs Eddy wrote of this Pyramid as a “miracle in stone” (Hea 11:12). In respect of the twofold statement of scientific translation given in the textbook on pages 115–116, this gleaming white pyramid as a whole could possibly correspond to the “scientific translation of immortal Mind,” while its three main internal passage-ways clearly correspond to the “three degrees,” the physical, the moral, the spiritual, of the “scientific translation of mortal mind.”

Spirit/Soul
Column 7

Turning finally, therefore, in this sequence of the tones of Spirit as Soul, to the kind of civilization that is signified ultimately by the foursquare mother city, we see (in column 7) how the creative Word of ‘What I, God, am’ has at this point of the second day of creation and the second thousand-year period, revealed its all-encircling firmament, or Heaven. The vision is that of Heaven holding Earth within its own embrace, or is that of divinity (the waters above the firmament) holding humanity (the true idea of the waters under the firmament) within itself, prior to bringing this idea to birth in the third day of creation, which is the subject of the following chapter.

Third Day of Creation: Third Thousand-Year Period

Fundamental unity of first two periods

The reason that the third day of creation, as “the third stage in the order of Christian Science,” is said to be “an important one to the human thought” is because it lets in “the light of spiritual understanding” (S & H 508:28). Simultaneously, that is to say, it lets into human consciousness the *light* that is the subject of the first day and the *spiritual understanding* (the heavenly firmament) that is the subject of the second.

In other words, the third stage of man’s orderly spiritual unfoldment is where he identifies himself with — where he makes his own, deeply and subjectively — all that he has been taught through the symbols of the first two days and periods.

The question is, therefore, what does this “light of spiritual understanding” actually mean to him when he lets it into his thought in the third day of creation? What does it mean that his spiritual identity should now embody both these divine concepts?

Remember that when the light of the first day is seen in relation to the mission of the individual Jesus, it is described as “the light of the world.” What do we find therefore when we relate Jesus’ mission not only with the light of the first day of creation but also with the story of Adam in the Bible’s first thousand-year period?

Paul calls Adam “the first man Adam,” while Jesus, he says, is “the last Adam.” This is because what Jesus does is to demonstrate the *last* of (the end of) Adam — meaning by this that he proves the nothingness of the myth of fallen man.

But this proof has already been foreshadowed by Enoch at the close of the Bible’s opening period. That is to say, Enoch in the first period, like Jesus in the fifth period, is “translated that he should not see death.”

The parallel is that once Adam is compelled to relive his life spiritually by bringing to birth his third son, Seth, his experience unfolds through seven consecutive generations (corresponding to the

full range of the seven days of creation) until it culminates symbolically in the ascension, or translation, of Enoch.

What the story of Adam foreshadows in the *first* period, therefore, is none other than what is brought actually to light in the living demonstrations of Jesus in the *fifth* period.

Consider therefore the complement of this relationship between the first and fifth periods by turning in the Bible's second period to the story of Noah, and seeing the relationship here with the events of the sixth period. Of Noah, it is said, "this same shall comfort us." What Noah does therefore, as we have already seen, is build himself a matrixlike ark of spiritual understanding whereby to give birth to a new spiritual sense of himself and his world, once the chemicalizing floods have subsided. And nothing surely could be more fraught with comfort for us than this. What the Noah story typifies is thus the coming to humanity of the holy Comforter, even as Jesus himself promised.

While Jesus represents the first Messianic advent, where the accent is on individuality and manhood, the Comforter, which he says will lead mankind into all truth, represents the second advent of the same Son of God, where the accent is universality and womanhood. And this clearly is brought to light by the eventual revelation of impersonal, impartial Christian Science. In fact, in his discourse with his disciples on the mount of Olives, he literally prophesies that this will be so when he explains the relationship between the "coming of the Son of man" and "the days of Noah" in the Bible's second thousand-year period. Son of man (capital S), in contrast to son of Mary (little s), is the incarnation to humanity of the Son of the living God, where the divine and the human are one in coincidence.

Jesus' actual words are: "As the days of Noe were, so shall also the coming of the Son of man be" — meaning by this the second coming, of course, because the first had already taken place. He continues: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark . . . so shall also the coming of the Son of man be" (Matt 24).

What Jesus is foretelling therefore is precisely what is destined to take place in the course of the sixth thousand-year period through the discovery and founding of universal Christian Science. For it is this that constitutes the second advent of the Christ-idea, or when the *light* of the first advent becomes of the nature of *spiritual understanding*, as symbolized by the matrixlike structure of Noah's ark wherewith to bear witness to the rebirth of the world.

And thus it is that the *first two periods* in their foundational unity

foreshadow symbolically that which is brought into living expression in the *fifth* and *sixth periods* by the ministries of Christ Jesus and Christian Science, the manhood and womanhood of the Son of the living God.

In the third period of Soul, therefore, as the outcome of the first two periods of Mind and Spirit, we are bidden to identify ourselves with, and as, this glorious twofold idea of the manhood and womanhood of God. This is in order that, in the fourth period, we may find ourselves one with the divine Principle of this compound idea, and thereafter, in the fifth, sixth, and seventh periods of Life, Truth, and Love, actually *be* this idea in living demonstration; that is, as the Principle itself shows itself forth in the manhood and womanhood of Christ Jesus and Christian Science, divinely implicit in the two opening periods.

This is why in the Bible's third period, the twelve tribes of the children of Israel dominate the scene and "stand in type," as Mrs Eddy says, "for the whole human race." For all twelve tribes are focused in the two foremost houses of *Judah* and *Joseph*, themselves typical of this very manhood and womanhood of the spiritual idea of God foreshadowed thus in the deep metaphysical meaning of the two foundational periods.

As the *first* period relates in this way with the *fifth* period, and the *second* period with the *sixth*, so the *third* period, in which the nation of the children of Israel makes its way to its God-appointed promised land, foreshadows the journeyings of the nations of the earth to their God-bestowed heritage in the culminating *seventh* millennium of the story.

Such is the spiritual logic of the divine Logos, or Word of God, as it unfolds throughout all seven of the thousand-year periods and reveals the immortal purpose that is consistently at work behind the scenes.

The five spiritual tones of the third day and third period

Nothing surely could be more ordered and natural, therefore, than that, in the third period of Soul, we allow ourselves to be identified with that initial enlightenment of the first period of Mind as it becomes of the nature of spiritual understanding in the second period of Spirit. Because what this must of necessity do for us in the third period is take us to the point of Life itself where we find that our promised identity is both sinless and deathless. Hence the five tones of Soul, that determine the workings of the third day and third period, are Soul in its aspects as Mind, Spirit, Soul, Principle, and Life. For it is at the point of Soul as Life that Israel actually enters the promised land.

Our imperishable, God-bestowed identity in Soul (third day) is thus born to us of Spirit (second day) because of the fact that it has its origin in and of the infinite parent Mind (first day).

Let us think therefore of this identity (as indeed we must in the light of the foregoing) in terms of the unity of the manhood and womanhood of God, or where the subjective and objective phases of consciousness become to us an indivisible spiritual embodiment.

As was our practice with the first two periods, we will first of all consider these five tones of Soul *vertically* through each of the seven columns in turn; then, secondly, follow their meaning *horizontally* one tone at a time across the same seven columns.

The infinite as Soul reflecting upon itself as Mind, Spirit, Soul, Principle, Life

Column 1

Synonymous terms

First, column 1, then, where the synonymous terms themselves are emphasized, and where the opening tone of Soul as Mind puts the accent on identity's source or origin. And because identity lies in the reciprocity of divine manhood and womanhood its source is the unfathomable depths of the one parent Mind, the infinite Father-Mother God. Soul in the aspect of Spirit is that which then brings identity to birth. Soul as Soul, in consequence, furnishes the idea of identity itself, or what identity essentially is. In the tone of Soul as Principle identity, in its subjective and objective unity, is harmoniously united within itself, and therefore, as determined by Soul as Life, is deathless, indestructible, immortal, without beginning or end.

Column 2

Third day of creation

In the third day of creation, identity has for its symbol the dry land, or Earth, born of the second day's firmament, or Heaven. The opening tone of Soul as Mind (S & H 506:15) is where "unformed thoughts" are gathered into their "proper channels" as that wherein identity originates and is given form. The question to be asked, therefore, is what exactly are these proper channels in which identity is moulded and is no longer "unformed." And surely they are the four rivers or channels of thought referred to in the previous section in the Adam story, where they are correlative with the firmament called Heaven at the close of the second day of creation. They must, that is to say, be the elements of the heavenly motherhood of God, the very Spirit of God Himself, which descends from heaven like a dove and lights upon Jesus at his baptism. Therefore, in the second tone, Soul as Spirit, the dry land called Earth is indeed born of the waters of this heavenly matrix — is born, that is, of the waters above and not of the waters beneath.

Humanity, in other words, finds itself the offspring solely of divinity, and not of mortality or animality.

We come therefore to Soul as Soul, where earth as the product of heaven reflects heaven within itself and, in consequence, reproduces, as its own true being, the very heaven that gives it birth. That which is subjective and that which is objective are therefore one in identity, as symbolized by earth bringing forth grass, herb, and fruit tree "whose seed is in itself." Because that which is without is the same as that which is within, and *vice versa*, therefore identity is non-sexual. Its gender being masculine, feminine, and neuter in itself, it is spiritually joyous, satisfied, and complete. Hence in the tone of Soul as Principle it is related harmoniously with all the other identities of being. Determined then by Soul as Life, identity is "dependent upon no material organization" and therefore, to human sense, is resurrected above the grave of organic mortal body (S & H 509:3). In the case of the children of Israel in the Bible at this point the promised land has been reached.

Column 3
The Adam story

How different is the situation regarding identity in the Adam column, compared with its ideal form in the third day of creation. As the opposite of the tone of Soul as Mind, Adam's thoughts are not gathered into the "proper channels" for understanding what identity or body truly is, but into the elements that make up his mortal sense of body, symbolized by the garden of Eden. No wonder therefore at the point of the second tone, Soul as Spirit, Adam is faced with an impossible dilemma. He is forbidden to eat of the tree of the knowledge of good and evil, which is in the midst of his garden or his body, yet how can he help eating of it (believing in it) when, as a mortal, it is what his body is made of?

As a result, in the tone of Soul as Soul, he is alone and hungry, longing for a "help meet" to come to him from outside himself and satisfy his cravings to reproduce himself. Hence at the point of Soul as Principle the door of his thinking is open wide for the influx of animal magnetism. The way this is put in the text is that animals come from over there for him to identify with. Yet this would not happen did no reciprocal response to the animals come from within himself. Thus in the tone of Soul as Life he finds himself embodying all those animal qualities, instincts, and emotions which, as far as his mortal body is concerned will lead in the end to his destruction and death. If only Adam would follow the example of Jesus, in the next column, he would not need to partake in this way of the tree of death, only of the tree of life.

Column 4

Jesus triumphant over
animality

And therefore what Jesus, in the fourth column, is impelled to overcome at the point of his own subjective consciousness are the same temptations which Adam himself succumbs to in the third column. The situation is that the very Spirit of God — the spiritual understanding of what his body (identity) truly is that has just baptized him from heaven — compels him now to go into the wilderness and put this understanding into practice by being tempted of Satan in all points like as Adam is — like as we are — and yet be “without sin.”

In the tone of Soul as Mind, we see him preparing to meet this Satanic challenge; to prove that, as a result of his heavenly baptism, his humanity, far from being cut off from his divinity through belief of being born of the flesh (therefore subject to animality) — his humanity is actually formed by his divinity, by the waters above the firmament and not, like Adam, by the waters under the firmament. What the holy Spirit that baptized him *divinely* demands of him by sending him into the wilderness is that he faces up to, and proves, the nothingness of Satan, or sin, *humanly*. The need, in other words, is that, as divinity’s own reflection of itself, Jesus’ humanity shall be found to be as immune from sin as is his divinity. Only in the measure that he is victorious in this way over the sins of the flesh can he appear thereafter as the Saviour of the world.

In the second tone, Soul as Spirit, he meets the first of his three temptations, where it is suggested to him that he turns the stones into bread. Like Adam, Jesus is “an hungered,” and is tempted by Satan to resort to matter instead of Spirit to satisfy his human needs. But if he does, in this way, live other than by the words that “proceed out of the mouth of God” (as the text puts it) — if he does choose to live by material means instead of spiritual — then his second temptation, in the tone of Soul as Soul, will be to cast himself down from the “pinnacle of the temple.”

Temple is the symbol of body. Departing thus from the absolute truth of identity, or body, with which his thought was flooded at his baptism, he will (as stated in the corresponding text in the third day of creation — S & H 508:1) have fallen “to the level of a human or material belief called mortal man.” And this is just what Satan wants him to do. (Note therefore how accurate the correlatives are that appear in the different columns.)

If only he will fall down and worship Satan — if only he will succumb to this particular adamic temptation — then in his third and last temptation, in the tone of Soul as Principle, personal sense will give him power to rule over “the kingdoms of the world.” He will be able, that is to say, to govern dictatorially his brother man. But Jesus has no ambition to be a personal leader, or personally to govern

an apparently outside world. In the tone of Soul as Life, therefore, he proves his spiritual independence of all personally run religious or political organizations (S & H 509:3), with the result that angels come and minister unto him. Unlike the personally ambitious Adam, Jesus has resurrected himself spiritually above all such death-dealing organizational beliefs.

Thus we read in the textbook: "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven" (S & H 372:14). All along, Jesus has been working in terms of the absolute — that is, from the angelic standpoint of the pinnacle of the temple. Indeed this was the very understanding of identity, or body, that was imparted to him divinely at his baptism. Otherwise he could not have triumphed over Satan's dualistic arguments, and angels would not now be ministering to him. Unlike Adam, his thought has been resurrected above all such entombing corporeal beliefs. The standpoints of the absolute, of the resurrection, or of the angels, in the tone of Soul as Life, are one and the same victorious standpoint, and are what enable Jesus henceforth to prove himself the Saviour of the world.

Column 5
The Bible's third thousand-
year period

From the experience of Jesus in the wilderness, and his virtually having reached the promised land of his sinless, deathless identity, we come naturally in the fifth column to the story of the children of Israel and their wilderness experience, whereby they too reach the God-ordained land of their indestructible, spiritual selfhood. What is true for the individual Jesus, that is to say, must be found to apply also to the human race itself, typified Biblically by the children of Israel.

God's beloved Israel, typical of the spiritual selfhood of mankind, originates under the impulsion of Soul as Mind in the consciousness of the patriarchs Abraham and Isaac. For then, in the following tone, Soul as Spirit, which consists of the sagas of Jacob and Joseph, what is later to become the Israelite nation is actually brought to birth.

As in the opening phase of the third day of creation, where thought is gathered into its proper spiritual channels in order that identity may purposefully be formed, so the gathering of the thoughts of Abraham for this same spiritual purpose pertains in the case of the first of Israel's patriarchs. The signification is that of Israel herself at the point of spiritual origin.

According to Paul in Hebrews, Abraham is looking for "a city which hath foundations, whose builder and maker is God." He is seeking to identify himself, that is to say, with those same four

channels, rivers, or orders, of the heavenly matrix city in order that, in doing so, the purpose of God on behalf of the human race may be manifest first in the birth of his son Isaac and then in the birth of the twelve sons of Jacob.

But, as Paul says in Galatians, this very city which Abraham is seeking, this "Jerusalem . . . above," this "mother of us all," is already present in his consciousness now (did he but know it) typified by his wife Sarah. Hence he does not really need to search for it because it is already his.

Sarah, Abraham's true wife, is thus to be contrasted with Hagar, Sarah's Egyptian bondmaid, who is Abraham's temporary concubine. Of Hagar is born Ishmael, known as the "son of the bondwoman," of Sarah is born Isaac, known as the "son of the freewoman." From Ishmael derives the nation of the Arabs, and therefore eventually the religion of Islam; from Isaac comes the children of Israel, and therefore the religion of Christianity.

Determined by Soul in its aspect as Mind, and made up Biblically of the stories of Abraham and Isaac, Israel is thus at the point of origin. But, as we have said, it is Isaac's son Jacob, in the tone of Soul as Spirit, who actually brings Israel to birth. From Jacob's own twelve sons develop the twelve tribes, or houses, that eventually comprise Israel as a nation. Of the utmost importance, however, is the fact that the whole of Israel — generic Israel — is focused spiritually in that most beloved of all Jacob's sons, his son *Joseph*, born to him of Rachel, his only real love. The name Rachel means "ewe," pointing metaphysically to the mother of the ultimate Messianic "Lamb."

Jacob's other outstanding son is *Judah*, born of Leah. While the standpoint of Rachel is heavenly, that of Leah is earthly. While the one has the emphasis on divine Science itself, the other has the emphasis on the exemplary human proving of this. Judah will later give rise to Jesus, the manhood aspect of the spiritual idea of God; while Joseph, by reason of what he stands for relative to the world as a whole, will be represented by Christian Science, the womanhood aspect. Jesus will portray the Son of God in a personal, bodily, earthly form; while Christian Science will portray the Son impersonally in a form that is scientifically adaptable to all mankind. Hence Joseph in the story is made supreme over all the land of Egypt, typical of the world itself.

Therefore it is that Joseph feeds and sustains a spiritually famished world; and this is just what Christian Science is commissioned to do in the form of its absolute, comprehensible, nonsectarian Science.

When Jacob brings forth Joseph, this literally equips Jacob himself to solve spiritually the problem of his relationship with his

apparently antagonistic outside world, typified by his twin brother Esau. So that when, following his struggle at Peniel, he sees his brother, therefore his world, as the "face of God" his name is changed from Jacob to Israel. And what has actually wrought the transformation is the heavenly revelation to him of his beloved Joseph.

Early in the Joseph saga it is shown how the whole of Jacob's family makes obeisance to Joseph. It is not surprising therefore that as the story unfolds, the idea of *Joseph* and the idea of *Israel* become more and more closely intertwined. When, in the fourth period, the united kingdom of Israel splits into the two sovereign kingdoms of Judah and Israel, the house of Joseph becomes ruler of the kingdom of Israel, thus confirming the affinity between the two.

And so it is that, in the tone of Soul as Spirit, the identity of the ultimate twofold Saviour of the world — the spiritual reality of all mankind — is brought concretely into expression in the form of Jacob's two leading sons, Judah and Joseph. The tone ends when Jacob and his remaining eleven sons take up residence with Joseph in the land of Egypt, where Joseph now reigns supreme. For what Joseph truly stands for is the translation of Egypt (the world) from an apparent "house of bondage" into the very "land of Christian Science" itself (S & H 226:32). Whatever the world looks like to human sense, its underlying reality is the land of the Science of universal Christianity of which the governorship of Joseph over the land of Egypt is Biblically the teaching symbol.

A very great change takes place in the Bible narrative once the Joseph saga is concluded, for it brings to an end the book of Genesis and opens the door to Exodus where, for the first time, we are introduced to the towering figure of Moses. Based on what Egypt stands for under the rulership of Joseph, Israel, led by the disciplinary and motherly qualities of Moses, must now prove, in the three remaining tones of the third period, Soul as Soul, as Principle, and as Life, that she is indeed the offspring of the Hebrew "freewoman" and not of the Egyptian "bondwoman." Under Moses' guidance she will then make her way to the Promised Land, and the Bible's third period will end.

But she will not reach her destination so long as she believes she is a personal ego, working from a humanly personal basis. To remedy this vain, self-centred outlook, Moses, in the tone of Soul as Soul, goes alone to the top of mount Horeb where God reveals Himself as the one and only I AM THAT I AM. For what Moses must teach the children of Israel is that in order to inherit their real spiritual identity they must have no other I, no other Ego, save the Holy One of Israel Himself.

“Israel is my son, even my firstborn,” God says to Moses. And not until the belief that she is the “firstborn” of Egypt is slain in her own thinking will she free herself from Egyptian hard labour, identify herself with the body of the blemishless lamb (typical of what she is as the firstborn son of God), and pass over to a transitory wilderness experience as the first stage of her journey to the promised land. She will in fact have started to pass from death to life. Hence the instituting at this point of the first *passover*.

The Mosaic revelation of what her I AM truly is, is indeed adequate to liberate her from Egypt’s material obstetrics, and ensure her safe passage through the blood Red Sea of believing that her body is physiological. But it is not of itself sufficient to secure her entry into the promised land. It enables her to partake of the relative freedom of the wilderness, and to accompany Moses as far as the foot of mount Horeb, but no further. Knowing that her only real “I” is God is a huge step forward, but she has not yet proved in her own experience that this is really so.

For it to become to her the demonstrable and living reality of her being a second visit to the top of God’s holy mountain is required on the part of Moses. And as this happens we enter spiritually the tone of Soul as Principle. Israel’s divinely prescribed identity, in other words, must be demonstrated here and now. The law of the I AM THAT I AM is indeed her universal Principle, but this must be reduced to a system of laws that she can both understand and practise. Seven ascents and descents of the Horeb height are consequently needed in order that the law of divinity may be reduced to the humanly comprehensible system of the moral law, also that, coincidentally, a new transitional sense of body, to be known as the holy tabernacle, may be formed.

At the heart of this body, or tabernacle — in its innermost holy of holies — Israel must house the ark of her covenant with God, signifying the point of her absolute communion with the divine Principle, Love. At the same time she must, through her many “burnt offerings,” sacrifice her erstwhile animal emotions and instincts as the only possible way of giving herself back to God. Burning up the belief that animality is her origin, she will demonstrate humanly that she comes forth from, and returns to, divinity, and this will become to her her real promised land.

Clearly God can only take back to Himself that which first comes from Himself; and Israel’s ultimate promised land which she is now in process of approaching is where she must find herself permanently in the presence of God.

After many failures and backslidings she at last reaches the outskirts of the land itself. That is to say, under Moses’ tireless

instructions she finds herself qualified at last to cross the river Jordan and accept her divinely bequeathed inheritance. This is referred to in Christian Science as her accepting “the divine infinite calculus.” “Thought accepts the divine infinite calculus,” is the way the textbook puts it (S & H 520). What it amounts to is that Israel’s objective approach to her goal is fast giving way to the subjective possession of the goal itself. “Go in and possess the land which the Lord God of your fathers giveth you,” Moses commands. Whereupon Moses himself dies on a nearby mountain top having first shown her the beauty and desirability of the land — having shown her, that is to say, what her identity truly is as the body of the living God.

But we need not think of this as the death of a person as such. The reason metaphysically that Moses dies on the top of mount Pisgah on this side Jordan is because Israel herself has reached the position spiritually when she must not rely any longer on that which comes from outside herself to tell her what to do. The sense of an objective wilderness journey accordingly dies away in her thought and this is symbolized in the text as the death of Moses. Moses has taught her progressively how to make the one I AM her own ‘I am’ and therefore she does not need him personally any more. She has passed from the objective to the subjective point of view. And thus we enter the tone of Soul in its aspect as Life, because her identity in this case is deathless and indestructible.

In other words, the inside of the land and the outside are no longer to be thought of as separate localities. The I AM within and the I AM without are one and indivisible, which is why, under Joshua (Moses’ spiritual successor), Israel inherits both the inside and outside of the land. In fact, for her body to be of the nature of eternal life, which now it is (Soul as Life) she must, in the words of the *Science and Health* text at this point, find herself “dependent upon no material organization” (S & H 509:3). Hence she bids farewell to Moses.

Her individual being, that is to say, must be spiritually universal and all-inclusive otherwise she will not be living in the promised land. To signify this, in the books of Judges and Ruth which bring the Bible’s third thousand-year period to a close, we are told how “there was no king in Israel, but every man did that which was right in his own eyes.” Individuality, spiritually self-governed and universal in its outlook on the world, is indeed the criterion for each of us to become a resident in our divinely promised land.

This is why Ruth, a Moabitess, therefore a Gentile, is accepted into the line of the Judaic royal dynasty, that is to ultimate in the kingship of Jesus.

The universal individuality, the individual universality, of Jesus,

represented at this point by Joshua (meaning “saviour”) is what Israel herself is now actually foreshadowing. The implication is that centre and circumference, inside and outside, here and there, subjective and objective, are one in indivisible identity, and therefore what Israel must now be increasingly conscious of is, in the words of the textbook, that “God is at once the centre and circumference of being” (S & H 203:32).

Column 6
Civilization's third
thousand-year period

Remarkable therefore that as we move from the fifth column, which features the Bible, to the sixth column which tells the story of civilization itself, we encounter what looks like an historical preview of this very idea of the centre and circumference of being. In fact, a symbol appears to be set before us of the eventual divine reality that underlies the historical record.

This is how it is. When civilization's third period opens in the tone of Soul as Mind, two distinct migratory bodies of peoples are in process of disseminating themselves territorially. One is the group of tribes known as the Hebrews, or children of Israel, the other is the much vaster group called the Indo-Europeans.

The Hebrews emerge out of the nomadic tracts of the Arabian desert and, like their founder Abraham who (in this same tone in column 5) looks for “a city which hath foundations, whose builder and maker is God,” they themselves are in quest of a homeland of their own to settle down in. And they find such a haven in the region that is now called Palestine. Here they develop their unique monotheistic religion of Judaism, centred in a Deity whom they know as the Holy One of Israel, and who is opposed not only to the polytheism of their surrounding neighbours but to the polytheism also of all the rest of mankind. From the Hebrews will come in due course Christ Jesus, the first of the two Messianic world Saviours. And it is because of their devotion to this idea of one universal absolute God that the region where they position themselves geographically becomes the spiritual centre of the world.

The second, far larger band of peoples, the Indo-Europeans, migrate from the Eurasian Steppe land further east, and it is as if, in their different races and families, they migrate over extensive parts of the rest of the world. These Indo-Europeans, with their Aryan family of languages, thus become to us a supremely important factor in our survey of the global scene.

In metaphysical terms, what is being formed is not only the Jewish centre of the world picture but, in large measure, the Gentile circumference as well. From the centre will one day come Jesus, typifying the individual manhood of the spiritual idea of God; from

the circumference will come eventually Christian Science, presenting this idea's universal womanhood. For it is the European branches of the Indo-Europeans that will penetrate further and further westward until, at last, they reach America. Faintly, therefore, as the third period dawns, the eventual twofold identity of the Son of the Holy One of Israel, that shall at last conquer and constitute the earth, is seen, as it were, at the point of his historical and geographical origin.

To mark the second tone of the third period, Soul as Spirit, the idea of *language*, as a means of understanding and communication between individuals, races, and cultures, seems to be much in evidence. Stemming Biblically from the breakup of the tower of Babel in the tone of Spirit as Soul, and from the three sons of Noah, Ham, Shem, and Japheth, of whom, as we have noted, "the whole earth was overspread," three outstanding families of languages are in process of world-wide dissemination. The Hamitic family of tongues pertains, we are told, to the dark races of Africa, the Shemitic, or Semitic, family to the brown races of the Middle East, and the Japhetic family, as part of the Aryan languages of the Indo-Europeans, becomes identified with the white races of Europe and America. As the migrations continue across Europe, these Aryan languages give rise to the Greek language, the Latin language, and the Teutonic and English languages. Recall therefore how the textbook refers to those four outstanding world languages, "Hebrew, Greek, Latin, and English" (S & H 23:21).

The implication is that when at last the universal Science of Christianity is revealed and brings into expression the foursquare holy city as constituting the ultimate brotherhood of mankind, there will already be in existence an adequate linguistic vehicle for disseminating this Science world-wide. Hebrew appears therefore as the language in which the Old Testament is written signifying the first side of the holy city, the Word; Greek becomes the language in which the New Testament is written signifying the second side, the Christ; Latin becomes the language of the early Christian church signifying the city's third side, Christianity; while English, the language in which Christian Science is first spoken and written, clearly signifies the fourth side, Science.

The third tone in this civilization column, Soul as Soul, is one where great social developments and upheavals are seen to be taking place. This corresponds to where, in the third day of creation, the earth, having been divinely created in the tone of Soul as Spirit, propagates and multiplies from within its own being. It is where, in terms of human society, because of the impact which the migrating Indo-Europeans make on resident populations wherever they go,

vast social changes are set in motion. Old civilizations fade and new ones arise to take their place. It is what Toynbee calls the “second generation” of civilized society. Due to the impact, for example, which Indo-Europeans make on the Far East it is probable that reliable Chinese history (apart from tradition) starts at this point with the society that takes root in the valley of the Yellow River. Then there is the society that develops in Persia and Northern India, called Dravidian India, as part of the ‘Indo’ section of the Indo-Europeans. This gives rise to the vastly important new religions of Brahmanism and Hinduism. The era is known as Vedic India, or the era of the sacred Veda scriptures. In the Middle East, Babylonian, Assyrian, and Hittite societies spring up in the homelands of the original Sumerian society; while an incipient Hellenic society begins to form further west on the continent of Europe, closely affiliated, Toynbee says, to the original Minoan society.

Society generally is thus in a state of tremendous reconstruction and flux. And this goes on throughout the two remaining phases of the third period, Soul as Principle and Soul as Life. Suffice it to say therefore that by the time the period ends the two new societies that dominate the scene are what Toynbee calls a new “Syriac society” in the Middle East that includes the Hebrews, the Assyrians, and the Babylonians, and the vastly prestigious newly forming “Hellenic society” further west in Europe.

Out of the midst of this new Syriac society, once the coming fourth period has run its course, will emerge the Messianic mission of Christ Jesus, while from the impact which the new Greek society is destined to make on the whole of the rest of mankind will come (historically speaking) the Science of world-wide Christianity, or Christian Science.

One says “historically speaking” because the missions of the manhood and womanhood of God stem in fact from the divine Principle of the total cosmos, not from historical happenings as such, even though it may look that way to human sense.

And thus, as far as our present survey is concerned, the third period appears to be closing historically on a note similar to that with which it opened, namely, the identity of what will turn out in the end to be the twin aspects of the Son of God. These are represented Biblically, first, by Israel’s two foremost houses, those of Judah, leading to the mission of the individual Jesus, and Joseph (in his world-wide spiritual significance) to universal Christian Science. And thus the idea that God is “at once the centre and circumference of being” is, from this point onwards, of deep fundamental importance.

Column 7
Civilization lieth
foursquare

Finally, then, the seventh column, pointing to civilization as it is in divine reality, or as the city of the Word, Christ, Christianity, Science. The creative Word purely as the Word having, in the first day of creation, manifested its *light*, and in the second day, its heavenly *firmament*, and in the first two tones of the third day its dry land called *earth*, now it is that from the third tone of the third day onwards something entirely new takes place. The fundamental creation of “the heaven and the earth” (Gen 1:1) being finished, earth now brings forth from within itself, implying that a Christ emphasis has entered the flow, or that the Word purely in its own aspect as the Word has developed to become the Word reflecting the Christ. And to confirm this, note how, in the Bible at this point, Moses appears for the first time as the leader and teacher of the children of Israel — Moses, who is the spiritual forerunner of this very office of the Christ. And thus the Word reflecting the Christ now becomes the underlying determinant of civilization’s forward march.

Reviewing the tones horizontally across the seven columns

Having in this way touched on the five tones of the third day and third period as they flow vertically down the seven columns, our endeavour now is to consolidate further their deep spiritual meaning by stating over again what they consist of, as their sequences flow horizontally across the columns one tone at a time — just as we did in the case of the first two periods.

For thus our carpet continues to unroll, and our loom to weave its tapestry. The way Toynbee puts it regarding history itself is that the “shuttle which shoots backwards and forwards across the loom of Time” brings “into existence a tapestry in which there is manifestly a developing design . . .” In Science what the loom brings into existence is the universal “design of God” in which “all periods,” as found in the seventh day and seventh period, are timelessly, gloriously united.

Soul in the aspect of Infinite Mind

Column 1

Remembering that the subjective-objective unity of identity is the key to the whole of the third period, the tone of Soul as Mind (in column 1) tells us that our identity as the manhood and womanhood of God originates in, and is determined by, the one eternal parent Mind.

Soul/Mind
Column 2

And what makes the source of this identity comprehensible to us humanly is, in the opening tone of the third day of creation, the four

heavenly rivers or “channels” of the motherhood (matrix) of God, whereby our identity as man is moulded and wherein it takes form.

Soul/Mind
Column 3

But the origin of Adam’s identity, on the other hand, is represented by his being gathered into the materially sentient channels of the mortal body which, in the form of the five corporeal senses, are typified by the trees of the garden of Eden.

Soul/Mind
Column 4

Whereas Jesus knows precisely what the creative source of his identity is, for this was revealed to him at his baptism when the Holy Ghost, like the foursquare mother city, descended as a dove from heaven and flooded his consciousness not only with the understanding of his own Christ-selfhood but with that of his surrounding world as well.

Soul/Mind
Column 5

And it is the same ideally with the origins of the children of Israel in the Bible’s third thousand-year period. For this identity of the twelve tribes of Israel, typical of the body of the whole human race, is precisely what Israel’s father Abraham is in quest of when he looks for “a city which hath foundations, whose builder and maker is God” — the city so beautifully defined by Paul in Galatians as Jerusalem above, which “is free, which is the mother of us all.”

Soul/Mind
Column 6

And just as, Biblically, Abraham seeks this spiritual homeland for himself and his offspring, so, historically, migrating Hebrews and Indo-Europeans are in quest of territorial homelands of their own to settle down in. From the Jewish (Hebrew) centre of the world picture at the beginning of this third period will eventually come Christ Jesus, while from the Gentile (Indo-European) circumference will come the demonstrable Science of universal Christianity. Geographically and historically, in this opening phase of the third period, the manhood and womanhood of the spiritual idea of God could thus be said to be at their point of origin.

Soul/Mind
Column 7

We are led therefore, in column 7, to the foursquare Word, Christ, Christianity, Science, as being humanity’s actual spiritual homeland, or its “city which hath foundations.” The creative Word, having appeared first as the *light* (first day), then as the *firmament* (second day), is in process now of bringing forth the *dry land* called Earth (third day). Commensurate with the body of the whole human race, the dry land called Earth is divine civilization itself, the origin of which is the firmament called Heaven.

Soul in the aspect of infinite Spirit

Column 1

From the idea of identity's source and origin in Soul as Mind, we come, in Soul as Spirit, to its substantiation and birth. Soul in the aspect of Spirit signifies identity therefore in process of unfolding, or of being actually brought into living expression.

Soul/Spirit

Column 2

In the third day of creation, in column 2, Earth is not born of the waters which were under the firmament but of the elements of the matrixlike firmament of Heaven itself. This is heaven bringing to birth its own "absolute formations," or its body. In the words of the text, "every object, as it appears in the line of spiritual creation" is fed and clothed spiritually by "the fatherhood and motherhood of God."

Soul/Spirit

Column 3

By contrast Adam, in the third column, is faced with a serious dilemma. He is forbidden to eat of the dualistic tree of the knowledge of good and evil, with which he believes his body is identified, and yet he must feed this body, clothe it, dress it, and keep it. If only he knew how to do these things spiritually the way Jesus does, he would properly care for and control his body, and so solve the problem of its apparent mortality. But instead, he succumbs to the temptation to eat of the tree of false mortal knowledge, thereby maintaining the belief that his body is material.

Soul/Spirit

Column 4

In the first of his Satanic temptations, Jesus overcomes the very error which Adam indulges in. Like Adam, Jesus is "an hungred." The temptation comes to him therefore to turn the stones into bread, or to use the things of Spirit for material satisfaction and gain. But, as the text says, Jesus chooses to partake of, and live by, "every word that proceedeth out of the mouth of God." Everything that constitutes his present and only real selfhood is thus born to him of the waters above and not of the waters beneath. Hence he turns away from the tree of death and partakes instead of the tree of life.

Soul/Spirit

Column 5

And so it is that in the Bible in this tone, Jacob actually brings to birth the twelve tribes of the children of Israel as a symbol, ultimately, of the heaven-born identity of the human race. But what we need to realize is that all twelve of Jacob's sons are focused in the eminence of his beloved son Joseph, who is commissioned to feed a spiritually famished world. Metaphysically speaking, Joseph is the world and the world is Joseph, supreme over the strictures of the land of Egypt, and therefore over the appetites of the mortal sense of body. In fact what Joseph ultimately typifies is the absolute Science of pure Christian Science ministering to the needs of all mankind.

Soul/Spirit
Column 6

And in order that this shall be so regarding the human race — in order that at last the world shall be fed and clothed spiritually — what is required is a medium of world communication, a language of divine ideas, of constant and unchanging spiritual values, that all may understand. Coincidentally, therefore, what features in the world scene at this point is the dissemination of world languages. Stemming from the Aryan language of Sanskrit, the later Greek, Latin, and English languages could be said to be embryonically on the move. The philosopher Heidegger once said that language is “the place where Being speaks.” Alan Richardson, writing about Heidegger, then voiced the idea of “the power of God to control all history by his Word” — declaring “that the whole universe has been brought into being by the creative Word of God.” For there to be a coherent body of the family of mankind the members of this body must needs speak a common language — a universal spiritual tongue which is infinitely diversified, infinitely individualized. Then there is mutual understanding, reciprocal appreciation of one another’s identity, in fact the harmony of heaven on earth.

Soul/Spirit
Column 7

“In the beginning God created the heaven and the earth” (Gen 1:1). By the time the tone of Soul as Spirit is reached in the third day of creation, the creative Word purely in its own office as the Word has accomplished its primary purpose, that of the unfoldment of Heaven (second day) and Earth (third day). Hence in the coming third tone of the third day (Soul as Soul), where earth brings forth from within itself, the accent shifts to the Word functioning as the self-propagating *Christ*.

**Soul purely in its
own aspect as Soul**
Column 1

That subjective and objective are one, and this one the total withinness of the infinite as Soul, defines the essential meaning of identity — the identical nature, that is, of inside and outside, here and there, us and them, as one and inseparable.

Soul/Soul
Column 2

Earth, therefore, having been born of heaven as heaven’s own reflection of itself, reproduces the heaven that is its own subjective state. The symbol of this in the third day of creation is earth bringing forth grass, herb, and fruit tree whose seed is in itself. In other words, nothing can be superimposed upon identity from outside itself, for the seed of its own forever development is at work within its own being.

Soul/Soul
Column 3

Whereas Adam, alone and hungry in the mortal body, craves for what his senses tell him is objective, or out there. He longs for a

“help meet” to come to him and succor him from outside himself. In which case, in the words of the *Science and Health* exegesis at this point, he has fallen “to the level of a human or material belief, called mortal man.” As a result, he and his world appear to be two separated entities, one here the other there.

Soul/Soul
Column 4

Jesus, on the other hand, resists the temptation to cast himself down from the pinnacle of the temple, as Satan would have him do. Jesus will not vacate the divine standard of body as determined by Soul as Soul. He refutes the evidence of the senses that the Christ-idea descends from heaven and actually becomes mortal man. This is because he learned at his baptism that “never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate” (S & H 258:27).

Soul/Soul
Column 5

Likewise must Moses explain to the children of Israel this same absolute truth as to their identity, or body, by ascending the pinnacle of the “Horeb height” where the I AM THAT I AM is revealed. Once Israel realizes she has no other selfhood but the infinitude of Soul she will make her exit from Egyptian servitude, or the belief of having been born into a mortal body. Simultaneously as she finds herself coming forth from Soul, so she will come forth from within herself, and will therefore come away from Egypt — from the illusion, that is, that she ever fell from the pinnacle of the one I AM. But is she at this point beginning to make an actual journey to the promised land? Is not, rather, the land of her sinless, deathless selfhood being drawn forth step by step from within her own being, until at last her possession and occupation of the land is fully brought to light? Like the word “educate,” the name “Moses” means “to lead out, to draw forth.” Thus Moses draws her identity forth from within her, and this appears as her making an orderly step by step journey to the promised land.

Soul/Soul
Column 6

It could be said that up to this point in the third day of creation the first generation of the creative process has been unfolding, but that once what has been created (namely the dry land called Earth) starts to bring forth from within itself, this launches the second generation of the same creative movement. The era we now enter therefore in the history of civilization is what Toynbee calls the “second generation” of civilized society, in that the original societies are in process of fading, and new ones are arising to take their place. This is due largely to the impact which the migrating Indo-Europeans make on existing populations. Like the earth bringing forth from within its own being, civilization too is at the point of self-propagation. Chief

among the new societies are an incipient Middle East society that includes the Hebrews, and a new Greek society taking root further west in Europe.

Soul/Soul

Column 7

Coincidentally as earth brings to birth that which it holds subjectively within it, the point is reached, regarding the underlying foursquare city, where the Word purely in its aspect as the Word develops to where it reflects the creativity of the self-propagating Christ.

**Soul in the aspect of one
all-governing Principle**

Column 1

The glorious fact now is that this self-propagating, self-multiplying, Soul-determined identity which we, man, truly are, is a body of harmonious God-governed relationships, all of them indispensable to God and to each other. In column 1 of the Soul as Principle sequence, we see that what Soul has already declared its I AM to be (in the Soul as Soul sequence) is indeed the controlling law-abiding Principle of the entire family of man.

Soul/Principle

Column 2

And this is the very conception of identity which is brought to light in the fourth section of the third day of creation (Soul as Principle), which involves the spiritual idea of *gender* (S & H 508:13). Subjectively and objectively, identities are scientifically ordered and classified, and are therefore in harmonious relationship one with another. It is thus essential to understand what kind or sort of identity each one has, whereby it consistently brings forth after its own kind, and never seeks to have or to be an identity other than its own. It is satisfied to be what it is, reflecting the Principle of the I AM THAT I AM. This is the opposite of the material sense of gender which is either masculine, feminine, or neuter. Spiritual gender is never personally sexual, never magnetic in an animalistic way. Because subject is one in identity with object, and object with subject, subject never exerts personal rulership over object. The union of manhood and womanhood as one impersonal spiritual body is thus the essence of what is signified by Soul as Principle.

Soul/Principle

Column 3

But this is far from being the case with Adam, who believes that he himself is here, cut off sexually from something different from himself over there. Hence the word "sex," the antithesis of Soul, is from the root "to cut." Adam's thought is open therefore to the infiltration of magnetism on an animalistic basis. Animals, that is to say, come to him to be named. Animal instincts, emotions, and qualities approach him, so he believes, from outside himself to be given identity. And thus he desires to rule over, to be master of, what

to his personal sense of himself, is out there.

Soul/Principle
Column 4

Which, again, is precisely what Jesus in the last of his three temptations resists. Never does the Son of God desire to rule personally, dictatorially, animalistically, over an apparently outside world, which Satan promises him he shall do if only he will fall down and worship the personal Satanic sense of himself. As the counter to this animal instinct, Jesus understands (it was in fact revealed to him at his baptism) that his only real world is God's world, ruled over exclusively by Soul in its aspect as Principle. This, by reflection, constitutes his own Christ-identity, his divinely bestowed, spiritually satisfied, gender, never objectively there, but his divinely subjective state of consciousness here.

Soul/Principle
Column 5

Correspondingly, what we see in the Bible at this point is Moses instructing Israel in this same rule of Soul as Principle. For this is what, in the end, will determine her relationship with her brother man, or with what seems to her to be her outside world. Remember how Israel herself stands in type for the whole human race, and therefore this relationship with her world is really her relationship with her own God-determined *self*.

What Moses does therefore is to reduce the law of the one I AM to a system of laws and their classification that takes the form of the moral law. This true morality, demanded by divinity, enables Israel to understand and practise the law of God, and in consequence make her way to the promised land. That is to say, the purpose of reducing divine law to a system of laws that is both comprehensible and demonstrable humanly, is to enable Israel to attain and take possession of the land of her absolute spiritual identity. Far from identifying herself with animality, as Adam does, she actually offers up animal sacrifices to her God in her newly structured tabernacle, or body. This cleanses her of carnal instincts, and prepares her for the conquest and occupation of her divinely promised inheritance of eternal life.

Soul/Principle
Column 6

Viewed within the wide historical perspective, what lies behind the beginnings of the Syriac and Hellenic societies in the civilization story, in the sixth column, is, in effect, that a promise is being made to mankind that through the eventual missions of the manhood and womanhood of God, the world will at last inherit its own true Christ-identity, which then will constitute its promised land.

Soul/Principle
Column 7

And all because, in respect of the foursquare city itself, which is what humanity's inheritance is in its ultimate perfection and glory,

the Word in its aspect as the governmental Christ is all the time leading mankind forward in the direction of this longed-for spiritual goal.

**Soul in the aspect of
indestructible Life**

Column 1

The tone of Soul as Principle has shown identity to be of the nature of a classified, diversified embodiment of harmonious God-governed ideas. In the third period's culminating tone of Soul in its aspect as Life identity in consequence is without sin and death, and therefore of the nature of eternal boundless life.

Soul/Life

Column 2

Hence, in the closing text of the third day of creation, man is shown (in accordance with the example of Jesus) to be totally resurrected from the grave of Adamic mortality, and therefore to be as sinless and deathless humanly as he is divinely. Why? Because, as the text says, he is no longer dependent on "material organization," or on a mortal sense of his body. In other words, he has attained "the certain sense of eternal Life."

Soul/Life

Column 3

But Adam, so he believes, is wholly dependent on material organization, having established for himself an animalistic nature from which he is making no effort to resurrect himself. In other words, Adam continues to reside in the graven image of mortal body.

Soul/Life

Column 4

Whereas Jesus has fully resurrected himself above all such sinful, death-dealing temptations, with the result that God's angels (not Adam's animals) come and minister unto him. And this means that his thought has reached the exalted standpoint of the *absolute*. As he set out to do in the tone of Soul as Mind, Jesus has proved through his encounters with Satan in the wilderness that, although tempted in all points like as Adam is — like as ordinary mortals are — he is "yet without sin." And it is this that will inevitably ensure his final victory over death. According to the textbook, he is demonstrating "Christian Science absolutely," and is therefore "as the angels in heaven" (S & H 372:14).

Soul/Life

Column 5

And it is the same with Israel herself at the close of the Bible's third thousand-year period where she enters upon, and takes possession of, her longed-for promised land. Yet she does not do this under the leadership of Moses, but under the leadership of Joshua, whose name, like the name Jesus, means Saviour. She has passed from the objective sense of life to the subjective, from the Moses sense to the Joshua (Jesus) sense, from the wilderness sense to the sense of the promised

land itself. But woe betide her if, in this new subjective phase of her experience she turns away from the provisions bequeathed her by Moses. The purpose of these provisions, this God-bestowed system of laws, was to enable her to dispense with Moses' outside personal leadership and so be "dependent upon no material organization." At last she is divinely individual, spiritually self-governed, responsive to the dictates of God alone. And this is why, under the rule of the Judges, "there was no king in Israel: every man did that which was right in his own eyes." Her *individual* outlook has become divinely *universal*, and this is why she possesses both the inside and the outside of the land. Such is the criterion of her having crossed the river Jordan, and of dwelling in her new divinely covenanted homeland. If her individuality is less than universal and all-inclusive, she is not really living in the promised land itself, but is still only in the approaches thereto.

Soul/Life
Column 6

Thus, in the story of civilization, the presence of the monotheistic Hebrews as part of the new Syriac civilization of the Middle East, and all that is signified by the scientifically and philosophically minded Greeks of the incipient Hellenic society in Europe, promises for mankind the eventual unity of the spirit and letter of the divine Science of Life, as the indestructible Christ-identity of the human race.

Soul/Life
Column 7

In the seventh column, therefore, is it not the revelatory Word in the aspect of the governmental Christ which demands of the individual that he recognize his divinely universal nature, and its promise of eventual resurrection above sin and death? For this is indeed what his spiritual status is in the land of the Word, Christ, Christianity, and divine Science, or when the foursquare kingdom of heaven is set up permanently on earth.

**Forward to the
fourth period**

At which point we leave this literally soul-stirring third day and third period and bring our thought forward into the even more stupendous fourth day and fourth period. Not in the sense of leaving the third period behind as we do so, but rather, of necessity, letting all three of the preceding periods come forward with us (even as, in the analogy of the carpet, this rolls itself up behind us) as we advance down the corridor of Christ's Christianity, rejoicing all the time at the beauty of the divine life-pattern which continues to open up before us.

Fourth Day of Creation: Fourth Thousand-Year Period

Total celestial cosmos The fourth day of creation and the fourth thousand-year period have as their subject no less than the vastness of the sphere of the heavens and the earth, the boundless reaches, that is, of the celestial and terrestrial cosmos. The word “cosmos” has the same signification as “universe.” As originally used in Greek philosophy, cosmos is akin to logos which, in its capitalized form as the Logos is identical in meaning with the Word which is God. What the fourth day and fourth period point to therefore is the sum total of the universe as the divinely unfolding Word of God.

Deriving from a root meaning “order, harmony,” the dictionary defines “cosmos” as “the universe conceived as an orderly and harmonious system . . . any self-inclusive system characterized by order and harmony amid complexity of detail.” Both *cosmos* and *logos* are to be contrasted therefore with *chaos*. Hence, in the words of the textbook, the light and harmony of the seven immortal days of creation change “chaos into order and discord into the music of the spheres” (S & H 255:5).

Entering upon the fourth day and fourth period we arrive at the very centre of the sevenfold order or at what we might call the fulcrum period on which the entire development turns. Three periods lead up to this central fourth period, and three lead out from it.

And in order to assess the fourth period’s crucial spiritual meaning, it is imperative that we turn at once to Israel’s God-inspired prophets, whose divine revelations regarding the universe are taking place at this time.

Because he is “in rapport” with “the range of fetterless Mind,” and is inspired therefore to “foresee and foretell events which concern the universal welfare,” the state of consciousness of the prophet is that he knows “the past, the present, and the future” (S & H 84:12). And thus it is that the contents of the first three periods are

brought forward into his vision of what the fourth period truly represents, while the three remaining periods are to him the inevitable outcome of all that the fourth period consequently contains.

It is as if the entire circumference of the vast circle of the universe is gathered and focused at the centre of this circle, or that the three preceding periods and the three succeeding periods are telescoped spiritually to form the contents of this present fourth period.

For ourselves, enlightenment regarding the all-knowing *Mind* in the first period, having become of the nature of the orderly understanding of *Spirit* in the second period, our thought in the third period of *Soul* identifies itself with this light of spiritual understanding in order, in the fourth period, to be at-one with this period's all-encompassing *Principle*, and thereafter, in the fifth, sixth, and seventh periods of *Life*, *Truth*, and *Love*, actually to *be* the Principle itself in living self-expression.

And thus it is that this light of life appears in the fifth period as the mission of the individual Christ Jesus, after which it appears in the sixth and seventh periods as the mission of universal Christian Science. In other words, the purpose behind the divine unfoldment of the first four periods is to prepare the human race for the consummate world-redeeming happenings of the last three periods.

The key to the magnitude of the fourth day and fourth period lies thus with the spiritual and scientific meaning of this stupendous term for the infinite Godhead, *divine Principle* — the Principle of which the fathomless cosmos is its idea or manifestation. In parallel relationship with the fourth line of the Lord's Prayer, the "will" of this Principle must be seen to be done "in earth, as it is in heaven." In other words, the Principle of the diversity in unity of all that makes up the celestial universe is the motivating power behind the fourth period as a whole, and is therefore supreme both divinely and humanly, that is, in heaven and on earth.

**Principle in its five
tones of Mind Spirit
Soul Principle Life**

Like the third period before it, the fourth period unfolds through a parallel range of five distinct tones of spiritual consciousness, namely, Principle in its aspects as Mind, as Spirit, as Soul, as Principle, and as Life. The majestic note which is therefore about to sound for us is that of the divine Principle itself and its government of its own total universe.

Visualizing these tones vertically throughout the seven columns of the triptych's centre panel, their basic meaning in the first column is followed by their appearing as the five tones of the fourth day of

creation in the second column; then by their negative version in the story of Adam in the third column; after that by the way in which Jesus uses the understanding of divine Principle to minister to the needs of his surrounding world, in the fourth column; how this is wrought out in the fifth column in respect of the human race itself in the Bible's kingdom period and prophetic age; how this applies in the story of civilization itself in the sixth column; and finally, in the seventh and last of the columns, the fact that all the foregoing is determined divinely by the underlying movement of the Spirit of God — the unseen activity, of the Word, the Christ, Christianity, and Science, or by what civilization forever is in the sight of its divine Principle, Love.

Principle's five spiritual tones

Column 1

Synonymous terms

Principle as Mind, then, as the first tone in column 1. What specifically is the idea of God conveyed by Principle in its aspect as Mind? Is it not the harmonious government of the total cosmos as the activity of one unfailing intelligence, one unfathomable parent Mind?

And Principle as Spirit? Is this not where infinite space is "peopled," as the textbook says, with the ideas of God as the qualities of Spirit, all harmoniously related and integrated, all inseparable one from another, all in a state of spiritual reflection and mutual understanding?

Then, Principle in its aspect as Soul. Is not this where the universe as a whole is seen to be the Principle's own infinite embodiment?

And Principle purely as Principle? Surely the cosmos, or universe, conceived of as one infinitely coordinated system of ideas — an infinite diversity of all things in unity, an infinite unity of all things in diversity.

And finally, the idea conveyed by Principle as Life? What is this but the eternal progression of our present timeless, spaceless, self-existent universe, which is thus without beginning or end.

Column 2

Fourth day of creation

So, to the second column, where the same five tones pertain to the fourth day of creation itself. The first of these, Principle as Mind, is represented as a system of revolving "celestial bodies," where the light of Mind in the first day has developed to become in the fourth day a cosmos of harmoniously related lights. The symbolism involved is both astronomical (where the accent is on the material and scientific) and astrological (where this is mental and mystical).

In the second tone, Principle as Spirit, this sphere of celestial

bodies — this infinitude of individual celestial spheres — gives “light upon the earth.” This is divinity in control of, and consciously governing, the happenings on earth. It stands for “Thy will be done in earth, as it is in heaven.” Its mythological counterfeit is the circle of the astrological Zodiac claiming to determine involuntarily the affairs of mankind.

As presented thirdly by Principle as Soul, the universe is seen to be Principle’s integral celestial body — its own subjective objective identity — typified by the two great ruling lights of the sun and the moon. These point to the world-wide practice of Principle in accordance with Jesus’ two foremost ruling commandments, the command to love God, the Principle itself supremely, by loving one’s neighbour, the visible expression of this Principle, as one’s own real body or self.

The fourth tone, Principle purely as Principle, at the centre of the entire range of reflecting tones, is where the universe in its totality is “set” securely in and of its divinely infallible Principle, sealed (as the text says) with the “impress of heaven,” and therefore where its every detail expresses heaven itself.

Lastly, Principle as Life. Because the universe is thus one and indivisible, it is of the nature of eternal self-existent life. It circulates and revolves forever, that is to say, without beginning or end in either space or time.

Column 3

The Adamic dream

The necessity now is for these same five tones to be seen in the Adam column as the negative version of the two preceding columns, and in order that the positive reality of the first two columns shall purge human consciousness of the Adamic myth.

Resulting from Adam’s recent identification with animality, a deep hypnotic sleep overtakes him, and he sinks into the dark mysterious underworld of the lower stratum of his mind. Of the workings of this lower mental level he himself is unconscious, and hence its activities are beyond his conscious control. He is the victim of the so-called psychic unconscious which, in its relationship with Zodiacal astrology, purports to determine everything that he is and everything he does. The error, basically, is anthropomorphism, or God appearing in the form of man, as perpetrated by the Lord God Jehovah. This is Adam hypnotized by the belief that he is a mortal personality, cut off from his spiritual origin, and therefore the opposite of what Jesus later proves man to be, namely, man in the Christly form of God. As the antithesis of Principle as Mind, Adam’s mental state is one of personal dreamlike hypnosis.

What it is that Adam himself dreams comes as the negation of Principle as Spirit. Resulting from the belief of his being cut off from God in the first place, he dreams that the Lord God Jehovah performs a surgical operation on him and that his own subjective selfhood, namely, the quality of his own womanhood, is removed from him and made to appear objective, or over there. Hence the arrival on the scene of the woman, Eve.

In consequence, the antithesis of Principle as Soul becomes the personal sexuality of Adam and Eve. In Science, however, man's womanhood is the quality of his own unity with God which can never be taken away from him, and of which his manhood is the faithful, protective self-expression.

This subdivision of Adam into the two separated entities of Adam and Eve, or the male and female of mortality, is what, as the opposite of Principle purely as Principle, brings animal magnetism out from under cover and into the open for the first time. This is the contents of the collective unconscious coming to the surface of Adam's consciousness in the form of a subtle nerverlike "talking serpent" — the nervous system of the mortal body, that is, which is "more subtle than any beast of the field which the Lord God [Jehovah] had made." This animal nature is what Adam previously identified himself with, and named.

Anatomically, the body's nervous system is like the spreading branches of a tree. Hence, as the opposite of the fifth tone, Principle as Life, that which appears in the text at this point is the serpentine tree of false mortal or sexual knowledge, the tree of the knowledge of good and evil, which Jesus later exposes the nothingness of, and which is called the "accursed tree" of death.

Column 4 World Saviour

We come therefore in the fourth column to the way in which Jesus handles and disposes of Adam's false mesmeric dream, and so becomes the healer and Saviour of his world. Let us call this the period of his public healing ministry. As a result of his having overcome those Satanic temptations in the wilderness, Jesus is at work publically now, with the almighty Principle of the universe as his very own Mind (Principle as Mind). Hence he speaks "as one having authority." In the last of his temptations he destroyed all sense of personal despotic rulership regarding his outside world. What he represents now therefore is the true king of Israel, the universal kingship of Principle itself.

Because, in the tone of Principle as Spirit, the twelvefold circle of the stars of heaven, the spiritual reality behind the twelve houses of the Zodiac, is seen to govern and control the affairs of earth, Jesus,

understanding this heavenly government, and reflecting it, never ceases to put into practice the Principle of the heaven–earth, divine–human, coincidence, and therefore he heals all manner of sickness and all manner of disease among the people.

In the tone of Principle as Soul, signifying Principle’s own universal body, the circle of Jesus’ twelve disciples feature in the gospel narrative, and, as they do so, introduce the idea of “church.” Church is always the symbol of body. Regarding the relationship of Adam and Eve in the preceding column, Scofield, in his *Reference Bible*, refers to Adam as prefiguring the Christ, and Eve as prefiguring the body of Christ, or the church as this appears in Christianity. Yet Adam and Eve at this point are but the counterfeit sense of Jesus and his twelve disciples, for while Jesus typifies the world’s all-governing Christly head, the circle of the disciples typifies Christianity as this Principle’s encompassing body, or church.

The ultimate idea of church as the body of the human race is of course Revelation’s foursquare mother city wherein Jesus’ twelve disciples, called the twelve apostles of the Lamb, are designated its heavenly foundations. When therefore we come to the tone of Principle as Principle, we find Jesus, in company with the twelve, establishing these actual rocklike foundations as that upon which he says “I will build my church; and the gates of hell,” the opposing underworld of the psychic unconscious, “shall not prevail against it.” And what constitutes these foundations metaphysically is the discernment on the part of Peter (spokesman for the twelve) that Jesus as “the Son of man” is in fact “the Son of the living God.” In other words, the human and the divine one in coincidence is the only sure foundation on which to build the body of the brotherhood of man. The important thing to realize therefore is that “Son of man” (spelt with a capital S) is not the same as “son of Mary” (spelt with a small s). Son of man (capital S) implies the Son of generic man, the Son whose mother is the God-crowned woman in the Apocalypse — she who claims no other I, no other Ego, but the divine Principle, Love, and as such stands for the eternal reality of the whole human race. This woman’s Son alone is the Son of the living God. Hence in this central, foundational tone of Principle as Principle, humanity is seen to be the manifestation of divinity itself, thereby fulfilling the great cosmic demand: “As in heaven, so on earth.”

We come therefore to the fifth tone in the story of Jesus’ mission, Principle as Life, and to the glorious moment on the mountain-top of vision when he is “transfigured before them” — when “his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him” (Matt 17). Moses, standing for the past, Jesus for the present, and Elias for

the future, are thus all three present in Jesus' consciousness now totally irrespective of time.

On the subject of spiritual translation, which is akin to transfiguration, and which seems to describe precisely the phenomenon on the mount, Mrs Eddy writes of "man's changed appearance and diviner form visible to those beholding him here" (Mis 68:5).

Jesus' three disciples think of life only in terms of a past, a present, and a future. Hence they want to build three tabernacles, one for Moses, one for Jesus, and one for Elias. But what Jesus is demonstrating is the divine Life Principle in which eternal life is present now, and therefore time as such is obsolete. What else but this transfiguration of the human concept of time by the fact of eternity can enable Jesus later on at the crucifixion to overcome mortality or death, and be resurrected to the life which is not subject to the limitations of time, space, or matter, that is, to the mortal birth-death cycle? The transfiguration is thus the colossal climax of all that Jesus demonstrates publically in an equivalent of this fourth day of Principle. It is thus correlative with the state of consciousness of Israel's prophets in the Bible at this point, who "know the past, the present, and the future" (S & H 84:12).

Column 5
Era of Israel's Kings
and Prophets

We come therefore in the triptych's fifth column to the complete fourth thousand-year period of the Bible, known as Israel's kingdom period and her great prophetic age. Samuel is the first of her prophets, and Saul the first of her kings.

The period opens by instituting the heavenly kingship of Principle here on earth and by the demand, in the tone of Principle as Mind, that we abandon the personal kingship of Saul, and adopt instead the impersonal kingship of David. While Saul stands for personal egotism and outward vanity, David stands for that which comes forth impersonally and directly from divine Principle itself. "The Lord seeth not as man seeth," God says to Samuel, "for man looketh on the outward appearance, but the Lord looketh on the heart."

David, therefore, is each one of us having our origin in God, Principle; thinking outwards from Principle itself (Principle as Mind) and never allowing ourselves to be exiled therefrom. This is why David's preliminary service to Israel is to slay the Philistine giant Goliath, whose name actually means "exile." Hence David is God's "well-beloved," in the sense that "Principle and its idea is one" (S & H 465:17).

"Thine house and thy kingdom shall be established for ever before

thee: thy throne shall be established for ever," is the covenant which God makes with David in the course of David's actual reign, in the tone of Principle as Spirit. But the kingdom in this case cannot be David's personal kingdom, even though it is set up on earth. If it were his personal kingdom it would not be "established for ever," but would be a temporal kingdom, personally controlled. Rather, it is the very kingdom of God, Principle, the kingdom of heaven itself, established humanly here and now, like those lights in the firmament of heaven reflecting light upon the earth in the second tone of the fourth day of creation.

Hence the kingdom of Israel, under David, is a united and harmonious kingdom, in which the two main houses of Judah and Joseph, typifying the manhood and womanhood of God's creating, are one and indivisible (the opposite of Adam and Eve in this same tone in the Adam story, who are not one but two). Hence David builds for Israel her great capital city, Jerusalem, with its twelve gates and twelve foundations, and as the historical symbol of the eventual world city that lieth foursquare, the New Jerusalem, the city of Zion, called the city of "the great King."

But what we have to face in the following tone, Principle as Soul, is the disastrous consequences that inevitably ensue if David's fidelity to Principle is not maintained. And this fatal liability begins to be illustrated when David's son Solomon is on the throne, and builds for Israel her luxurious golden temple. Temple, like church, is a symbol of body. Hence Israel's temple, properly understood, is a symbol of Israel herself as Principle's own embodiment. What lies at the back of the historical concept is thus Principle in its aspect as Soul. Yet immediately thereafter idolatry sets in, for Israel starts to worship the symbol instead of the idea (therefore the Principle) which the symbol symbolizes. And it is this idolization of an organic symbol which causes the otherwise united kingdom to split into two separate parts. Arnold Toynbee would call this the "idolization of an ephemeral self," or "an ephemeral institution," and defines it significantly as the "nemesis of creativity" (*Abridgement of A Study of History* p 581).

The house of Judah, in charge of the organized temple, becomes then a tyrannical ecclesiastical dictatorship, and this causes the freedom-loving house of Joseph, together with nine other tribes, to break away from Judah and form an independent kingdom of their own. This tenfold kingdom becomes known as the northern kingdom of Israel, while the twofold kingdom of Judah and Benjamin remains the southern kingdom of Judah. No longer do Judah and Israel typify the sinless, deathless manhood and womanhood of God, as they did

when they were united, but, like Adam and Eve (at this same point in column 3) they stand for the male and female of mortality, rushing headlong towards self-destruction.

There is but one spiritual answer, and this lies with the towering figure of Elijah. In what Elijah stands for spiritually, Judah and Israel are one and inseparable, and therefore deathless. Even the name Elijah (El - I - Jah) points to Isra - el and Judah, both having the same I or Ego and therefore undivided.

But the two unfaithful kingdoms decline to listen to Elijah's entreaties, and therefore, at the beginning of the fourth tone, Principle as Principle, Elijah demonstrates before their eyes the deathlessness of the real kingdom of Israel when it is spiritually whole. To illustrate this divine reality of Israel's being Elijah ascends up to heaven in a chariot of fire without first passing through the experience called death.

And because Elijah's successor, Elisha, is no more successful than Elijah in convincing the two harlot kingdoms of their evil ways, first Israel is carried away captive into the land of Assyria, and afterwards Judah is deported to Babylon. Israel becomes known as the "ten lost tribes" because she never returns to her homeland in Palestine but is apparently dispersed among the nations of the world. Until, that is, she is led (so it is believed) to a new homeland of her own from which she shall not be removed. This homeland, geographically and historically, is the far off "isles of the sea" (Isa 24:15), suggested as signifying the British Isles. "Moreover I will appoint a place for my people Israel," God says in II Samuel, "and will plant them, that they may dwell in a place of their own, and move no more."

Be that as it may regarding a new homeland for Israel, the situation in the case of Judah is very different indeed. After precisely seventy years of Babylonian exile (according to the books of Ezra and Nehemiah) the cream of Judah is rescued by the conquering Medes and Persians and bidden to return to Judea and rebuild the temple and city of Jerusalem which Babylon had laid waste.

At which point we enter upon the tone of Principle as Life. For the keynote now is Judah's physical resurrection from Babylon (typical symbolically of the coming physical resurrection of Jesus from the sepulchre) to be seen in relation to the eventual metaphysical resurrection of Israel from mortality itself.

Thus in the book of Ezra, the Judaic temple is rebuilt, pointing to the individual centre of the circle of being, and in Nehemiah the walls and gates of Jerusalem itself are rebuilt, standing for the universal circumference. In which case, we must see clearly that

both temple and walls pertain in their unity to each individual spiritual consciousness, even as they do in the case of the individual Jesus.

Yet Israel's corresponding resurrection, under the leadership of the house of Joseph, does not come about in the same way at all. This does not take place until Christianity, the outcome of the lifework of Jesus, has for eighteen centuries leavened world consciousness, and the discovery of the divine Science of Christianity, denominated Christian Science, is founded in the United States of America and said by its discoverer to restore "the lost Israel" (Man 17).

Restore lost Israel where, and to whom? Doubtless to Judah, from whom, in truth, she has never been severed, any more than, in truth, Eve has really been cut away from Adam, or man himself split from God. This indeed is the basic revelation of Christian Science that man's unity with God remains eternally intact despite the evidence of deportation into matter on the part of the corporeal senses. At the point of Israel's resurrection in the form of universal Christian Science, Judah and Israel, as the manhood and womanhood of the spiritual idea of God, are once more united in holy wedlock, even as the two Messianic missions of Christ Jesus and Christian Science are one, never, in Truth, having been separated by eighteen centuries of time.

Historically, with the return of Judah from Babylon, we have reached the close of the Bible's fourth thousand-year period, and therefore the close of the Old Testament. But before turning to the triptych's sixth column, and the corresponding fourth period in the history of civilization, we must put into perspective the consummate foursquare message of Israel's sixteen *writing prophets* that brings the Old Testament to its conclusion not only textually but spiritually as well.

The four so-called major prophets, from Isaiah to Daniel, are to the twelve minor prophets, from Hosea to Malachi, as the centre of a circle is to its circumference, and like the temple in the centre of Jerusalem is to the surrounding walls with their twelve gates.

What the prophets represent, in other words, is the foursquare (sixteenfold) matrix of the motherhood of God that "has no boundary nor limit" (S & H 577:12). The significance of this is that the womblike cradle of the divine Principle, Love, is, at this point, in the act of bringing to birth the spiritual idea of God, first, in the aspect of its individual manhood as described in the four Gospels, and secondly, in respect of its universal womanhood in the form of the divine Science of Christianity as prophesied in the book of Revelation.

In the order of the eternal Logos, or Word, the message of the first

four periods thus reaches its climax in the foursquare utterance of the sixteen prophets; whereupon this message unfolds to the world the world's own living reality in the course of the last three periods.

Column 6
History's Classical Age

We come therefore to the sixth column — the history column — of the chart of the triptych, and to the magnitude of its fourth thousand-year period on which the development as a whole so clearly turns. The opening tone of Principle as Mind is marked by the rise to maturity of the Hellenic civilization, destined to become the *intellectual cradle* of what is to unfold in the remaining three periods, just as Israel's prophets are the *spiritual cradle* of the same world-wide development.

Greeks, we are told, are the first really free thinkers in the history of civilization. They introduce to mankind the redemptive idea of democratic freedom and individual self-government. Their deep-seated spirit of inquiry into the innermost workings of the cosmos singles the Greek civilization out as what Toynbee calls "the finest flower of the species that has ever yet come to bloom." Lying at the back of their prodigious intellectual and philosophical probings is, therefore, the Principle of the universe in its aspect as Mind.

In the tone of Principle as Spirit, and corresponding to where David, in Judea, builds the city of Jerusalem as Israel's capital city, Greek society introduces the idea of individual city-states, each one democratically self-governed. Autocratic kingdoms develop to become these individual city-states, all jealously guarding their sovereign independence. At the same time, the mythological gods and goddesses of Mount Olympus are to be contrasted with the monotheism of Israel's one absolute God, and also with the spiritual undividedness of the kingdom under David, typical as this is of the kingdom of heaven functioning on earth, or as divinity in control of humanity.

To the tone, then, of Principle as Soul, where the two foremost city-states, Athens and Sparta, vie with one another for dominance over the Greek nation as a whole, in what are known as the Peloponnesian Wars. This corresponds to where, under Rehoboam, the successor to David's son Solomon, the united kingdom of Israel breaks up into the two enemy kingdoms of Judah in the south and Israel in the north. Correspondingly in the Adam story we have the separation of Adam into the sexually opposed Adam and Eve.

Let us note in the case of Athens and Sparta, how Athens is a capitalistic society, a sea-orientated commercial democracy in which individualism is sacrosanct, while Sparta is a land-orientated

agricultural autocracy, a kind of state socialism in which the individual is subordinate to the collective mass. In the end Athens and Sparta destroy one another. It is as if, therefore, in this fourth period, the seeds are sown in Greek society of what actually threatens to be the case between the free democratic West and the totalitarian communist East towards the close of our present sixth millennium. Through the advent in the sixth period of the world-wide Science of Israel's original monotheism, the "middle wall of partition" between these two opposing world factions is today being broken down, thus heralding (to paraphrase the words of Paul to the Ephesians) the emergence of a new human race, "so making peace."

Not surprisingly, therefore, the tone of Principle as Principle, which literally focuses the fourth period's entire unfoldment, is marked by a huge creative epoch that proliferates over the whole of the civilized world. In anticipation, it would seem, of all that the mission of Jesus is to signify at the beginning of the fifth period, and all that Christian Science is to signify at the close of the sixth, the world at this juncture starts tentatively to take on the appearance of one integral interwoven world.

In Far Eastern China, Lao-tse and Confucius propound the gentle nature philosophies of Taoism and Confucianism. In India, Gautama the Buddha formulates the equally gentle religious philosophy of Buddhism as the counter to the religious superstitions and excesses of Hinduism. Yet India herself declines to accept the Buddha's teaching. As a result, Buddhism migrates to the Far East where, being welcomed with open arms, it readily cohabits with Taoism and Confucianism. What Toynbee calls a reconstituted Hinduism then develops in India itself, and it is this new version of Hinduism that comes through to the Hinduism of today. In the Middle East, Israel's monotheism, in which the spiritual stars of heaven do, in truth, control the happenings on earth, are the divine counterfact to Assyrian and Babylonian astrology in which the twelve houses of the Zodiac are reckoned to exert this very influence on, and control of, the human race.

In Europe in the West, that is in Greece, the age of what is called "pure reason" prevails. Such concepts as principle, idea, ideal, logos, Word, are brought to light in Greece's scientific vocabulary for the first time. Simultaneously, in the era of the great Athenian statesman Pericles, the Greek ideal of the independent city-state fails because, it is said, this is unable to unify the nation. Nevertheless, intellectual giants such as Pythagoras, Socrates, Plato, Aristotle, evolve far-reaching ideas in science, philosophy, art, in drama, and in politics,

which impress indelibly the future thinking of mankind.

In view of this, let us note that it is with the analytically minded Greeks in this central fourth period that the concept of the material *atom* that is to play such a dominant role in the life of our present twentieth century, is formulated for the first time.

For thus it is that the Greek Classical Age of this first millennium B.C. (our fourth thousand-year period) becomes self-evidently the formative matrix, the intellectual cradle, of the mighty world civilization movement that is to follow.

We come therefore in the tone of Principle as Life, to the close of this colossal fourth period. And it is where, relative to the Greek civilization itself, we enter what is called the Hellenistic Age, in which the nation at last becomes one whole nation. Then, once this culminating era of Greek civilization has led to the later flowering of Roman civilization, we find that the way has been prepared historically for the first Messianic world mission to take place as the lifework of Jesus at the beginning of the fifth period, and for the second to take place thereafter in the sixth and seventh periods in the form of world-encompassing Christian Science. And thus the fourth millennium as a whole, dominated divinely by the magnitude of the Principle of a diversely integrated universe, opens the way for this Principle to operate world-wide in the remaining three periods.

So let us see how the new Hellenistic Age, in the tone of Principle as Life, includes the first attempt by a single individual at world conquest and world leadership. The individual in question is Alexander the Great, whose ambition is that Greek culture generally shall break loose from its parochial confines in Greece itself and become the property of all mankind. In other words, what Alexander dreams of is a one world cosmopolis based on Greek ideals. And through his extensive military conquests he partially succeeds in achieving this. But political confusion ensues at his death, and it is this which allows for the gradual upsurge of Rome. Then it is that through the universal dominance of the Roman Empire, the eventual god-king Caesar succeeds, in effect, in achieving Alexander's original ambition of spreading Graeco-Roman culture throughout the civilized world. Under Rome, law and politics, stressing what might be called the "letter" of advancing world government, becomes essentially Roman, while the culture itself, as the living "spirit," remains wholeheartedly Greek.

An initial Roman Republic gives way under the Caesars to a Roman dictatorship and, except for Far Eastern China, which remains traditionally isolated and aloof, a vast Pax Romana, or Roman Peace, takes root in, and ostensibly swallows up, the whole of

Western civilization. The Caesar assumes the title of Augustus and Pontifex Maximus (a title taken over later on in the fifth period by the Roman Pope). Not surprisingly, therefore, the Caesar claims to be 'a god sent from heaven to deliver mankind from destruction.' Clearly, a counterfeit symbol has emerged in advance of all that Jesus is destined to represent in the coming Christian era.

A new way of life is evolving for humanity as the door opens towards the fifth millennium, the purpose of which is to make the world one unified world into which can be born the idea of a unified kingdom of heaven on earth — the very idea which not only pervades the fourth day of creation, and the covenant which God makes with David, but is seen now to lie deterministically at the back of the whole of the fourth period.

And the idea itself is that which comes spiritually to fruition in the two forthcoming advents of the Messianic world Saviour. For just as Rome unifies the civilized world in preparation for the first advent, so Western civilization, the successor civilization to the Graeco-Roman civilization, again unifies the world in the eighteenth and nineteenth centuries in preparation for the second advent. The difference between the two historical happenings is that the first is a personal unifying under the auspices of the god-king Caesar, in preparation for the personal appearing of the Christ-idea; the second is an impersonal unifying under the auspices of the West's world-attracting physical science, in preparation for the coming of impersonal, universal Christian Science. Historically and metaphysically the two sets of circumstances need to be seen in their complementary relationship.

Column 7

Civilization lieth foursquare

Lastly, then, at this point of the fourth period's five spiritual tones, we turn to the seventh column of the chart, and to what civilization is divinely in the sight of its divine Principle, Love. Here, the creative Word is at work beneath the surface of consciousness in its aspect as the revelatory, governmental Christ. As in the case of Israel's inspired prophets in this period, Christ is that which translates the Word of God to the consciousness of humanity, and civilization in consequence moves forward on its divinely prescribed course. Then, at the opening of the fifth period, once Jesus has fulfilled his mission of demonstrating individually the deathless reality of the world's true Christly being, the tone will change to the Word reflecting Christianity, and an entirely new spiritual epoch will dawn for the human race.

Reviewing the five tones horizontally across the seven columns

As was our procedure with the first three periods, so now with the fourth, we move horizontally across the seven columns one tone at a time, restating as we do so the meanings of the different texts. In this way, using the analogy of the loom and its tapestry, we become more and more aware of the pattern that is being woven and the beauty of its universal design.

Principle in the aspect of infinite Mind

Column 1

First, our own divinely cosmic being as conveyed by the idea of Principle as Mind. Is not this the harmony of our relationship with our universe and with each other, signified by the term Principle, the outpouring source of which is our divinely impartial parent Mind.

Principle/Mind

Column 2

The way in which the opening section of the fourth day of creation describes this idea is in the form of a revolving sphere of celestial bodies, understood through a system of stellar symbols which Jesus calls the "signs of the times." "Let them be for signs, and for seasons, and for days, and for years" is how the system is identified in the text of the fourth day. The depths of this interstellar system as the outpouring source of what we, man, are, is the counterfact to the darkness of Zodiacal astrology, itself claiming to be the source of all that we are and all that we do.

Principle/Mind

Column 3

In the third column, the Adam column, this mythological darkness takes the form of a deep hypnotic sleep which the Lord God Jehovah inflicts on Adam, and which Adam accepts into the unconscious stratum of his apparently personal mind. This belief of a deep unconscious dream-like state pertains both to the Adamic race as a whole as well as to each one of its members.

Principle/Mind

Column 4

Because of his erstwhile baptism in the depths of the heavenly firmament, and his consequent victory in the wilderness over the Satanic temptations to which Adam succumbs, Jesus knows that there are not really two levels of consciousness, one conscious the other unconscious, one earthly the other heavenly. Jesus is concerned only with the spiritual stars of the heavens, not with the dark superstitions of horoscopic astrology. To Jesus, the Principle of the cosmos is his own very Mind. Hence he speaks as "one having authority, and not as the scribes." He therefore heals all manner of sickness and all manner of disease among the people.

Principle/Mind

Column 5

And it is the same in the case of the children of Israel in the Bible. Israel must reject the vain superstitious egotism of her first king, Saul, and be ruled instead by the kingship of Principle, as practised by her

second king, David. She must in fact slay the belief that she can ever be exiled from this Principle, or be motivated by a personal mind of her own the way Adam is. Hence her vanquishment of Goliath, typical of this giant Philistine error. And thus we enter the Bible's fourth thousand-year period which is Israel's renowned prophetic age. The prophet, like Jesus, and like David, is at work with the true stars of heaven, not, like Saul, with the mystical outpourings of Zodiacal astrology.

Principle/Mind
Column 6

What we find therefore in the sixth column, the civilization column, are those colossal Greek intellects of the Hellenic civilization inquiring into the nature, the origins, the depths, of the celestial cosmos as no human beings have ever done before. Despite their worship of the gods and goddesses of Mount Olympus, identical with the archetypes of the collective or psychic unconscious, theirs are intellects of unprecedented scientific potential, symbolic in a counterfeit material sense of the infinitude of Principle in its aspect as Mind.

Principle/Mind
Column 7

And the reason for this is that, at work in the seventh column, underlying all that transpires throughout the preceding six columns, is the divinely creative Word in its aspect as the self-translating Christ, impinging on and advancing the fertile human consciousness of this crucial fourth period.

**Principle in its aspect
as Spirit**
Column 1

From Principle as Mind, then, to Principle as Spirit. What Principle as Mind stands for is found, when we come to Principle as Spirit, to be reflected by everything everywhere in the universe, and therefore to be timelessly everpresent.

Principle/Spirit
Column 2

And this is seen in the second section of the fourth day of creation as "lights in the firmament of the heaven" giving "light upon the earth" — being reflected spiritually, that is, "by all who walk in the light and turn away from a false material sense." In other words, reflected by everything everywhere all at once. In which case heaven and earth, divinity and humanity, are forever one and inseparable. Earth cannot be taken out of heaven any more than humanity can be severed from divinity. Womanhood cannot be cut away from manhood, any more than man himself can be dislocated from God. As divinity's own self-reflection, humanity never responds to a false material sense of itself.

- Principle/Spirit
Column 3
- Whereas in the Adam story, Eve who (rightly understood) is Adam's own subjective self, is supposedly taken out of Adam in the form of one of his ribs and made to appear objective and separate — just as if mother earth which, in truth, is heaven's own subjective state, were removed from heaven and held captive in a space-time-matter universe. If this were so, then it would be given to Adam to "rule over" Eve his wife.
- Principle/Spirit
Column 4
- But Jesus in the fourth column knows that this is far from being the truth regarding the relationship of man to his universe. Jesus understands that earth, humanity, is never cut off from heaven, divinity, and that only a false personal sense of things says that this is so. Hence his seemingly outside world is not really outside at all but is in fact the kingdom of heaven within him, over which he has dominion, and which therefore is subject neither to sin, disease, nor death.
- Principle/Spirit
Column 5
- And the same is true ideally of Israel's great king David. David's kingdom is made up of the inseparability of Judah and Israel typifying the manhood and womanhood of God. (This is also the true idea of Adam and Eve.) Hence this is not David's personal kingdom but rather is Principle's own heavenly kingdom set up on earth, so making heaven and earth, divinity and humanity, one and indivisible. With Jerusalem as its capital city, David's kingdom prefigures the kingdom of the foursquare New Jerusalem which (ultimately in Revelation 21) comes down from God out of heaven and constitutes the only earth there truly is. Here, divine theocracy and human democracy form together the God-bestowed dwelling-place of the human race.
- Principle/Spirit
Column 6
- What we observe therefore in the civilization column at this point is the Hellenic society instituting the individually self-governed Greek city-state. In the world's ultimate foursquare city-state, of which the Greek city-state is a counterfeit symbol, individual states do not vie with one another for supremacy over their neighbours (as in Greece) but each uniquely reflects the whole, and therefore all are reciprocally blessed.
- Principle/Spirit
Column 7
- In the seventh column the Word thus continues to unfold in its office as the Christ, for it is upon the shoulders of this very Christ-idea that the government of the world must be found ultimately to rest.

**Principle reflecting
itself as Soul**

Column 1

In the tone of Principle as Soul, the third in the order of the fourth period's spiritual tones, what appears as the total objective universe is, in reality, the very subjective body of the divine Principle itself. And therefore (represented by column 1) the subjective and objective aspects of Principle are one in spiritual identity.

Principle/Soul

Column 2

And this, in the third tone of the fourth day of creation, is typified by the two great lights of the sun and the moon. Like the two great ruling Christly commandments — the command to love the Principle supremely by loving its idea, one's neighbour, as one's self — these two lights signify the operation of Principle in practice. Principle as Soul demonstrates the true idea of body, eliminates the false mortal sense of body, and therefore rules over the day and over the night.

Principle/Soul

Column 3

But what we are faced with in the Adam column is not this deep spiritual love for what the self truly is, but the opposite, namely, the sex relationship of Adam and Eve — Adam here, Eve there, instead of Christ and his body as Principle and its idea one.

Principle/Soul

Column 4

For this identity of Christ and his body is what appears in the fourth column as the Principle and practice of the man Christ Jesus. This is where we see him with his twelve disciples, typifying the head and body, the centre and circumference, the here and the there, of the identity of the world's true being.

Principle/Soul

Column 5

Whereas in the Bible story, in the fifth column, Solomon builds for Israel her sumptuous golden temple, placing this at the centre of David's Jerusalem as the symbol of Israel as this very Christ-embodiment. Foolishly, however, what Israel does is idolatrously to worship the symbol instead of the idea which it symbolizes. And this causes the otherwise united kingdom to split into two parts. Like a divided Adam and Eve at this point, no longer do Judah and Israel typify the manhood and womanhood of the Son of God, but the male and female of mortality instead.

Principle/Soul

Column 6

And this state of affairs is further symbolized in the civilization column when two of the foremost Greek city-states, Athens and Sparta — the one capitalistic and individualistic, the other socialistic and collectivistic — fight one another to the death for dominance of the Greek nation.

Principle/Soul

Column 7

All of which is in direct opposition to what civilization is divinely, in the seventh column, where the emphasis is still on the creative Word

operating as the ideal government of the Christ. The government of the Word, that is to say, is upon the shoulders of the Christ-ideal.

**Principle purely
as Principle**

Column 1

And now, just as the fourth period itself is the fulcrum period at the centre of the sevenfold scale, so Principle purely in its aspect as Principle is the pivotal centre of the sequence of tones that make up all seven periods. Fourteen tones lead up to this central position, and fourteen lead out from it. Principle as Principle stands therefore, in column 1, for the infinitude of the heavenly harmonies that make up the system of the celestial sphere.

Principle/Principle

Column 2

The fourth section of the fourth day of creation then depicts this rhythmic system as “the seal of Deity” in divine Science whereby the heavens *impress* the entirety of creation, and the celestial sphere itself, bearing this impress, *expresses* that wherewith it is sealed. In practical human terms, compare this with the imagery in Revelation 7 and Revelation 14, where the “hundred and forty and four thousand of all the tribes of the children of Israel” — the “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” — are sealed (impressed) in their foreheads with “the seal of the living God” — that is, with the Father’s hallowed name of Mind, Spirit, Soul, Principle, Life, Truth, Love. For then it is that through such a process of seal and impress a system of spiritual education is set in motion on a world scale.

Principle/Principle

Column 3

As usual in column 3, however, the very opposite is the case. As soon as Adam has been divided into Adam and Eve, animal magnetism, in its foundational form as a deceiving talking serpent, openly displays itself for the first time, and in the words of Revelation 13, causes Adam and Eve to receive “in their right hand, or in their foreheads” what amounts to being his “mark” (impress) and the “number of his name.”

Principle/Principle

Column 4

Whereas in the Jesus column, Jesus is describing to his twelve disciples just what the foundational Rock is on which alone his world-wide church of Christianity can be built, and against which the “gates of hell [the serpent in Genesis and the dragon in Revelation] shall not prevail.” And the Rock itself is that of the human and the divine in their wedded coincidence, or where the “Son of Man” (Son of the Apocalyptic woman, generic man) is the “Son of the living God” (Matt 16:13–18). In the measure that this coincidence prevails, the mortality of Adam, Eve, and the serpent is no more.

Principle/Principle
Column 5

But this same serpent or animal magnetism is not only at work in the case of Adam and Eve, in the third column, but also in the case of Judah and Israel in the fifth, where, because of their idolatrous, divisive ways both are taken into captivity by foreign powers. Israel, the woman, is deported first by the male militarism of Assyria, and Judah, the man, secondly, by the female harlotry of Babylon. Even so the wrath of man is made to praise God for the positive blessing coming from the captivities is that what Judah and Israel stand for spiritually, in their deathless undividedness, is gradually dispersed amongst the nations of the world in furtherance of Principle's universal design.

Principle/Principle
Column 6

And it is as if this dispersion of the Israel-idea is given parallel expression in the development of civilization itself in the fifth column, in the form of what is regarded as a great creative epoch in all parts of the world. For here, in the tone of Principle as Principle, the nature philosophies of Taoism and Confucianism flourish in China, Buddhism arises in India, Zoroastrianism in Persia, the astral theology of Assyria and Babylon in the Middle East (counterfeit of the celestial theology of Israel herself now in process of being dispersed far and wide). At the same time, the prodigious output of new scientific, philosophic, political, and artistic ideals emanates from the intellectual geniuses who dominate the Greek society in Europe.

Principle/Principle
Column 7

And thus the divinely creative Word operating universally as the transforming, leavening Christ is, in the seventh and last of the columns, continuing to work its purpose out as the underlying determinant of the entire world scene.

**Principle in the aspect
of Life**
Column 1

As we come therefore to the fifth and last of the fourth period tones we see how the purpose behind this stupendous so-called Classical Age of the first millennium B.C. is the realization of the undividedness, the all-inclusiveness, of one harmonious cosmic Being, whereby everything that the cosmos contains is of the nature of eternal indestructible Life. For it is this very fact that opens the door to the fifth period of Life itself, and its individual demonstration on the part of Jesus, as the example of what is true for the rest of mankind. Hence the idea conveyed in column 1 is that of the universe's infinite diversity in unity, and its timeless, deathless indestructibility regarding every particle of its existence.

Principle/Life

Column 2

And certainly this is what is represented in column 2 in the final tone of the fourth day of creation, namely, the eternal timeless progression of a cosmos that is one and indivisible, therefore indestructible, on account of its being forever self-existent without beginning or end.

Principle/Life

Column 3

Whereas in the Adam story, in column 3, the very opposite of Principle as Life presumes to raise its head. Principle as Life really points to the *tree of life* itself, the tree which the textbook says is “typical of man’s divine Principle . . . offering full salvation from sin, sickness, and death” (S & H 406:4). Hence what the text is concerned with regarding Adam at this point is the serpent’s own tree of death, the accursed tree, the tree on which Jesus is supposedly crucified when he is at work demonstrating the onliness of the tree of life.

Principle/Life

Column 4

And therefore Jesus himself, in the fourth column, in anticipation of his coming proof of the allness of the tree of life and nothingness of the tree of death, furnishes absolute proof of Principle as Life when he displays to Peter, James, and John, the transfiguration of the material sense of life by the actuality of what life truly is. He demonstrates, that is, through the presence of Moses, himself, and Elias, in the here and the now, that life has no past, present, or future as time, and this becomes the means at the crucifixion of his dissolving (translating) the cross (tree of death) into the crowning glory of the tree of life itself. Transfiguration and resurrection are thus divinely parallel states of consciousness.

Principle/Life

Column 5

As we come then to the Bible column, we find that this is precisely what is signified by Judah’s return from Babylonian exile and by the rebuilding of Jerusalem’s temple and walls. In other words, the resurrection of Judah from Babylon is essentially the prefiguring symbol of the coming resurrection of Jesus from the tomb. Judah’s newly built temple typifies the individual centre of a regenerated state of consciousness, while the surrounding walls with their twelve gates typify the universal circumference. How wonderful therefore that as the Old Testament comes to a close in this tone of Principle as Life, this should be marked by the output of four *major prophets* signifying the spiritual centre of the circle of being, and twelve *minor prophets* standing for the circumference. What the sixteen prophets typify together therefore is Principle’s foursquare matrix or womb — the very “mother of us all” — of whom is born in the remaining three periods of Life, Truth, and Love, the manhood and womanhood of the Son of God, as the divinely promised Saviour of mankind.

Principle/Life
Column 6

To prepare us, in the civilization story, for this actual Christly happening, first of all the Hellenistic Age prevails in the Greek civilization, and this is followed, secondly, by the era of the dominance of Rome. For now it is that the conquests of Alexander cause Greek scientific and philosophic ideals to lose their parochialism in Greece itself, and find their way into the surrounding world. Yet it remains for Greek civilization to blend with Roman civilization before this world-wide diffusion can actually be realized. The Roman letter of the law then weds itself to the Greek social spirit, and this so unifies the Western civilized world that it becomes the natural “useful surroundings” (S & H 463:11) — the requisite social environment — in which the first of the two Messianic missions can safely take root and develop, from the beginning of the fifth period onwards.

Principle/Life
Column 7

And what this means, in the seventh column, is that the Word, still in its office as the Christ, is about to fulfil its mighty universal purpose with the coming career of Jesus, after which the tone will change to the Word reflecting Christianity.

**This consummate
fourth period**

Here then we have touched the hem of the spiritual and scientific meaning of this exalted and exalting fourth thousand-year period of Principle — realizing that, as the culmination of the preceding three periods, it opens our thought to the three remaining periods. Above all, let us see it as applying to our own progress Godward, both individually and in terms of the world-wide family of mankind. For thereby our carpet continues to unroll, and the loom on which our tapestry is woven continues to reveal its “altogether lovely” design.

Fifth Day of Creation: Fifth Thousand-Year Period

Magnitude of new fifth period

And thus the door opens to this most auspicious fifth day of creation and fifth thousand-year period. From the era of Israel's prophets at the close of the fourth period, we move, that is to say, to the living actuality of the Christian era, founded by Jesus, and therefore to where the change over in our lives and in the life of mankind is so tremendous.

And why is the advance into the fifth period of such magnitude? First, because it is where the Old Testament yields to the New Testament, and therefore where the previous B.C. dating merges into A.D. The *zero* date which the calendar thus implies points metaphysically to the nothingness of time in the presence of eternal life, and is what Jesus himself brings triumphantly to light as the new period dawns.

But perhaps the most outstanding change of all is the fact that whereas the message of the Old Testament is taught largely through the use of symbols, once we reach the New Testament, and embark on the era of Christianity, the symbol advances to the status of life itself. At this point, the great cosmic Principle to which the first four periods have led us demands to be put into life-practice, and to appear in the form of the living proof of the Principle, in accordance with Jesus' example.

Fifth period's four spiritual tones

We have arrived therefore at the fifth period's four spiritual tones of Life in the aspects of Mind, Spirit, Soul, and Principle. Observe how the fourth period closes on the note of Principle as Life and how, reciprocally, the fifth period ends on the note of Life as Principle. This fact that Life is of the nature of infallible self-demonstrating Principle takes us then into the dominion and grandeur of the sixth period. This is the period of man in the image and likeness of God, in

the course of which universal Christian Science is born to humanity complementing the way in which the mission of the individual Jesus is born at the opening of the fifth period.

To the four tones, then, of this fifth period. And the first thing to observe is that whereas the historicity of the Old Testament extends over four long millennia, that of the New Testament lasts for no more than the first century of the Christian era. This means that from the time when our present civilization movement began, it took four thousand years of progressive leavening activity before the lifework of Jesus could appear on the scene as the living Light of the world and dispose of the dark mythological belief in sinful fallen man. Whereas, in the case of the New Testament, its actual historicity lasts for little more than a hundred years. What we have to do therefore at the conclusion of this short span of time is turn to the field of world history itself for the completion of the seven thousand-year periods. That is to say, except for the apocalyptic prophecies contained in the book of Revelation, which look forward to the fulfilment of the whole cosmic purpose, we no longer have the Bible's metaphysical symbolism to help us on our way, only the actual record of world history itself.

So whereas the mission of Jesus, as recorded in the four Gospels, clearly pertains to the tone of Life as Mind (Life of divine origin), and the outreach of Christianity thereafter, as recounted in the Acts of the Apostles, to Life in the aspect of Spirit (starting with the descent of the Holy Ghost on the day of Pentecost), the two subsequent tones of Life as Soul and Life as Principle are traceable only in the continued development of the story of civilization itself. This is why at the point of Life as Soul, in the centre panel of the chart, the Bible column and the Civilization column begin to merge into one column.

New Testament literature as a whole

But here is something of great metaphysical and symbolic significance. Corresponding to the four spiritual tones that make up the fifth period, there are, self-evidently, four outstanding sections of text comprising the New Testament. These are Gospels, Acts, Epistles, and Revelation. The gospel stories of the life of Jesus pertain to Life in its aspect as Mind; the Acts of the Apostles to Life in the aspect of Spirit; the teachings of Christianity in the Epistles to Life in its aspect as Soul (these being all about the life of the Christian church or the Christ-body itself); and Revelation, as the divine forecast of the coming of Christian Science, to Life in the aspect of Principle.

These four classes of New Testament literature correspond, therefore, in the triptych's Bible column, to the fifth period's four spiritual tones. At the same time let us not lose sight of the fact that because of the inclusion of Revelation as the final book of the canon, the Bible can be said to be complete even historically, in that Revelation looks forward prophetically throughout the remainder of the fifth period, all the way through the sixth period, to what promises to be the ultimate salvation of the human race in the seventh period. Hence there is nothing limited, even historically, regarding the all-encompassing range of the Bible, as this extends from the first book, Genesis, to the last book, Revelation.

The four tones of Life through the seven columns

So let us begin to follow the four basic tones of the fifth day of creation and fifth thousand-year period through the seven *vertical* columns of the chart, even as we have done regarding the previous four days and periods.

Column 1
Synonymous terms

First, in column 1, Life in the aspect of Mind. This is where the life (little l) of all real being is seen at the point of its source or origin. That is to say, it is where Life (capital L) is not only the origin but also the ultimate of life (little l), as this circulates undiminished from Life to Life.

In consequence, Life as Spirit is where Life (capital L) is infinitely reflected, infinitely individualized, infinitely expressed by life (little l). And therefore it is that the life (little l) of us all, and of everything that makes up our universe, is none other than the Life (capital L) which is God.

So that Life in its aspect as Soul is where this infinite individualization of Life (capital L) is found to be the eternally circulating, infinitely multiplying, everywhere present, embodiment of life (little l).

As a result, Life as Principle is where this boundless individualization of Life is seen to be instantaneous and self-proving, therefore to be life without beginning or end. And this is what our (man's) life truly is, for immediately it opens the door to the sixth day and sixth period where man in God's image and likeness has dominion over all that makes up his consciousness of life.

Column 2
Fifth day of creation

Column 2 then features the fifth day of creation itself. In the tone of Life as Mind, the fish of the sea and the fowl of the air circulate in

what is now described as the “open firmament of heaven.” In confirmation of the textbook’s statement that “Life is the origin and ultimate of man” (S & H 487:3), they typify life at the point of its origin (the fish) and life at the point of its ultimate (the birds). Origin and ultimate are thus the same simultaneous realm of birthless, deathless life, namely, the open firmament (understanding) of the heaven of eternal Life.

What we, man, are therefore in the tone of Life as Spirit is reflections of one ever-circulating Life. In the words of the text we are charged with the “angels” of Life’s everpresence. We are charged, that is to say, with “Life in and of Spirit; this Life being the sole reality of existence” (Mis 24:17) — charged with the Holy Ghost as on the day of Pentecost, instead of being charged with electric impulses and nervous energy flowing from animal magnetism.

Life as Soul is where, in consequence, this abundant individual life of ours is bidden to be fruitful and multiply, until it fills the seas and the earth, or until it constitutes all space and time.

Life as Principle is then (as we see from the text) where the “veil” of time — the veil of “organization and time” which the textbook says “have nothing to do with Life” (S & H 249:19) — is lifted, and the scene shifts into the light of eternal birthless deathless life — that is, into a universe teeming with “spiritual spheres and exalted beings,” all of which are individual expressions of Life.

Column 3

Adam, Eve, and the serpent

What we are shown in the Adam story in the third column is, however, the antithesis of Life in and of Spirit, namely, life in and of matter. As the opposite of Life as Mind, the serpent calls upon the woman, Eve, to agree that life is organic by persuading her to eat of the tree of mortality as that wherein life originates.

As the opposite of Life as Spirit, Adam and Eve do actually eat of this tree of organic life, but soon find it to be the tree of death. Indulging the cravings of their bodily senses they let themselves be charged with magnetic animal instincts and impulses and so cut themselves off from the tree of life.

Their partaking of this fruit of sinful mortal knowledge, and their rejection of the tree of life, reveals, in the tone of Life as Soul, the spiritual nakedness of this serpentine method of self-reproduction and self-multiplication.

The result is that, as the opposite of Life as Principle, the male and female of mortality hypocritically clothe their nakedness with fig leaves. They cover themselves, that is to say, with excuses. They justify their actions by claiming that these are God’s own ways of

maintaining the continuity of the human race. As they thereby don the veil of hypocrisy, and in doing so mask animal magnetism, the scene shifts not into the light of resurrection from a materially organic sense of life but into the darkness of an eventual organic tomb.

Column 4

Jesus' proof of eternal life

How glorious it is therefore to turn to the fourth column, the Jesus column, and follow the way in which Jesus himself assails this problem of imprisoning organic life. And what more sublime happening, in the tone of Life as Mind, than his raising Lazarus from the dead; proving that man has never broken away from his roots in God, hence that Life in the aspect of the parent Mind is both the origin and ultimate of his being. That which has never been born into matter cannot therefore die out of matter, despite the contrary evidence of the mortal senses. To Jesus, there is nothing either there or here but the everpresence of the Life which is God.

Lazarus had lain in the grave "four days" already, and very soon Jesus will raise himself from the dead, having lain in the sepulchre for three days. What he does therefore is first to prove the nothingness of death objectively in respect of his outside world, and after that subjectively in terms of his own individual being. Remember therefore how it has taken mankind *four* thousand years to reach this proof in the lifework of Jesus, and how it will take it another *three* thousand years to prove this same truth for itself. In accordance with the *seven* main stages of the chart of the triptych, that is to say, it takes an equivalent of the complete span of the seven days of creation for humanity to prove in Science that it has never left heaven for earth, hence that there is no such thing as a mortal birth-death cycle intervening, either individually or generically, between itself and God.

Very soon therefore after his victory concerning the apparent death of Lazarus, Jesus, in the tone of Life as Spirit, prepares for his own consummate victory over the same last enemy, death. The scene is the so-called last supper or the *passover* meal which he eats with his disciples on the night before the crucifixion. This is when he himself is about to pass over from death to life, or rather when his own eternal life is in process of passing over death and the grave and emerging triumphant at the resurrection. "Take, eat; this is my body," he says to them — meaning by this, 'eat my flesh and drink my blood in order that my everlasting Life shall be your everlasting Life.' In the terminology of Christian Science, we ourselves have to "study thoroughly the letter and imbibe the spirit" of the divine Science of Life in order that, as exemplified by Jesus, we too may

pass over from death to life.

There follows, then, the period between the passover and the crucifixion, where the tone is Life as Soul, or where the accent is on the body of eternal deathless life which Jesus has just bidden his disciples realize that they are. Through the betrayal, the arrest, the trial, and the nailing to the cross, the carnal mind seeks to invert the true likeness, and confer “animal names and natures upon its own misconceptions” (S & H 512:26 — fifth day tone of Life as Soul). Thus Life as Soul is the reality of life, while life in and of mortal body is the unreality. Hence Jesus’ real spiritual selfhood is not going through the death experience at all, but is passing over it untouched, and this fact in Science is what ensures his ultimate crowning victory.

At the point therefore of Jesus’ apparent death on the cross that leads to the resurrection, we enter the tone of Life as Principle. For the only thing that really dies is the personal sense of man having a life of his own apart from the one Life, God. As death is thereby destroyed in the consciousness of the individual Jesus it is said that “the veil of the temple was rent in twain from the top to the bottom.” Jesus, therefore, has not overcome the last enemy death for himself alone, he has proved the nothingness of death itself. He has vanquished it on behalf of all mankind.

The “veil” of the mortal sense of body having thus been rent, the ark of the covenant of man’s union with God is visible now in the temple for the whole world to see. Life, that is to say, has opened the way for the human race as the body of Christ to be in direct communion with the Principle of birthless deathless life. In accordance with the text of the fifth day of creation, “the veil [of the temple] is lifted, and the scene shifts into light” for the human race as a whole. Gloriously, therefore, divine Science has shifted the scene from death to everlasting life.

Column 5

New Testament literature

We come therefore to the fifth column, the Bible column, and to where the four sections of New Testament literature relate directly with the four spiritual tones of the fifth day of creation and the fifth thousand-year period.

Self-evidently, the Gospel record of the mission of Jesus pertains, in the tone of Life as Mind, to life of divine origin.

The Acts of the apostles, starting with the descent of the Holy Ghost on the day of Pentecost, continuing with the founding of the early Apostolic Church, and leading to where Christianity, in the care of Paul, reaches out from its centre, Jerusalem, to its circumference, the Roman empire, emphasises the tone of Life as Spirit.

Thirdly, the revolutionary teachings of Christianity itself, focused and embodied in the twenty-one Pauline and General Epistles, radiate to the world mankind's true status as the universal Christ-body, and so are clearly in the tone of Life as Soul.

Fourthly, the book of Revelation corresponds to the tone of Life as Principle, on account of its apocalyptic forecast of the coming to humanity of Christianity's universal Science, which, in the form of the healing system of Christian Science, renders Christ Jesus' original teaching understandable and demonstrable by the rest of the human race.

Column 6

Civilization's Christian era

We come therefore to the sixth column, the historical or civilization column, where these same four tones of the fifth day of creation underlie the Christian era.

The tone of Life in the aspect of Mind covers the first thirty years of this period. This is because it pertains to the mission of Jesus, the founder of world-wide Christianity. Jesus explains how he comes from and returns to the Father, the universal parent Mind, as the source of man's eternal indestructible life. Hence Life as Mind.

Life as Spirit opens with the day of Pentecost immediately following Jesus' ascension, when the Holy Ghost, the divine Comforter, the Spirit of God, descends from heaven and reveals that what has been proved true for Jesus will be found true ultimately for all mankind. Therefore it is that the second advent of the world's Saviour begins its mission immediately in the wake of the first. In other words, Christian Science takes up the story spiritually at this very point (in Mrs Eddy's words) of "Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:17).

There is thus brought into being the early Apostolic Christian Church, followed by the Church of the early Church Fathers, all foreshadowing the eventual founding of the Church Universal and Triumphant, under the name of The Church of Christ, Scientist. The opening phase of the story of Christianity thus abounds with those "great whales" which we read about in the second section of the fifth day of creation. Individuals are charged with the Holy Ghost, rather than with the build-up and discharge of electrical nerve impulses and emotions such as assailed Adam and Eve.

The lengthly tone of Life as Spirit continues on, it seems, for the next 300 years, and does not change to Life as Soul until the beginning of the fourth century, when the emperor Constantine legalizes Christianity throughout the Roman empire. It continues, that is, throughout the era of the Roman persecutions, and does not change until these cease with Constantine's accession to the throne.

Regarding the beginnings of the Life as Spirit era, legend has it that original Christianity, in the care of Jesus' own disciples, in order to escape early persecution by the Jews, finds its way to the British Isles, where apparently it is welcomed with open arms by the Islands' Celtic inhabitants. This is understandable if that former legend is also correct that the lost tribes of the children of Israel, back in the fourth period at the time of the Assyrian deportations, did in fact migrate under divine orders to a newly appointed homeland where "they may dwell in a place of their own, and move no more" (II Sam 7:10). Be this as it may, without doubt there is planted in the British Isles at the opening of the fifth period a species of Christianity that is known as Celtic Christianity and which, according to Toynbee, gives rise to a new civilization that he names the Celtic Fringe. This is important because, in the next tone, Life as Soul, when Christianity becomes Romanized, Celtic Christianity resists all efforts on the part of Rome to bring it under Roman control.

We advance thus to the year A.D. 306, when Constantine the Great, a convert to Christianity, is crowned Emperor of Rome at a ceremony that takes place in the city of York in England. This introduces the tone of Life as Soul because, under an imperial edict by Constantine, Christianity is made the one and only legal religion throughout the empire, and all persecutions in consequence cease. On the surface, at any rate, a huge multiplication of Christianity is taking place in consonance, in a counterfeit sense, with the command at this point in the fifth day of creation for life to be "fruitful, and multiply, and fill the waters in the seas" and for fowl to "multiply in the earth."

Yet this is but a paganized version of Christianity, or a Christianized version of the very paganism that is already endemic throughout the empire. Individual freedom in Christianity, which is the keynote of Life as Soul, becomes thereafter lost in an ecclesiastical organization destined to become the biggest and most restrictive the world has ever known. In the words of the *Science and Health* text at this point, "an attempted infringement on infinity" thus "usurps the deific prerogatives."

But as well as these huge religious changes, equally enormous political changes are in process of taking place simultaneously. A state of internal corruption has for a long time been at work inside the body of the empire, and this has laid the empire open externally to so-called barbarian invasions from northern Europe. In order therefore to protect the Roman homeland, garrisons are withdrawn from the occupied territories, including Britain, thereby leaving the British Isles free to consolidate their own Christian identity and heritage.

There transpires, in consequence, one of the biggest and most far-reaching events in world history. For what Constantine is compelled to do is move the seat of government from Rome in the Western regions of the empire to Byzantium on the shores of the Bosphorus in the Eastern regions. There, at any rate for the time being, the government will be out of harm's way.

But what does this signify symbolically and metaphysically? It means that the once unified and all-powerful Roman Empire splits into two parts. Religion stays dominant in the West under the authority of the bishop of Rome, while politics becomes the dominant factor in the East where the emperor himself now takes up residence. Religion over state, then, in the West, and state over religion in the East. Constantine renames Byzantium Constantinople, making this the capital city of the empire's eastern half, while Rome itself remains the capital of the western half.

And now something else takes place of enormous historical and metaphysical significance. A hitherto united Christendom itself now splits in two. Eastern Christendom under the emperor assumes the name of Christian Orthodoxy (for it claims to retain more of Christianity's original doctrine than the Roman West); Western Christendom, on the other hand, under the control of the bishop of Rome, assumes the name of Roman Catholicism, and, to the thought of the Orthodox East, develops to become a gigantic Christian heresy.

Let us remember, therefore, in the fourth period of the Bible, in the tone of *Principle* as Soul, how the institutionalized worship of Solomon's temple causes the united kingdom of Israel (the natural forerunner of a united Christendom) to split in two, and that here, in the tone of *Life* as Soul, in the fifth period, a corresponding situation ensues relative to Christianity itself. This is to have vast repercussions in the subsequent development of the story.

We come therefore to A.D. 500, halfway through the fifth thousand-year period, and to the beginnings of the epoch known as the Middle Ages. These so-called Middle Ages last for close on a thousand years. The first half closes the fifth period itself, so that the second half, from around A.D. 1000 to 1500, takes us deep into the momentous sixth period. And because of the state of abject superstition and intellectual stagnation that overwhelms the Roman west from about A.D. 500 to the close of the millennium, this first half of the Middle Ages is designated the Dark Ages. And it is relative to these Dark Ages that we enter the tone of *Life* as *Principle*.

In the field of Western Christianity, two outstanding developments

take place, signifying that Life in the aspect of Principle has indeed been reached. One is the inauguration of the Roman Papacy, the other the advent of Christian monasticism. In the first instance, the bishop of Rome assumes the office of Pope; in the other, the symbol of the "veil" again predominates. Clearly, this thought of personal infallibility, and of individual man cutting himself off from the world, are equally the opposite of Life functioning as Principle.

In the case of monasticism, men and women literally "take the veil," cloistering themselves in monasteries and nunneries in order, so they believe, to be one with God or wedded to Jesus Christ. This, therefore, is not the lifting of the veil so that the scene shifts into light (as in the final section of the fifth day of creation, or when at the crucifixion the veil of the temple is rent in twain), but rather is the lowering of the veil itself and the shifting of the scene into the Dark Ages.

At the same time, what is called the Cult of the Virgin comes into prominence, and has enormous emotional appeal. The image of the Virgin's immortal serenity and sanctity, together with her tender solicitations for the well-being of the poor and needy, consoles the down-trodden masses for their drab and servile lives with promises of happiness in an afterlife in heaven. But all this is primitive religious mythology designed to keep the superstitious laity under stringent ecclesiastical control.

At the same time a religious event of mammoth proportions is taking place in the East, and acting as a kind of intellectual and spiritual counter to the general stagnation that is overwhelming the West. This is the meteoric rise to power, out of the obscurity of the Arabian desert, of Mohammedanism, or Islam. Mahomet claims he is the last (the seal) of the prophets. Allah, God, he declares, has dictated to him the final revelation of Truth, and he himself has recorded this in the Islamic holy Scriptures, the sacred Koran. The name "Islam" means "submission." The cry goes out therefore, submit to the will of Allah or die by the sword. Bedouin peoples everywhere flock to the new religious movement as it spreads east and west like the proverbial prairie fire.

In Islamic philosophy religion and state are one. And because, in the case of the two Christendoms, Western Christendom has the accent on religion over state, and Eastern Christendom on state over religion, Islam assails both simultaneously. But whereas she succeeds eventually in overwhelming the East, she fails in her efforts to subdue the West.

By the time however that Greek Orthodoxy does fall to Islam, the new state of Russia will have come into being, in which the primitive Slavs are willing converts to the missionary zeal of Orthodox

Christianity. This means that when Islam finally succeeds in its conquest of Eastern Christendom, Byzantine Orthodoxy will not be in danger of extinction for Russia will have taken it into her own safekeeping. And when, later, Communism seeks the overthrow of Orthodoxy in Russia herself, the Byzantine world will by then have thrown off the Islamic yoke, thus making it possible for Orthodox Christianity to reestablish itself within the safety of its original homelands.

One of the dominant issues to be observed as the fifth period comes to an end is thus the antipathy that exists between medieval Christianity and medieval Islam. And in view of the Middle East problems that bedevil the world in the closing decades of the twentieth century, it would perhaps be well at this juncture to trace the origins of this antagonism back to the story of father Abraham at the beginning of the third period. For the antagonism between Islam and Christendom is surely symptomatic of the rupture that everywhere prevails in the world today, maliciously delaying the achievement of the brotherhood of all mankind.

As recorded by Paul in Galatians, Abraham had two sons, one by a bondwoman the other by a freewoman. Ishmael is his son by the Egyptian bondwoman, Hagar; Isaac is his son by the Hebrew freewoman, Sarah. Biblically, Ishmael is the father of the Arabs, and therefore by implication of Islam; while Isaac gives rise to the children of Israel and therefore by implication to Christendom. The issue at stake metaphysically is that of the relation of the human to the divine — the very root problem finally to be resolved in the sixth and seventh periods by the revelation of the universal Science of man.

What Ishmael stands for is humanity believing it is in bondage to mortality; what, on the other hand, Isaac stands for is humanity enjoying the freedom of its own original divinity. Part of the mission of the latter, therefore, is the liberation of the former from under the yoke of materialism, whatever form this bondage takes, whether religious, political, personal, national, or racial. In what Christian Science calls the “one grand brotherhood” of all mankind, the son of the bondwoman must, of necessity, yield progressively to the son of the freewoman. And this continues until the holy mother city of Revelation 21 reigns supreme on earth, and an unruptured human brotherhood prevails, based on spiritual foundations (Sarah), not on material foundations (Hagar).

Column 7
World civilization divinely
conceived

To the seventh column, then, as our last port of call in this crucial fifth period, where civilization as it is divinely takes the form of the holy foursquare city of peace and prosperity for the human race. Here, the mission of Christ Jesus, in the tone of Life as Mind, concludes the workings of the Word in its office as the Christ. For as soon as we reach Life as Spirit, and Christianity dawns in its world-wide meaning with the Pentecostal descent of the Holy Ghost, the Word reflecting the Christ develops to become the Word reflecting Christianity. The Word as Christianity continues then throughout the remainder of the fifth period, and until Christian Science enters the scene towards the close of the sixth period and causes the tone to change to the Word reflecting Science. After this the Word as Science remains the dominant factor until the purpose of world redemption is finally established and fulfilled.

**Reviewing the four
tones horizontally
across the seven
columns**

And now it is that the divine pattern which our loom weaves for us in the fifth day of creation and the fifth thousand-year period becomes increasingly apparent and meaningful as we let the tones, one by one, restate themselves across the seven columns, as we have done in the case of the four preceding periods.

**Life in the aspect
of Mind**

Column 1

First, Life in its aspect as Mind. What, in column 1, is the idea of God conveyed by this particular relationship of synonymous terms? It is that our (man's) life (little l), because it has its source in Life (capital L), the Life which is God, returns instantaneously whence it comes, so that truly our life here and now is the one indivisible immortal Life.

Life/Mind

Column 2

And this is confirmed by the symbols of the first section of the fifth day of creation where, circulating freely in the open firmament of heaven, the fish stand for life at the point of its timeless origin, and the birds for life at the point of its timeless ultimate, to which all life returns.

Life/Mind

Column 3

Life which is thus eternal and immortal, without beginning or end, is the opposite of the material temporal and organic sense of life with which the serpent (in column 3), tempts Eve, the woman. It entices her, that is to say, to partake of the tree of the knowledge of good and evil, which is the tree of death, bidding her give this to her husband Adam to eat of also.

- Life/Mind
Column 4
- But Jesus, in column 4, because he knows that he comes forth from Life, and therefore has his origin in God the Father, has absolute dominion over the serpentine belief in a mortal birth–death cycle. Hence he is able to raise his friend Lazarus from the dead. “Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again,” says the Christian Science textbook (S & H 75:13). Lazarus’ life had thus never been severed from its origin in Life itself. Man’s life, in other words, is timelessly, deathlessly everpresent, just as Jesus proved.
- Life/Mind
Column 5
- And this, in the fifth column, the Bible column, is essentially the teaching of all four Gospels, constituting the first of the four sections of the literature that makes up the New Testament.
- Life/Mind
Column 6
- And indeed this is what brings into focus the whole of the lifework of Jesus as we find this unfolding in its actual historicity at the beginning of the sixth column. And this so completely revolutionizes mankind’s civilization movement that the human race, as a result, is set spiritually on an entirely new course Godward.
- Life/Mind
Column 7
- And what basically is responsible for this? The fact that, in the seventh column, the Word of God functioning as the world-redeeming Christ — the Word of eternal Life in expression as the Son of the living God — lies deterministically beneath the workings of all seven columns.
- Life in the aspect
of Spirit**
Column 1
- As our loom thus continues to weave its pattern we come to Life as Spirit, where the one indivisible Life is infinitely reflected, infinitely individualized, as what our own life, and the life of mankind truly is, namely, instantaneously circulating reflections of Life peopling all space and time.
- Life/Spirit
Column 2
- Which means that, in column 2, in accordance with the second section of the fifth day of creation, we are all charged with the Spirit of God, charged with the angels of Life’s everpresence, charged in fact with what the text elsewhere calls the “grandest trust of heaven,” instead of being charged with the electrical nerve impulses of animal magnetism.
- Life/Spirit
Column 3
- For this latter is exactly what Adam and Eve are charged with in column 3 when they eat of the serpentine tree of mortality, that quickly turns out to be the tree of murder and death.

Life/Spirit
Column 4

But the glory in the case of Jesus, in column 4, is that his understanding of Life in and of Spirit, in contrast to life in and of matter, enables him to *pass over* the entire Adamic belief in organic life, or the tree of death, in proof of the indestructibility of the one Christ-body. "Take, eat; this is my body," he therefore bids his disciples at the last supper. Jesus knows that his body is not a finite material object which his enemies can destroy, but rather that it is the body of all of God's ideas typified by the twelvefold circle of his disciples — this circle being representative of the total spiritual body of mankind. Hence his pass over from death to life, and subsequent resurrection from the grave of mortal body is on behalf of the whole human race.

Life/Spirit
Column 5

And it is specifically this resurrection from mortality which, in the fifth column, in the book of the Acts of these same twelve disciples, reaches out to the world itself as being true for the whole human family.

Life/Spirit
Column 6

Hence, in the sixth column, in this tone of Life as Spirit, the accent regarding the actual historical happening is on the forming of the Christian Church. This stands for the very Christ-body itself, of which the one Christ-idea, represented by Jesus, is the governing head. And despite the resistance and persecutions perpetrated by the Jews and by successive Roman emperors in their efforts to destroy the Saviour of the world, the church continues to grow in strength and numbers until resistance is no longer feasible. Then it is that Rome, in the reign of the emperor Constantine, unable to obliterate Christianity from outside takes it into partnership with paganism, as the carnal mind's way of destroying it from inside.

Life/Spirit
Column 7

Thus, in the seventh column, the Word in its aspect as Christ, having fulfilled its purpose at the point of the mission of Jesus, develops to become the Word reflecting Christianity, or where the accent goes over on to the universal Christ-body itself as the embodiment of all mankind.

Life in the aspect of Soul
Column 1

We move therefore to the sequence of the tones of Life as Soul where, as the result of Life being infinitely reflected, infinitely individualized in Life as Spirit, we see life now to be self-multiplying, self-reproducing, from within its own indivisible being.

Life/Soul

And this is shown in column 2, in the third section of the fifth day of

- Column 2 creation, as life actually filling the waters of the seas and multiplying abundantly throughout the earth.
- Life/Soul
Column 3 While the effect of this on Adam and Eve in the third column is to uncover their spiritual nakedness, as evidence of the fallacy of organic methods of self-reproduction. It leads them to engage in a process of self-justification, and a hypocritical cover up of their actions through the use of fig leaves.
- Life/Soul
Column 4 The parallel in the Jesus column is where, on the night before the crucifixion, the sense besotted masses scream out their preference for the robber Barabbas (meaning “son of a father” — son of mortal parentage) rather than for Christ the Son of the living God. Hence the belief that the Christ-idea can be slain by killing its human representative. They are unaware that the human concept is, in truth, the living symbol of the divine idea and therefore instantly self-reproducible. In other words, the symbol is really as immune from destruction as is the divine idea which it symbolizes.
- Life/Soul
Column 5 The teachings of pure Christianity by Paul and the apostles in the twenty-one Epistles thus reveal, in the fifth column, the self-propagating, self-multiplying nature of the Christ-embodiment as this extends throughout the world. They show, at the same time, the fallacy of all ecclesiastically organized reproduction methods, which seek to inseminate Christianity on a world scale through methods of human conversion.
- Life/Soul
Column 6 What we see therefore in the world picture at this point is a huge multiplication of Christianity taking place throughout the Roman empire through this very method of ecclesiastical conversion. But this is merely a paganization of Christianity, or a Christianization of paganism, causing what before was a united Christendom (a united Christ-body) to split into two opposing halves, a so-called Greek Orthodoxy in the East and a Roman Catholicism in the West.
- Life/Soul
Column 7 Yet all this time the unsplittable reality of the Word as Christianity, in the seventh column, is at work beneath the surface of consciousness in the form of the foursquare city of the Word, Christ, Christianity, Science, leading humanity step by step to the ultimate solution, in the divine Science of being, of mankind’s seemingly insoluble relationship problems.

**Life in its aspect
as Principle**

Column 1

We come lastly, therefore, in this fifth period, to the tone of Life in its aspect as Principle, and to a single consistent theme that dominates all seven columns. This is the lifting of the veil of hypocrisy and separation that otherwise would hide mankind from God, and hide God from mankind. What Life as Principle signifies therefore (in column 1) is eternal Life demonstrated and lived through the forever undividedness of God and man.

Life/Principle
Column 2

Hence in the fourth section of the fifth day of creation this veil of separation is lifted, and the scene shifts into light — into a universe, that is, teeming with spiritual spheres and exalted beings. The word “teeming” is from a root meaning pregnant, full, ready to bring forth. The scene, in other words, is that of the universe teeming with (pregnant with) individual expressions of abundant limitless life.

Life/Principle
Column 3

As we would expect, however, in the case of Adam and Eve the veil of hypocrisy is anything but lifted. Instead, they hide themselves amongst the trees of their garden. Clothing themselves with fig leaves, they cover up their nakedness with superficial excuses, blaming the testimony of the five corporeal senses for their own personal shortcomings.

Life/Principle
Column 4

How glorious therefore to turn to the experience of Jesus in the fourth column when, at the crucifixion, the tree of death is finally destroyed, and the veil of the temple (body), claiming to keep God hidden from the world, is rent in twain from top to bottom. According to the definition of “veil” in the Glossary, this rending of the veil of the temple “tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, — immortality and Love.” And thus it is that Life not death is the heritage of all mankind.

Life/Principle
Column 5

When, in the fifth column, we move finally to the book of Revelation, as the culmination of New Testament literature, what we see is “the Lamb that was slain” breaking open one by one the seven imprisoning time seals of his own book of life. What the Lamb does is unveil, reveal, liberate everlasting life, as that which God has bestowed on the whole human race. This action of the resurrected Lamb corresponds therefore with Jesus rending in twain the veil of the temple.

Life/Principle
Column 6

In the case, however, of the sixth column, the historicity column, it is not that the obscuring veil is lifted, as in the fourth section of the fifth day of creation so that the scene shifts into light, but rather that

Western Christendom, under the control of Rome, sinks into the epoch known as the Dark Ages. Men and women literally “take the veil,” lowering it instead of lifting it, as monks and nuns retreat into their monasteries and nunneries. At the same time, under the auspices of the newly formed Roman Papacy, a single infallible personality (the specific unlikeness of Life as Principle) purports to be Christ’s vicar on earth. Western thought, in consequence, sinks deeper and deeper into the darkness of an ecclesiastically organized religion. Also, in the newly arisen Islamic world, women veil themselves in black, in submission, so they believe, to the dictates of Allah, as set forth in the Koran. Yet the scene is not wholly dark, for what the monks in their cells are engaged in doing is copying and preserving for posterity the original Scriptural manuscripts.

Again, most importantly, this period of Life in the aspect of Principle relative to the Dark Ages, is in fact a womblike state of consciousness in which the Western Christian civilization, that is to emerge into the light and dominate the world scene in the now immanent sixth thousand-year period, is in embryo in world consciousness. Teeming with life, Western society is ready to bring itself out into the open — to shift the scene from darkness to light, as the sixth millennium dawns.

As we know, Western civilization will give birth eventually to Christianity’s universal Science that will be known as Christian Science. And this, within the perspective of the period as a whole, is destined to be the sixth period’s most auspicious event, being none other than what civilized man (whether he knows this or not) has been reaching towards ever since the beginning of his civilization journey.

Eventually, as the sixth millennium nears its close, this divine Science of God and man will appear in the form of a coherent system of universal ideas — a system which, in its fundamental depiction, is making itself known to us today through what are called the *Seven* and the *Four*. The *Seven* teaches us what God is as Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *Four* the way this isness functions as the Word, Christ, Christianity, Science. All of which points to the God-given means whereby, little by little, the sum total of the cosmos will be translated at the point of the individual consciousness from the language of matter into the language of God’s everpresent ideas called the infinite calculus of Spirit.

How remarkable therefore that as the fifth millennium comes to an end, in this tone of Life as Principle, the stage is set on a world scale for all the social and religious elements, as we know them today, to begin to enact the colossal life-drama of the coming sixth

millennium. That is to say, the different *civilized societies* and the different *higher religions* (within whose framework the societies operate), are all in place by the time the Dark Ages are over and the sixth period is born.

According to Arnold Toynbee there are in the main *seven* of these principal societies, and *four* outstanding higher religions. One asks, therefore, can it be mere coincidence that there should be present in our metaphysical consciousness today the divine Seven and the divine Four simultaneous with the mundane symbols of the seven societies and the four religions? For the prospect in this case is that of the spiritually redemptive translation from the one to the other. Surely this cannot be by chance.

The Seven Societies

Reading around the globe from East to West, the seven societies, as Toynbee sees them, are (1) the *Japanese-Korean* society of the Far East, (2) the *Chinese* society, likewise of the Far East, (3) the *Hindu* society of the Indian sub-continent, (4) the *Islamic* society of Arabia and the Middle East, (5) the *Greek Orthodox* Christian society of the Byzantine regions, (6) the *Russian Orthodox* Christian society of Russia itself, (7) the vast *Western Christian* society that includes so much of the rest of mankind. While it is true that, as the fifth period terminates, Western society is still virtually in embryo in the womb of the Dark Ages, nevertheless its identity is, at this point, in process of emerging from darkness to light.

The Four Religions

Again, as Toynbee points out, the fourfold religious framework within which these societies function is made up fundamentally of (1) the religion of *Buddhism* as this pertains outstandingly to the Japanese and Chinese societies, (2) *Hinduism*, as this pertains almost exclusively to the Indian society, (3) the religion of *Islam*, as this, in its wide diversity, belongs primarily to the nations of the Middle East, (4) the *Christian* religion itself, as this relates to the three remaining societies of Europe and the West generally. (Judaism, for example, to use Toynbee's word, has become "fossilized," and therefore belongs to a different category from these four.)

Spiritual and scientific translation

God, good, being omnipresent, All-in-all, it follows that everything that truly exists is in and of Spirit, God. Through the idea therefore that all must eventually "give place to the spiritual fact by the translation of man and the universe back into Spirit" (S & H 209:21),

let us now observe what appear to be certain symbolic, qualitative coincidences that exist between the foregoing divine and human sets of what we call the “seven” and the “four.”

The Societies:

(1) Japanese

Take for example the Japanese society calling itself The Land of the Rising Sun, believing that the society’s source and origin is the ancestral Sun Goddess, and given over culturally to the practice of ancestor worship. Do not these qualities suggest, in counterfeit form, a relationship with the first day of creation, the day of the rising of the light, signifying man’s timeless parental origin in and of the Mind which is God?

(2) Chinese

Secondly, the Chinese society. Is not one of the foremost characteristics of this society the conviction that it inherits a pure uncontaminated ethnic strain; that this down the ages has remained free from mixture, accounting for what the society believes is its racial superiority? Hence its early desire to keep itself separate and aloof from the rest of the human race. Then there is the devotion of Chinese philosophy to the simple things of nature, and the demand that order and heavenly harmony be sustained here on earth. Do not these qualities remind us of the firmament of heaven in the second day of creation, the day of the infinite as Spirit, and therefore of what *nature* in its purity truly is? ‘Let nature be, do not interfere with nature,’ cried the two foremost Chinese philosophers, Confucius and Lao-tse.

(3) Hindu

Thirdly, the Hindu society of India is possibly more sensually concerned with the thought of body than is the case with any of the other great world societies. The Hindu society is also more deeply religious than any other. Its idealism is non-violence, a quality that ultimately, through spiritual translation, characterizes the infinite as Soul. In India all life is sacred. Creation, therefore, is a diversity of all things in unity; and the way of achieving this, it is believed, is through ridding the self of carnal desires — of bondage to the enslaving senses. Thus, in the end, the initiate attains the bliss of *nirvana*. The caste system, relating the different parts of the body to that of the chief god, Brahma, has a profound hold on the Hindu way of life, counterfeiting a truer understanding of God as Soul.

(4) Islamic

The Hindu society of India and the Islamic society of the Middle East have to a large extent intermingled over the years. But this is true in a measure of all the different societies in their relationships around the globe. While necessarily retaining their specific identities, these

societies are, in their ultimate spiritual reality (as translated from matter to Spirit), synonymous in their relationships one with the other. The Islamic society is characterized by a simple monotheistic idealism that would seem to be the opposite, for example, of Hinduism, with its multiplicity of gods and goddesses. Yet, translated in Science, their relationship is complementary, not antithetic. Inasmuch, therefore, as Allah “the Compassionate, the Merciful,” apparently permits the existence of both heaven and hell, does not this counterfeit the infallible, all-governing Principle of the universe, as we find it elucidated in the fourth day of creation? The concept of opposites has therefore to be translated in Science into a state of diversity in unity and unity in diversity, which is the very keynote sounded by Principle itself throughout its harmonious universe.

(5) Greek Orthodox

Would not an important quality of the Byzantine (Greek Orthodox) society seem to be its capacity to retain its individual identity despite efforts on the part of aggressors to suppress this (as, for example, when it was overwhelmed by the Islamic Ottoman empire later in the sixth period, and reasserted itself unharmed when that empire collapsed)? “The life of the world is the life of the Church,” Orthodoxy asserts. Does not this quality of resurgence of life relate with life’s indestructible reality as we find this featured in the fifth day of creation?

(6) Russian Orthodox

And the Russian Orthodox society, whether in its original Christian form or later Communist form, surely this has the accent on the general idea of collectivism. This is in contrast to individualism, and counterfeits the compound (collective) idea, man, with his scientific dominion over the earth, as we find him showing forth the wholeness of Christ, or Truth, in the sixth day of creation.

(7) Western Christian

Seventhly, the vast Western society is clearly the great mother society of the world as a whole. For has it not, through the prodigious development of its scientific technologies, gathered the human race into its embrace, so turning the world into what is virtually a seven-in-one society of mankind? In this way Western society is a symbol of the very universality of Love, the term that distinguishes the meaning of the seventh and last day of creation. Into the fold of the Western society has been born the actual Science and system of the motherhood of Love, thereby translating Western man into “generic man, the spiritual idea of God” (S & H 561:22). This necessarily translates the diversity in unity of the entire human family into one all-encompassing idea of God.

The Religions

To the four living higher religions, then. In their appearance of being divided sectarianly the one from the other, do they not counterfeit the scientific unity of the holy mother city of the Word, the Christ, Christianity, and Science? Certainly they do when we think about them spiritually and conceive the idea of their translation from a state of global fragmentation into the unity of all real being as this obtains in the divine Science of man.

(1) Buddhism

Originally an Indian philosophy, Buddhism has developed into one of the world's major higher religions. In respect of what is called its Noble Eightfold Path, does not the Buddhist religion relate with the ascending order of the Word of God, the first of the four sides of the heavenly foursquare city, giving the true idea of *nirvana* to which the eightfold path leads?

(2) Hinduism

What concerns us in the case of the four principal religions is their chronological order, not their geographical order as in the case of the seven societies. While Hinduism is said to be the oldest of the world's faiths, according to Toynbee the impact which Buddhism made on the culture of India forced a reconstituted Hinduism to arise, and it is this more modern version of Hinduism that apparently is the Hinduism of today. In this sense, Buddhism precedes Hinduism in the final chronological order. Hinduism's chief god is Brahma, while amongst its multiplicity of lesser deities, Krishna is the god whom the people most revere and adore. Like Christ in Christianity the role of Krishna is messianic, for it is said that he protects the good and destroys evil doers. It is probable therefore that, within the total religious framework, Hinduism counterfeits the second of the four sides of the holy foursquare city, where the accent is on Christ, the Redeemer.

(3) Christianity

Historically, Christianity is the third of the great religions, and therefore in its sectarianly disintegrated form (Orthodoxy, Romanism, Protestantism) counterfeits the third side of the heavenly world-embracing city, which is Christianity as it truly is in its nonsectarian unity.

(4) Islam

The religion of Islam did not come into being until the early part of the Middle Ages, and therefore is the last of the four to appear. Claimed by its founder, the prophet Mahomet, to be the *final revelation* of Truth to mankind, Islam is a militant book religion, the doctrinal details of which are said to have been recorded by Mahomet himself in the Islamic Scriptures, the *holy Koran*. It surely

relates in counterfeit form to divine Science, the fourth of the heavenly city's four equal sides. In confirmation of this, the discoverer and founder of universal divine Science itself, Mary Baker Eddy, says of her own paramount discovery that it is the "final revelation of the absolute divine Principle of scientific mental healing" (S & H 107:5) which, as its "scribe under orders" (Mis 311:26), she has recorded in the Christian Science textbook, *Science and Health with Key to the Scriptures*. Mahomet, in his communion with Allah, certainly regarded himself as a scribe under orders, even as did Mary Baker Eddy through her union and communion with the one absolute God, the divine Principle, Love. Through her revelation of the workings of this Principle in the form of the holistic city, or civilization, that embodies, both culturally and religiously, the identity of the entire human race, she has brought to light the divine counterfact of the Islamic concept, which itself aspires to be world conquering.

The discovery of universal divine Science towards the close of the sixth thousand-year period (which we are about to enter upon in chapter VII), is thus identical in meaning with the revelation that the reality of all things in unity, as they exist in eternal Truth, has for its teaching symbol the world-city of all mankind as described at the close of the book of Revelation. This totally inclusive Science and system of what God is as All-in-all — as the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, functioning everywhere as the *four* of the Word, Christ, Christianity, Science — holds within it in spiritually translated form the reciprocally related, synonymous identities of every society, religion, philosophy, and science that has ever existed — that is, as the spiritual diversity in unbreakable unity which is the true idea of the cosmos itself.

With the principal elements of the structure of our present civilization in place therefore as the fifth period comes to an end, the stage is now set for us to enter upon the immensity of the sixth thousand-year period.

Sixth Day of Creation: Sixth Thousand-Year Period

Scientific Age of generic man

Having encompassed in a measure the spiritual meaning of the fifth thousand-year period called the Christian Era, the demand on us now is to give our devoted and whole-hearted attention to the consummate wide-ranging sixth period known as the Scientific Age. This, historically, is our own millennium now rapidly drawing to a close, coincident with the ending of the present tumultuous twentieth century. The spiritual and scientific import of this colossal sixth period is mighty beyond words.

The thousand years that tell its story and disclose its meaning unfold historically from A.D. 1000 to A.D. 2000. At the end of this period we and our world stand poised on the threshold of the epoch conceived of as “the millennium” itself; there having already been revealed to us in the closing stages of the sixth period the underlying metaphysical essence of this approaching seventh millennium in the form of the comprehensible Science and system of God, man, and the universe.

The first thing to be conscious of therefore in turning to the sixth thousand-year period is the relationship that exists between it and the sixth day of creation — the day of man in God’s image and likeness who is given dominion over all the earth. This is man in the fulness of his identity as the complete idea, the total reflection, of the God who is Mind, Spirit, Soul, Principle, Life, Truth, Love — the identity, that is, of man as he exists in eternal divine Science.

As confirmed by the text of the sixth day of creation in the chapter Genesis in *Science and Health*, the sixth thousand-year period unfolds through all seven tones of these synonymous terms for the one absolute God. The fact that the period as a whole is dominated by the term Truth, by Christ as the Son of the Father-Mother God, makes it spiritually inevitable that the complete range of all seven of these tones should feature at this particular stage of the development — that is, by Truth in its aspects as Mind, Spirit, Soul, Principle, Life, Truth, Love.

The seven major periods in relation to the sixth day's seven tones

And what is equally inevitable in view of the foregoing is that all seven of the major periods of the unfoldment as a whole should be focused and reflected in these seven spiritual tones of the sixth day and the sixth period. As we look therefore from the top to the bottom of the triptych chart what we see is the creative Word of God declaring, in its underlying Science, I am infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. For it is this very truth of what God is in eternal Science that determines the progressive evolution of the seven thousand-year periods. What this evolution is thus destined to elucidate is the actual Christly image — the idea itself — of this total scientific definition of God, in a word, generic man.

First period of Mind in relation to Truth as Mind

Do we begin to see therefore the metaphysical parallel between the first period of all (where the light of the whole vast scientific movement dawns in the main tone of *Mind*) and the first tone of the sixth period, *Truth as Mind*? For here it is that out of the womblike obscurity of the Dark Ages the light of the coming world encompassing Western society of the sixth millennium likewise begins to dawn — suggesting that what this society stands for spiritually relates with the meaning of the first day and first period.

Second period of Spirit in relation to Truth as Spirit

Then, the second main period, determined by the infinite as *Spirit*. Biblically, this is the story of Noah and his ark, in which, symbolically, in the wake of the baptismal flood, the world begins to be born again. Correspondingly, the second tone of the sixth period, *Truth as Spirit*, is where, in the era of the European Renaissance, Western scientific man has his rebirth of learning. He starts on his world-conquering, world-assimilating voyages of discovery, thus bringing to birth a new and holistic concept of his world.

Third period of Soul in relation to Truth as Soul

The third major period, in the main tone of *Soul*, is where, Biblically, the children of Israel free themselves from Egyptian bondage and set forth re-formed on their journey to the promised land. What happens correspondingly in the third tone of the sixth period, *Truth as Soul*, is that Christendom starts to free itself from the religious thralldom and dominance of Rome and to instigate the Protestant Reformation. This marks the beginnings of *its* journey to *its* promised land — that is, to the ultimate revelation of its universal divine Science.

Fourth period of Principle in relation to Truth as Principle

The fourth major period, in the main tone of *Principle*, is known historically as the “axis” period, on account of the unprecedented enlightenment in all parts of the world to which it gives rise. Does

not this period, therefore, like the fourth day of creation, stand for the infallible government of heaven and earth by this very Principle? What takes place correspondingly in the fourth tone of the sixth period, *Truth as Principle*, is enormous advances in the realm of democratic government when the New World of America comes into prominence with its unparalleled potential for the future well-being of mankind.

**Fifth period of Life in
relation to Truth as Life**

The fifth major period, in the main tone of *Life*, starts with the world-saving mission of Jesus and is called the Christian Era. What, then, we ask, is the relationship here with the fifth tone of the sixth thousand-year period, *Truth as Life*? Truth as Life is the era that sees not only the multiplication of mankind's material resources and improved living standards, but is a time also of great revolutionary upheaval as represented, for example, by the Agricultural and Industrial Revolutions, as well as by the French Revolution and American Revolution. The Christian Era in the main tone of Life is likewise one of unprecedented spiritual revolution, for it is where the Christ-idea comes to the consciousness of humanity "that they might have life, and that they might have it more abundantly." Certainly the desire for more abundant living was the incentive that launched the Industrial Revolution, with its laboursaving Machine Age, in the tone of Truth as Life.

**Sixth period of Truth in
relation to Truth as Truth**

The sixth major period is of course the period which we are still encountering today in the main tone of *Truth* itself. And its relationship with the sixth tone of this period, *Truth* purely in its aspect as *Truth*, is where the second advent of the Messianic Saviour, appearing in the form of Christian Science, makes its dynamic impact on the consciousness of the human race. It becomes evident that, metaphysically speaking, the purpose behind the whole of this sixth period is that mankind shall reach this climactic event of the discovery and founding of the world's timeless divine Science, through the God-appointed mission of the woman, Mary Baker Eddy.

**Seventh period of Love in
relation to Truth as Love**

But here, surely, is something of the utmost spiritual importance for us to realize, namely, that the seventh major period in the final tone of *Love* has, from the historical point of view, not yet taken place. Yet here we are actually conscious of what is meant by the seventh and last tone of the sixth day and sixth period, *Truth* in its aspect as *Love*. And let us realize that, in the order of the seven terms, as the days of creation unfold their fundamental meaning, this is the first time that the note of Love itself has, in this sequence, actually

sounded. What this so wonderfully signifies, therefore, (in view of the relationship of the seven major periods to the seven tones of the sixth day of creation) is that the approaching seventh millennium is, in its divinely scientific essence, being seen in advance of its actual appearing, or that the theme of its future unfoldment is already divinely foreshadowed.

That is to say, as the twentieth century and the sixth thousand-year period draw simultaneously to a close, the revelation of the non-ecclesiastical Science and system of pure Christian Science is destined, in the course of the seventh millennium itself, to be seen as the Saviour of the whole human family, and therefore to make an ever increasing impact on the consciousness of mankind. In the words of the textbook, this is the thought of the world accepting the “divine infinite calculus” as the eternal reality of its being.

What today we are engaged in, therefore, as we give our whole-hearted devotion to all that God has been, and is, revealing in the tone of Truth as Love, is opening the door for mankind’s acceptance of its divinely promised reality in the tones of Love as Truth and Love as Love, that dominate the seventh day of creation and therefore the seventh thousand-year period.

We are in fact conceiving *now* of what is being divinely heralded — that which is destined to come tangibly to pass in mankind’s experience *then* — in the course of the so-called “millennium” itself.

The seven tones of the sixth period through each of the triptych’s seven columns

We have reached the point therefore where, in respect of the sixth thousand-year period, we can continue our method of working in the way we have done in the case of all the other periods. That is to say, we begin now to take the seven tones of the synonym Truth — Truth in its aspects as Mind, Spirit, Soul, Principle, Life, Truth, Love — through each of the seven vertical columns in turn; only now there are but six columns, because the Bible column and the civilization column have necessarily merged into a single column as the chart of the triptych shows.

Column 1
Synonymous terms

Truth reflecting upon itself as Mind is where the Christly reality of each of us as man is seen in and of its divinely parental origin. This is the natural outcome of the final tone of the preceding period, Life in the aspect of Principle. That the Life of the world should be of the nature of infallible, self-proving Principle, is truly that wherein the human family originates, and this takes the form, in the sixth day and sixth period, of Truth reflecting the infinitude of Mind.

The idea conveyed by Truth as Spirit tells us, then, what our manhood actually consists of as it is born of the substance, the understanding, the spiritual and moral qualities, of Spirit itself.

Truth as Soul is where, in consequence, all that comprises our reality as man — the total range of the qualities of Spirit, God — are gathered, consolidated, and embodied in one integral spiritual identity, which is our own true selfhood and our only real body.

Then, Truth as Principle. Here, everything that we are, both subjectively and objectively, is harmoniously, systematically related to everything else in our universe, because it is at-one with the all-governing Principle itself.

And Truth as Life? All that we, man, are as the indestructible life of Life circulates individually, indivisibly, within the orbits of Truth's own universe.

Truth as Truth conveys then the very form and structure of all that constitutes us the compound idea of God, that is, the collective brotherhood of all of God's divine ideas.

And Truth as Love? One universal family of ideas, held (as the textbook teaches) in the "gospel of Love," or in the constant embrace of the Father-Mother God.

Column 2

Sixth day of creation

To the second column, then, where the pattern is the actual sixth day of creation itself, and where the first tone, Truth as Mind, comprises the elemental source from which we, man, emanate, namely, the infinitude of lesser ideas (the truth about the animals) as the diversified, classified, individualized thoughts of the Mind wherein they originate.

In Truth as Spirit, we understand these thoughts to be the very qualities of Spirit itself, of which, as man, we are made. As the constituent elements of the manhood and womanhood of God, they are what in reality the animals truly are. (Note therefore how the word "quality" is from the root "qualis," meaning "how constituted.")

In Truth as Soul, these subjective-objective qualities of Spirit gather and integrate to form the identity, or body, of man himself in his Christly manhood and womanhood. That over which man is given dominion is therefore his consciousness of himself both inside and outside.

There appears, in consequence, in the tone of Truth as Principle, the

manhood and womanhood of God in their absolute ideal form — man, that is, having the form of God, not God, anthropomorphically, having the form of man. According to the text at this point, this gives us the true idea of the “person” (little p) of God. What we, man, truly are in the sight of Truth as Principle is therefore the person (little p), the reflex image, of the Person (capital P) of Principle itself.

Hence, in Truth as Life, what we, man, the compound idea of God are bidden to do is to be fruitful and multiply and replenish the earth and subdue it. We are not in subjection to the labours of mortality but rather have God-given dominion over them. The reason we are “lord of the belief in earth and heaven” (as the text puts it) is because primarily we are working from heaven to earth, not vice versa. We are “lord” of the belief that earth has to labour its way back to a heaven which it has never really left.

Section six of the sixth day of creation, in the tone of Truth purely as Truth, stresses the need for “assistance in brotherhood” in order to create on earth the “one grand brotherhood” of generic man (S & H 518). And we achieve this because God has given us to assimilate and understand that which we bring forth individually out of the depths of our own spiritual being to share collectively with our brother man. In this way alone do we show that we all have “the same Principle, or Father; and blessed is that man who seeth his brother’s need and supplieth it, seeking his own in another’s good.” The note which is struck in Truth as Truth is thus one harmonious, collective brotherhood of all mankind.

The final tone Truth as Love, is accordingly defined as “perfection of creation.” Here the sum total of what God has made is the emanation of “His infinite self-containment,” and therefore is “very good.” And thus, by reflection of God, everything that we, man, are is the emanation of our self-containment, proceeding from within what we already are and not from outside.

Column 3

Brother murders brother

There we have touched the wholly positive sense of the seven tones of Truth which, in the story of Adam, Eve, and the serpent in column 3, are necessarily presented negatively. As the opposite of Truth as Mind, the true animal elements of the sixth day of creation are summed up under the heading of a talking serpent, the most subtle of all the beasts of the field which the Lord God had made. This serpent is cursed to eat the dust of the ground, or to return to the nothingness from which it originally came.

As the opposite of the birth-giving quality of Truth as Spirit, Eve, who has listened to the voice of the serpent instead of to the voice of Truth, God, is cursed to bring forth her offspring in sorrow. In the case of Eve, therefore, the curse concerns that which she brings forth subjectively from within her own being.

But when, as the opposite of Truth as Soul, we come thirdly to Adam, Adam is cursed to till the ground objectively outside of himself, thereby complementing the curse on Eve.

All of which means that, as the opposite of the fourth tone, Truth as Principle, the male and female of mortality are cast out of the presence of the Lord God — are expelled, that is, from the garden of Eden which they have made their paradise. “Thorns also and thistles shall [the ground] bring forth to thee,” Adam is told, “till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

Then it is that, as the opposite of what is signified by Truth as Life, Adam and Eve, outside the presence of Life, God, multiply their own mortality by reproducing this in the form of Cain and Abel.

The result is that as the opposite of Truth as Truth, which expresses itself positively as the “one grand brotherhood” of the family of mankind, Cain, for reasons of competitive envy and jealousy rises up against Abel his brother and murders him.

Which means that as the negative of Truth as Love, Cain has to be relegated to oblivion, or banished to the land of Nod. Here he is allowed to destroy himself, rather than having to be slain on a vengeful personal basis by resorting to the use of the sword. The name Cain means “acquisition,” signifying that Cain is that state of mortal thought which strives to get things for himself personally. By fair means or foul he acquires what he deems is over there, objective to himself, instead of realizing, as Jesus does, that he already has by reflection all that belongs to God, therefore that everything in his universe is infinite and as such is impartially bestowed.

Column 4
Resurrected manhood

When, therefore, we turn to Jesus himself in the fourth column, we find him risen above, and totally free from, the mortality of Adam. He thus has absolute dominion over all that would attempt to murder him in the way that Cain succeeded in murdering Abel. Hence, when all efforts to slay him have failed, he rises up unharmed in eternal resurrection and glory. In the tone of Truth as Mind, therefore, called the “first day of the week” (the equivalent of the first of the

seven ensuing tones of Truth), we see the resurrected Jesus as a totally new world man — man, that is, who has proved himself birthless and deathless, the real Christ-man, whose origin and ultimate is the one parent Mind, the forever Father-Mother God.

Hence in the tone of Truth as Spirit, he appears as man fully born again, the impeding stone of material obstetrics completely “rolled from the cave’s mouth” (S & H 45:1). Never, in Truth, was he born of the flesh, but born of the Spirit, or the motherhood of God, the birth-death cycle of mortality banished to oblivion forever.

No longer therefore in Truth as Soul is he like Adam a “gardener” labouring to till the soil (as Mary Magdalen at the open sepulchre at first misconceives him as being), but rather he is the fully risen, fully resurrected, Christ-man, having absolute dominion over all of Adam’s sinning, suffering beliefs.

And in Truth as Principle, what in consequence does he show himself to be if not man in his unsplitable unity with the Principle of the total universe — this being the underlying teaching of all the Scriptures, and the only true idea of man, even as Jesus expounds to the disciples on the walk to Emmaus.

Hence, in the tone of Truth as Life, he is the timeless spaceless idea of God, who finds walls and doors no longer a barrier to his omnipresence. He therefore stands in the midst of the disciples while they are at meat still apparent in the form in which they knew him before, and therefore recognize him now.

In the tone of Truth as Truth, and as recorded in the final chapter of the Gospel of Luke, Jesus again opens his disciples’ understanding “that they might understand the scriptures” (at that time the Old Testament only). For it is the Scriptures in their totality that pertain not only to Jesus’ holistic Christly being, but to that of the disciples’ and the world’s Christly being also.

In consonance, therefore, with the tone of Truth as Love, which points to the plan of Truth in its universal meaning, Jesus bids his disciples bear witness to his resurrection amongst all the nations of the earth. Hence the correlation at this point with where we stand today in this same tone of Truth as Love (the concluding tone of the sixth thousand-year period). For here at last Truth is voicing itself in a form that is capable of gradually reaching out, impersonally and universally, to all the nations of the earth.

Column 6 (columns 5 & 6 have now merged into one column)

Civilization's sixth thousand-year period

So now to the sixth period's civilization column in these same seven tones of Truth as Mind, Spirit, Soul, Principle, Life, Truth, Love. Here, historically, towards the end of the twentieth century, therefore towards the fulfilment of the tone of Truth as Love, all the nations of the world, despite a still violent outward appearance, are gradually being compelled to relate and integrate one with another. (Today, for example, for the first time, the United Nations' Charter is starting to function in the way that was originally intended.)

And because we are no longer working with the historicity of the Bible, what previously were columns 5 and 6 now merge into a single column, concerned basically with the rise to maturity of the Western Christian civilization. Through the development of its physical science technologies, this single mother civilization becomes literally world-attracting and world-enveloping, in fact, a seven-in-one society of mankind. In other words, what Western man brings to light is so irresistibly attractive to the rest of the world that it causes all the nations of the earth to become increasingly Westernized. Hence Toynbee's assessment of Western society as 'the Great Society — a tree in whose branches all the nations of the world come and lodge.' Thus we begin to glimpse the way whereby, through the mission of the Western Christian civilization, Jesus' command to bear witness to his resurrection amongst all the nations of the earth is capable of being fulfilled. For it is into the consciousness of Western scientific man that Christianity's universal divine Science will at last be born. This holistic Science of being is what the nations of the world *are* in their divinely scientific reality.

What we must bear strongly in mind, therefore, is that it is the man of the sixth day of creation — man in his spiritual manhood and womanhood, man in the image and likeness of the Father-Mother God — who really has dominion over all the nations of the world. And why is this so? Because the man of the sixth day of creation is himself generic man, the compound idea of God, and therefore is the sum total of the nations. Inevitably, in this case, "Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science" (S & H 565:16).

It is this divine Science of man, which the sixth period thus brings to light, and not Western man's physical science technologies, that gives man himself his coveted earthly dominion.

Spiritually understood, what Western scientific man is therefore, as he becomes world attracting and world encompassing, is the symbolic representative of the man of the sixth day of creation. His physical sciences, however, which promise mankind dominion over earth and its environment, fail to deliver what they hold in prospect, for this is achievable only through the revelation of universal divine Science.

And therefore these two antithetic views of science, divine Science and physical science, are at work simultaneously in Western man's receptive thought. This is because what, in the end, he must be seen to accomplish is the increase of the one and the decrease of the other, until the ultimate salvation of the race from every vestige of materialism is fulfilled. In this way Western man is indeed the symbolic representative of generic man, the one world man who, in his reality as "the spiritual idea of God," is himself symbolized by the God-crowned "woman in the Apocalypse" (S & H 561:22). The seven tones of the sixth thousand-year period steadily unfold therefore in the direction of this divine consummation.

Truth as Mind
Dawning light of
Westernization

The period starts accordingly around A.D. 1000 when the Dark Ages are ending and the second half of the Middle Ages is in process of being launched. What this signifies in the tone of Truth as Mind is the breaking of the light for Western scientific man — light that is destined to shine increasingly in behalf of all mankind during the thousand-year period that follows.

And what exactly is this light that begins to outshine the medieval feudal darkness? It is the dawning of social freedom and democratic government for the people, the light of liberation from dictatorial oppression be this servitude political or religious. And its first glimmer comes in 1215 when a reluctant king John in England is induced by his overtaxed barons to sign the document known as Magna Carta, or The Great Charter of English Liberty. And thus it is that justice for the common man has started legally to appear. For here, for the first time in history, the power of the people begins faintly to supersede that of both the king and his bishops and barons. The eventual rights of "man the generic term for mankind" has started to dawn, therefore, and to be implemented by the English Mother of Parliaments currently being instituted at Westminster.

And what this does, most importantly, is to mark the beginnings of a middle class in Western society, a bridge between the very high and the very low — an innovation, it seems, which is enhanced by that series of Western adventures which are called the Crusades. For by now the Middle East Holy Land has been overrun by the Islamic Turks, greatly to the chagrin and indignation of Western Christendom. The result is that Western princes, barons, and nobles rub shoulders with down-trodden labourers and serfs in a general pious determination to rid Palestine of the infidel.

The Crusades themselves fail, but the common people have begun to have their eyes opened socially, through contact with the outside world. For the first time they start to think for themselves, and the

ideals of democratic government, the seeds of which were sown, we remember, back there in the Classical Age of the Greeks, start to make their impact on the thought of Western man. The foundations of Western Christian society, and of Western scientific man, have thus, in this tone of Truth as Mind, begun to be laid, and we move forward to Truth as Spirit.

Truth as Spirit
Western man's
Renaissance

At this time what is called the European Renaissance dominates the scene, and is known as the Rebirth of Learning for Western man. The Dark Ages themselves being finally over, Western society is in process of being well and truly born. In his infancy, Western man is displaying much youthful exuberance, initiative, and vigour. What he does, in other words, is to set forth on his seafaring voyages of discovery, with the intention of securing for the rapidly developing nation states of Europe the hitherto uncharted regions of the globe.

Thanks largely to the Renaissance's concern with the doctrine of *humanism*, the birth of the spirit of modern science also takes place at this time. Remember therefore how it was the Greeks who first fostered the idea of scientific as well as humanistic philosophy. Remember also how Islam in the East kept these two movements alive when intellectual culture was stagnating in the West.

Humanism teaches men to live life to the full in their present human experience instead of waiting for a future life in heaven, such as is preached by the priesthood for the purpose of keeping them subservient to Rome.

Coincident with this growing liberation of outlook, Copernicus overthrows the old Ptolemaic theories of astronomy regarding the solar system. To the consternation of the ecclesia, the earth, he shows, moves annually around the sun, instead of vice versa. With the coming of this Copernican discovery, physics generally begins to separate itself from religion and metaphysics, instead of their continuing to be closely intertwined.

Another innovation of symbolic significance is that, as Renaissance man expands his boundaries spatially through his voyages of geographical discovery, in Renaissance art the idea of perspective in painting and drawing becomes increasingly important and popular. Instead of being restricted by the two-dimensional view of, say, early Christian art with its iconography, the artist starts looking into the distance, and depicts what he sees three-dimensionally, albeit still on a two-dimensional surface.

Altogether, Western society is fast becoming a universal society, displaying the qualities of courage, fearlessness, and daring as it penetrates further and further afield. Columbus lands on North America's Caribbean Islands, founds institutions there, and so is

credited with the discovery of America. Although, we are told, the British are already active in this area before Columbus arrives.

At this time Spaniards subdue the existing civilizations of Central and South America, and England makes inroads eastward into India. In fact, Far Eastern China and Japan alone remain disdainfully aloof from the general impingement of Westernization.

In the Middle East, Islam sets up her Turkish Ottoman Empire, causing the Orthodox Christian heritage to be taken into the custody of Tzarist Russia. Russia styles herself the "Third Rome." "The Church of Old Rome," she says, "fell because of its heresy; the gates of the Second Rome, Constantinople, have been hewn down by the axes of the infidel Turks; but the Church of Moscow, Church of the New Rome, shines brighter than the Sun in the whole Universe . . ." (*Civilization on Trial* by A. J. Toynbee, p 171). And so it is that in Russia Orthodox Christianity now safely resides.

In the West, in England, striking at the heart of Roman dogmatism, Wycliffe repudiates the doctrine of transubstantiation. The Scriptures are the property of the people, he says, as he and his followers prepare to translate the Latin Bible, the Vulgate, into English. This earns for Wycliffe the title, Morning Star of the Reformation.

Truth as Soul

Western man's Reformation

We are about to enter therefore upon the third big phase in the story of Western scientific man, where the accent shifts to Truth as Soul. For now it is that the note of freedom from oppressive absolutism, whether wielded by despotic rulers or the ecclesia of the church, is being increasingly sounded. And what this means is that the protestations of Renaissance humanists against political and ecclesiastical repression are in process of launching the Protestant Reformation. The inherent ability of individual man to discover truth for himself, free from outside indoctrination, is thus incisively on the increase. The invention of printing means that he can begin to read and study the Bible for himself unhindered by sectarian interference. Erasmus demands that Christianity shall be a religion of the heart; Martin Luther discredits papal infallibility, and preaches against the sale of Indulgences.

The aim of the Reformation is thus to return the people to the original purity and simplicity of the Scriptures free from corruption and the pride of priestly power. Clearly, the demand of mankind for spiritual and intellectual freedom is impelled by Truth in its aspect as Soul.

The Reformation sends down its deepest roots in North West Europe and the British Isles, where Henry VIII establishes an independent Anglican Church and dissolves the Rome controlled

monasteries. Papists and Protestants thereafter become the bitterest enemies, and for thirty years Europe is plagued by hideous religious wars.

Yet everywhere there is growth in scientific research, discovery, and invention. The age of electrical science is ushered in. Applied mathematics is deemed of greater value than pure mathematics. In fact the tendency generally is to discard the absolute and the abstract and, through questioning, hypothesizing, and speculation, to put the emphasis on practical application and proof.

With the aid of the newly invented mariner's compass, Western man has now come close to circumventing all the habitable lands and navigable seas of the globe. Britain acquires a world-wide Colonial Empire, so much so that the Mugal Raj which Islam has set up in India begins to be replaced by a British Raj. Everywhere Westernization is on the increase, except for the Far East which still refuses to be wooed. The reason is that, for the moment, Western advances are based on the practice of Jesuitical religious conversion, and this is consistently repelled. And only when, later on, the West returns to the charge with its scientific technologies, in preference to its religious mysticism, will the Far East too be unable any longer to resist Westernization.

Truth as Principle

Western man's New World

We come therefore to the next tone, Truth as Principle, dominated as this is largely by the colonizing of the New World of America, also by advances in the idea of democratic self-government and individual responsibility on a scale far more radical than anything that has yet been tried in the Old World of Europe. Yet we must not forget how the seeds of this idea were sown first of all at the time of the Greeks, and then were developed in England at the beginning of this sixth period by the signing of Magna Carta and by England's Parliamentary system and subsequent Bill of Rights.

Also in England, Wycliffe's, Tyndale's, and Coverdale's translation of the Bible into English have, it would appear, all been in preparation for the publication in 1611 of the great national classic, the Authorized Version as it is called, compiled at the command of James I, but initiated at the request of Puritan Nonconformists. This is the version of the Bible which Puritan Separatists take with them as their most treasured possession when they set sail in the Mayflower in 1620 for the shores of North America, hoping to find refuge in a totally new world from the widespread political and religious oppressions that are still rampant in the old. Upheld by their faith in God the Pilgrim Fathers found the settlement of New Plymouth, as England's first American colony. And in this way the seeds of a nation that is eventually to become the richest and most

advanced democracy in the world are sown.

Back in the Old World of Europe, the immense philosophic and scientific developments that are taking place there earn for this particular era the title of Age of Reason and Enlightenment.

Meanwhile in the world at large, Westernization is continuing to exert its irrepressible influence and power. In the Middle East, the impact of Western capitalism, politics, and science, means that Ottoman power is near the point of collapse. In Russia, Peter the Great accepts Westernization with open arms and seeks to impose it on the illiterate Russian masses. Evidently Tzarist Russia is ready to avail herself of Western science but not as yet of Western humanitarian liberalism.

In England, the work of Isaac Newton marks a huge new turning point in the history of Western science. Here, in the tone of Truth as Principle, Newton aspires to reduce what he deems to be the workings of the cosmos to a single set of mechanistic laws and invariable mathematical formulae. Uniformity, order, and exactness thus become the scientific theme of the day, counterfeiting what is later to be revealed as the great Truth Principle itself in divine Science.

To calculate the relationships of the constantly circulating movements of the celestial bodies constituting the cosmos, Newton evolves what he calls the mathematical *calculus*. And this thereafter revolutionizes astronomical and mathematical research. In years to come, the *divine infinite calculus* will be discovered and utilized as the spiritual counterfact to Newton's symbolic counterfeit, and this will turn out to be more revolutionary than ever once its precepts are understood.

Truth as Life
Revolutionary age

A period of far-reaching revolution thus begins to open up for Western man as we enter the tone of Truth as Life. Feeling instinctively that (in accordance with the *Science and Health* text of the sixth day of creation at this point) "Man is not made to till the soil. His birthright is dominion, not subjection," the Agricultural Revolution in England is closely followed by the Industrial Revolution. Here Western man's ingenuity and resourcefulness invents machines to till the soil for him instead of his having to do this for himself. The Industrial Revolution, the French Revolution, and later the American Revolution, all of which take place in this particular tone of Truth as Life, point in different ways to Western man's determination to rid himself of the limits, deprivations, and restrictions which not only his material environment but also his brother man have sought to inflict upon him. His life, he realizes, should be multiplying, not diminishing; his dominion over himself

and his surrounding world should be on the increase not decrease. He therefore demands to be less limited, more individualistic, more personally responsible for his actions, better self-governed, in fact "lord" of his human experience.

And what he believes will give him the power to achieve this dominion, and enable him to replenish and subdue the earth, is his physical science. Yet we know today (as the outcome primarily of his Industrial Revolution) what damage Western man has done to his earth, including its surrounding atmosphere, by way of polluting it and potentially destroying it. Subdue it, Yes! Replenish it, No! Only his eventual divine Science, taking the place of his physical science, will, in the end, provide his earth with the necessary means for its continuous resuscitation and replenishment.

Industrial Capitalism, with the accent on individualism, but with its danger of greed for more and more wealth to provide more and more comfort in matter — this, wielded by employers, causes the labour force to till the soil even more abjectly than before. The counter to this state of social imbalance seeks therefore to establish itself in the French Revolution by heralding the advent of Socialism. Yet this only leads, when Truth as Life is in process of yielding to Truth as Truth, to the beginnings of a world-wide Communist Revolution, as the extreme swing of the pendulum from Capitalism.

After this, these two antagonistic political and economic ideologies seek one another's destruction, until what is truly the greatest social, political, and economic revolution ever known to man (when it is understood) comes to the rescue of the human race in the form of the universal Science of Christ's Christianity. This, in the words of Paul, begins to break down the "middle wall of partition" (iron-curtain) between them, for to make in itself "of twain" one new world so making peace.

An event of enormous importance, taking place deep in the tone of Truth as Life, is when England's thirteen original American colonies demand a separate life of their own, and are in process of fighting their War of Independence against the restrictions imposed by a mother country. In the course of this so-called American Revolution, Thomas Jefferson, in company with a number of fellow colonialists, is responsible for drawing up the document known as the Declaration of Independence, with its famous lines that "all men are created equal," and that God has endowed them with the "inalienable Rights of Life, Liberty, and the pursuit of Happiness." When therefore in 1783 the colonies emerge victorious, a new American Nation begins its triumphal, God-appointed march on to the world scene.

Yet before the new nation, made up now of thirteen separate

Spirit which is God unfolds to our understanding through those reflecting tones of the synonymous terms for God, which we have been responding to all the way down the centre panel of the chart. And why is this so? Because what these tones signify is God, Spirit, reflecting upon and declaring His own eternal divine Science. This order of the self-reflecting tones of the synonymous terms, rooted as they are in the seven days of creation, thus becomes to us the very logic of the Logos, or the articulate Word of God.

As the divine Spirit thus unfolds its idea, it necessarily disperses the darkness upon the face of the deep things of God, thereby bringing to light the glorious fact that the human race has, in reality, spiritual not material form, and is therefore full, not void, of spirituality — no such thing in Truth, that is to say, as earth “without form, and void” such as is postulated in Genesis 1:2.

And this absolute reality of the Spirit of God, good, revealing the absolute unreality of the spirit of evil, is none other than the original monotheism of the patriarchs of Israel in the Old Testament having reached its logical conclusion in the revelation of Christian Science at the close of the sixth millennium.

In terms of human history, this revelation of Truth that takes place in the 1860s, inevitably brings to the surface of consciousness its own material antithesis in the form of the atheism of Marxian communism, in which matter is all, and God, Spirit, nought; whereas in Christian Science God, Spirit, is all, and matter is nought. Karl Marx thus promulgates his doctrine in his book *Das Kapital* just a few years before Mary Baker Eddy puts before the world the divine Life-principle of all mankind in the Christian Science textbook, *Science and Health*.

The purpose of Christian Science being thus to render the forever unity of God and man comprehensible to human thought, its recorded statement had necessarily to be based on certain capitalized, synonymous terms for the infinite, because without this differentiation and integration of ideas of the One absolute God a scientific understanding of God is logically impossible.

An outcome of this is that through this understanding man's unlimited capital resources are made mentally available from within man's own being in contrast to the limitations of outside economics, whether in the form of so-called capitalism, socialism, or communism.

We shall be following the founding career of Mary Baker Eddy in detail in the next chapter, when the left-hand wing of the chart of the triptych comes naturally into play. Suffice it for the moment to observe that in addition to stating the divine Principle of Christian Science in her textbook, *Science and Health*, what Mrs Eddy also does

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is to illustrate the practical workings of this Principle in human experience by founding a religious church organization.

This organization consists of a central, autocratic Mother Church and a world-wide family of branch churches. Step by step the mother's purpose is to bring the branches to the status of independent, individual self-government under God alone, free from the need for outside control. And Mrs Eddy likens this independence symbolically to the time when the American colonies of the mother country, Britain, declared their independence from an outside ruling authority. "Like our nation," she says, "Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience." It is well to note therefore how this teaching appears in the textbook at the end of the chapter dealing with the *unmasking of animal magnetism* (S & H 106:6).

In response to this Principle of individual self-government, Britain's unique Colonial Empire came, little by little, to be translated into a Commonwealth of self-governing nations, each enjoying sovereign dominion status. For this indeed was the mother's intentions, in Christian Science, regarding her own family of branch churches once she had led them to this point of individual responsibility.

When therefore, subsequent to 1910, Mary Baker Eddy's leadership of the Christian Science movement yields ideally to that of her successor (whom she declares in 1901 will be none other than "man the generic term for mankind" — My 347:5), there is destined gradually to be set up on earth the New Jerusalem of a foursquare civilization based on the divine Principle, Love, and bringing into expression the universal brotherhood of man — what Paul calls the "Jerusalem above" which is "free, which is the mother of us all" (Gal 4:26).

Truth as Love
Nonsectarian Science
and system

This can only happen however if the divine provisions left in the written instructions of Mary Baker Eddy are put into practice and obeyed by her followers. But this is not what happens humanly when her mission terminates in 1910 and we enter upon the final seventh tone of the sixth period, Truth in the aspect of Love. For, as history reveals, her church officers fail to implement her God-given instructions, and instead of mankind inheriting an era of world peace (Jeru-salem: city of peace) a long period of world war ensues accompanied by untold human suffering.

This is the era that, historically, takes us to the close of the present twentieth century, and therefore of the present sixth millennium of the civilization movement. Again, it is the era which, in due course,

we shall examine in some detail when we embark on the right-hand wing of the chart of the triptych and, at its close, find ourselves standing at the borders of the culminating seventh millennium.

Suffice it to say for the moment, therefore, that despite the disobedience unwittingly perpetrated by the church organization regarding its Leader's explicit instructions, and despite the repercussions this apparently had on the world at large, the salvation of the race by the divine Principle, Love, cannot be held back and thwarted. Hence the pure nonsectarian Science of Christian Science, whereby this salvation becomes apparent to spiritual sense has, over the years, in this era of Truth as Love, been bringing itself step by step to light accompanied by the steady decline in the Boston church organization. What Christian Science truly is as the church Universal and Triumphant, as the actual body of Christ, Truth, as the all-embracing "structure of Truth and Love," is beginning today to be understood with sufficient scientific clarity to open the door for its recognition and acceptance on an increasing world scale in the course of the coming seventh millennium.

Column 7

The civilization that
lieth foursquare

Here, then, we leave our brief survey of the seven tones of Truth as they unfold the story of the world-encompassing Western society, and glance at the last column of all, where the civilization of the foursquare mother city (which underlies Western development and determines its divine outcome) is represented as unfolding its universal plan — the plan that is embodied in the Word, the Christ, Christianity, and Science.

As the chart shows, in the course of the seven unfolding tones of this sixth thousand-year period, the Word in its aspect as Christianity changes to the Word as Science at the point of Truth as Truth. In terms of human history this means that the universal mother city has, at this point, unfolded the fulness of its four equal sides, so that what fills our metaphysical horizon from here onwards is the unassailable wholeness of the city itself.

Reviewing the tones horizontally across the seven columns

Having thus glimpsed the seven columns vertically, each in the tones of Truth as Mind, Spirit, Soul, Principle, Life, Truth, Love we will now let these tones state themselves again, one by one, as they flow across the columns horizontally — even as we have done in the case of the five preceding periods. First, the significance of Truth as Mind across all seven columns, and the same with all the tones up to Truth as Love, the last one. And our prayer, as always, is that we imbibe

what each tone — each specific idea of God — teaches us spiritually, as that which is already ours by divine inheritance, and therefore pertains to our consciousness of reality now.

**Truth in its aspect
as Mind**

Column 1

Truth in the aspect of Mind signifies the presence with us now of our own true Mind, the all-embracing Christ Mind, the only Mind there really is for us to have, the source and origin of our manhood and womanhood, or what we are as the image and likeness of our Father-Mother God.

Truth/Mind
Column 2

In the second column, this true sense of origin is denoted by the diversified, classified, individualized thoughts of God — the elemental ideas that are the truth about the living creatures (animals) and that make up what we, man, truly are. They are “as eternal as the Mind conceiving them,” we are taught, and therefore, like man himself, remain forever in God.

Truth/Mind
Column 3

These, we find, constitute the reality behind all those negative animal thoughts and qualities summed up under the heading of a beguiling talking serpent, in column 3, as that which is *not* the creator and originator of man. To this most subtle of all the beasts of the field which the Lord God had made, Truth declares in its aspect as Mind: “dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.”

Truth/Mind
Column 4

How glorious, therefore, that what we see in this tone in column 4, the Jesus column, is the Christ man himself forever resurrected above all such animalistic beliefs regarding man’s origin, and appearing as the new world man — what we, man, are as we prove, like Jesus, that we originate in the Mind which is God.

Truth/Mind
Column 5/6

And this is what is represented in counterfeit symbolic form, in the civilization column, by the emergence of the Western Christian society out of the womblike darkness of the early Middle Ages. For what this society is destined to stand for is the gradual resurrection of the race above mortal confines through a true sense of freedom and spiritual self-government. Hence, in this tone of Truth as Mind, appear the seedlike beginnings of what the Western society properly represents, namely, generic man, “the woman in the Apocalypse,” bringing to birth the divine Science of Christianity as the true idea of all mankind.

Truth/Mind

All of which, in the last column, is the work fundamentally of the

Column 7	Word of God in its aspect as Christianity, or as the real spiritual body of the whole human race.
Truth in the aspect of Spirit Column 1	On then to the meaning of Truth as Spirit, or to what it is, in column 1, that man in God's image is actually made of, namely, the substance that constitutes his true nature and character, and the spiritual qualities whereof he is born.
Truth/Spirit Column 2	In column 2, the second section of the sixth day of creation tells us what these constituent qualities of our manhood and womanhood actually are. They are the range of the so-called "creatures" of God's creation, the host of all those lesser ideas that, in their sum total, constitute man "every whit whole." The word "whit" is from the same root as "creature." In the <i>Science and Health</i> text, these lesser ideas, are said to be "qualities of thought" and "spiritual realities." "And a little child shall lead them." They are basically the qualities therefore of the "little child." A little child loves animals. Hence his state of thought, as he evolves towards manhood, leads these qualities forward to the next tone, Truth as Soul, where man is found in his wholeness and maturity.
Truth/Spirit Column 3	How different therefore from what we see in the third column regarding this tone of Truth as Spirit, where Eve is cursed to bring forth in sorrow what the Glossary (under the heading of "children") defines as "sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity . . ."
Truth/Spirit Column 4	Whereas in the fourth column, the Jesus column, man is most certainly in maturity and not in embryo. For here he is fully born again — born not of the mortal motherhood of Eve, but of the matrix of the motherhood of God. Hence he is resurrected above all that mother Eve stands for with her emphasis on man born of the flesh. To Jesus at this point the womb-tomb cycle of mortality is no more, and man is wholly the product of the Father-Mother God. In the Apocryphal New Testament Jesus is thus reputed to have declared, "the Holy Spirit is my mother" (<i>Fragments of early Gospels</i> p 2).
Truth/Spirit Column 5/6	Hence what is symbolically represented in this tone of Truth as Spirit in the civilization column, is what is called the Renaissance of Western scientific man, or his "rebirth of learning." In other words, Western man, typical in a symbolic sense of generic man, is here in

process of being born again — resurrected from that dark state of medieval stagnation, from which as the offspring of Adam and Eve he appears to have come.

Truth/Spirit
Column 7

And all because, in the seventh column, the Word of God in its aspect as the birth-giving motherhood of Christianity is making its leavening, transforming impact on human thought.

**Truth in its aspect
as Soul**
Column 1

Inevitably therefore in the tone of Truth as Soul, we arrive at the conception of man's actual spiritual identity — at man as the embodiment of all the manhood and womanhood qualities of Spirit which we have been told about in the previous tone. Column 1, that is to say, begins to unfold for us the wholeness of man's real subjective-objective selfhood.

Truth/Soul
Column 2

Hence at this point in the sixth day of creation, man is truly seen as the image and likeness of God, having dominion, subjectively and objectively, over all that constitutes his own conscious being. Of course it has been man appearing ever since the initial dawning of the light of the first day of creation, but this is the first time his identity has been specifically referred to in the text. It is as if, up to this point, the accent has been on the approach to what man is; now, however, the objective has changed to the subjective, which accounts for his having dominion over his entire body of consciousness.

Truth/Soul
Column 3

But the materially minded Adam, in the third column, has no such dominion, and this appears as his being cursed to till the ground outside of himself, or as that which is objective to his own being. "In the sweat of thy face shalt thou eat bread," Truth says to him, "till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Truth/Soul
Column 4

How comforting therefore that in the fourth column, the Jesus column, although the risen Christ-man still looks to the senses of Mary Magdalene as if he is a gardener like Adam, she is soon to realize, through her spiritual senses, that what actually confronts her now is man himself in his immortal reality, never born and never dying, but coexistent with the Father-Mother God. This is man having by reflection the form of God, and therefore, to human sense, man re-formed.

Truth/Soul
Column 5/6

How natural, then, in the civilization column, that the symbol should be Western scientific man freeing himself from Roman

domination through the agency of the Protestant Reformation — the apparent re-formation, or resurrection, that is, of his spiritually free and unsuppressed identity.

Truth/Soul
Column 7

In the last column, what the Word as universal Christianity is seen to be in process of resolving, therefore, is the problem of imprisoning ecclesiastical restrictions as practised by the Roman church and its hierarchy.

Truth reflecting Principle
Column 1

Which brings us to the Truth as Principle sequence, or to where, in column 1, man asserts the truth of his own spiritual self-government, proving and demonstrating that he is under the government of divine Principle alone.

Truth/Principle
Column 2

In the fourth section of the sixth day of creation, in this tone of Truth as Principle, we therefore find man in the ideal wholeness of his manhood and womanhood, governed spiritually from within himself, because governed by his impartial and unfailing Principle. This, therefore, is man incapable of ever being removed from his unity with God.

Truth/Principle
Column 3

But Adam and Eve, in the third column, because they have listened to the talking serpent instead of to the voice of God are, as mortals, cast out of the divine presence. They have removed themselves from the garden that is their paradise — which means, in practical terms, they have lost control of their bodies. In the words of the textbook, error thus “excludes itself” from health and harmony. On the other hand, man as he is in Truth finds himself one with his all-governing Principle, even as this truth is taught him throughout all the Scriptures.

Truth/Principle
Column 4

What the resurrected Jesus is impelled to do on the walk to Emmaus, therefore, is expound to his disciples “in all the scriptures” the things concerning his own unseverable unity with God. He explains to them that never has man, as the son of God, been cut off from his oneness with the Father-Mother God. For this is what Jesus himself, both divinely and humanly, has now triumphantly proved to be the truth.

Truth/Principle
Column 5/6

Hence the need for the eventual revelation of Christian Science to come to the human race that mankind as a whole may prove this also. In the civilization column, in this tone of Truth as Principle, the way towards this eventual goal begins to be prepared when the Pilgrim

Fathers separate themselves from the Old World of Europe and take up residence in the New World of America. And what is it that inspires them to take this step? The new Authorized Version of the Bible, expounding the Principle of man's inseparability from God, and therefore man's governmental freedom under God. For the Pilgrims are not like Adam and Eve who cast themselves out of the presence of God, and in consequence cast themselves into an alien foreign land; the Pilgrim Fathers cast out of their own lives the injustices and restrictions, political and religious, that otherwise would keep them from their rightful God-given heritage. Hence, under Principle's direction, their entrance into their new freedom-orientated land.

Truth/Principle
Column 7

Thus, in the last column, the Word of God, as expounded in the Bible, continues, in its aspect as Christianity, to lead the human race towards the realm of its original and ultimate Science.

**Truth in its aspect
as Life**
Column 1

From the tone of Truth as Principle we move therefore to Truth as Life. For nothing can stop us now from multiplying our dominion over ourselves, our world, and our environment — that is, from abundantly replenishing our lives spiritually and subduing a false material sense of them. Column 1 presents us with this idea therefore of Christly dominion and multiplication.

Truth/Life
Column 2

Whereupon the fifth section of the sixth day of creation shows the way in which we, man, in our manhood and womanhood, are blessed with power to multiply our dominion over all the earth, and to establish our true birthright in doing so. The answer, says the textbook, lies in understanding the *Science* of our own abundant, timeless *being*.

Truth/Life
Column 3

But this is not the kind of multiplication practised by Adam and Eve in the third column, who are in process of multiplying their own mortality in the form of Cain and Abel. What they are really doing is to diminish their sense of life instead of multiplying it, because their kind of multiplication is soon to result in murder and death.

Truth/Life
Column 4

Whereas multiplication in the case of Jesus, in the fourth column, appears in the form of his being everywhere present instantaneously throughout time and space. A divine idea, like a mathematical idea, does not have to move through time to get from one place to another. Hence walls and doors are no longer a barrier to the now fully resurrected Jesus. Instantly and unobstructed he stands in the midst

of his disciples wherever they are and bids them be at peace. This is because the human symbol is controlled by the idea it symbolizes, and is therefore as much everpresent as the idea itself. The divine idea reproduces the symbol that reflects and represents it whenever and wherever the symbol is required.

Truth/Life
Column 5/6

The many revolutionary movements that appear on the world stage at this time (as shown in the civilization column) are all for the purpose of multiplying humanity's dominion over its own living conditions. The Industrial Revolution, through the invention of laboursaving machines, vastly increases men's capital resources, at the same time as multiplying their scientific know-how. The purpose of the Industrial Revolution is clearly to replenish the earth and subdue it. When, therefore, through the American Revolution, Britain's American colonies throw off the yoke of a restrictive mother country, this launches a nation whose ability to multiply its power, its resources, and its influence generally, appears to know no bounds. The note that requires to be sounded therefore at this point of Truth as Life, is the union of all things under the authority of God as the criterion of an ever more fruitful and abundant life. And this is indeed what happens in the case of the individual American States as the result of their Civil War. The States become welded into a single Federal Republic, even as the Western society as a whole, through its impartial and impersonal physical sciences has, by this time, succeeded in uniting the civilized world into a single Westernized entity.

Truth/Life
Column 7

What this implies in the last column is that the Word in its aspect as Christianity has now carried out its purpose with regard to the world-wide Christ embodiment, and therefore that the tone can change to the Word reflecting Science. For this indeed is what takes place now as we reach the era of Truth purely in its aspect as Truth.

And thus it is that in the tone of Truth as Truth the stage is set for the second Messianic advent, the revelation of the motherhood and womanhood of God, the divine complement of God's fatherhood and manhood brought to light by the mission of Christ Jesus at the time of the first Messianic advent.

At which point we arrive at Chapter VIII of this book. For the mission of Mary Baker Eddy, Discoverer, Founder, and Leader of Christian Science from 1866 to 1910, which occupies the left-hand

wing of the chart of the triptych, and which extends out from the centre panel in the tone of Truth as Truth, needs to be accorded a chapter of its own. In the same way, the period from 1911 to the end of the century, which makes up the chart's right-hand wing, and extends from the centre panel at the point of Truth as Love, must likewise be given its own chapter. In other words, the two final tones of the sixth day and sixth period, Truth as Truth and Truth as Love, underlie the whole of chapters VIII and IX, and show that the subjects of these two outer wings are indeed the key to the understanding of everything that this book is about from beginning to end. Without the understanding of the Mary Baker Eddy mission that comprises the left-hand wing, and the logical outcome of this mission which comprises the right-hand wing, we would have no scientific equipment for recognizing the way in which divinity has determined the progress of humanity down the ages, and continues today to lead the race forward into the seventh millennium.

Mary Baker Eddy's Discovery and Founding of Christian Science

The Founder's Mission

Of such crowning importance to the salvation of mankind is the mission of Mary Baker Eddy, the discoverer and founder of the universal Science of Jesus' original Christianity, that chapter VIII of this book is devoted to the study of her mission's deep spiritual meaning, as we find this unfolding all the way down the left-hand panel of the triptych chart.

In the previous chapter, within the overall tone of the infinite as Truth, we followed the spiritual footsteps of the sixth millennium of the history of civilization as these footsteps prepare the world for the coming of Christian Science. We first surveyed the tones of Truth in its seven aspects *vertically* through the seven columns; then we surveyed them *horizontally* up to the point of Truth as Life. In the present chapter, therefore, we turn first to Truth purely as Truth and follow this throughout the columns in the way we have done in the case of all the preceding periods. Thus, in the column that concerns the history of civilization, we arrive at the revelation of Christian Science itself from 1866 to 1910.

Truth in its aspect as Truth across the seven columns

Column 1

What Truth in its aspect purely as Truth stands for in column 1 is surely the collective nature of the compound idea, man — the oneness and wholeness of the Christ Science as the manifest Son of God.

So let us take the columns one by one as they unfold the tone of Truth as Truth and lead, in column 6, to the story of Mary Baker Eddy's God-appointed mission.

Truth/Truth

Column 2

For this, in the sixth section of the sixth day of creation, is what God is said to *give* to the world. At this momentous stage of the world's development there is given to mankind to understand and assimilate

that which in Truth humanity forever *is*, namely, the divine healing Science of God, man, and the universe. Bring this truth forth from within your own spiritual loins, is the implied demand, for this alone is where it is truly to be found. This is the means, in other words, whereby the race as a whole learns to be “one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother’s need and supplieth it, seeking his own in another’s good.” As the idea whose seed is in itself, “to you it shall be for meat,” God says at this point of the sixth day of creation (S & H 518).

Truth/Truth
Column 3

But instead of this “assistance in brotherhood” being put into operation in the story of Adam — instead of “the rich in spirit” helping “the poor in one grand brotherhood” — Cain, for reasons of envy, jealousy, and greed, and the belief that Abel over there has something which Cain himself has not got over here (and which he lusts to possess), Cain rises up against Abel his brother and slays him.

Truth/Truth
Column 4

Which is precisely the opposite of what takes place in the story of Jesus, in the fourth column, where, being richly endowed with the Bible’s spiritual meaning regarding the relationship of man to God and of men to each other, Jesus, it is said, opens his disciples’ understanding that they might understand for themselves the imperative teaching of the Scriptures. In spiritually understanding the Scriptures, men naturally understand and practice the divine Principle, Love. They therefore understand and love one another as this Principle’s own unfolding idea. They do not envy, malpractice upon, or murder one another, either mentally or physically. They know that, as God’s reflection, they already have, and are, all that God Himself has, and is, and that this inexhaustible spiritual affluence applies to the whole human race.

So what is it that, historically, at this point, God has given mankind to understand and assimilate? None other than the little open book *Science and Health* with its *Key* to the understanding of the Scriptures. Therefore “Go and take the little book . . . Take it, and eat it up,” the angel in Revelation 10 bids the human race. Make its teaching your own subjectively so that you bring forth its meaning from within your own spiritual being. In this way it will become to you the very “gift of the grace of God” (S & H 108:3).

Truth/Truth
Column 5/6

Through the advent of Christian Science and its textbook in the civilization column beginning 1866, this true idea of the brotherhood of man — this bestowal of divine Truth upon the human race as a whole — becomes the spiritual and scientific antidote to that which, historically speaking, accompanies its appearing, namely, the

deprivations of the atheistic doctrine of communism. For, in purporting to establish the brotherhood of man on limited materialistic foundations, communism, through its belief in class rivalry and economic scarcity, cannot do other than involve brother murdering brother in just the same way that Cain murders Abel. Yet by the time the sixth millennium closes (which is actually happening in our experience today) what we are in process of witnessing is the rapid demise of this atheistic doctrine, due to the underlying abundance of the divine Science of man, whether at present the world understands this or not.

As the sixth period nears its conclusion, therefore, we come to the two complementary phases of Truth in its aspects as Truth and as Love. For it is these two phases taken together that are needed to tell the story of the revelation of Christian Science as the second of the two advents of mankind's Redeemer. First the triptych's left-hand wing, then, where we focus on the detailed unfoldment of Truth as Truth. This comprises chapter VIII of this book, and is the story of Mary Baker Eddy's founding of Christian Science in world consciousness from 1866 to 1910. Afterwards, we will turn to the triptych's right-hand wing, which is the story of the immediate outcome of the founder's mission from 1911 to the end of the century, during which time the original nonecclesiastical Science and system of Mrs Eddy's discovery brings itself progressively to light. This will comprise chapter IX.

It is imperative to understand therefore (to repeat the note at the end of chapter VII) that without what these two wings stand for, namely, the timeless Science and system of the whole world's being, we would have no logical comprehension of the way in which this world of ours has, historically speaking, been moving forward millennium by millennium towards the revelation of Christian Science itself, as mankind's own world-saving goal.

It is not too much to conclude therefore that what is being represented are the two wings of the great eagle of Revelation 12 that literally fly the eagle forward until, in an equivalent of the seventh day of creation, the eagle comes serenely to rest, and its two wings, having accomplished their God-appointed purpose, fold back into the body of the eagle itself. Hence, there are given to the woman, generic man, "two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev 12:14).

**FIRST PHASE OF THE MISSION OF THE GOD-CROWNED WOMAN
— IN THE TONE OF TRUTH AS TRUTH —**

All divine revelation, irrespective of any particular time scale, unfolds necessarily in the order of the seven days of creation because this is the order according to which God speaks, and so reveals His idea. Hence Mary Baker Eddy's founding mission, as presented in the left-hand panel of the triptych, unfolds in this same revelatory order, conforming therefore with the structure of the centre panel itself, based as it is on these seven days of creation and the seven thousand-year periods. And the same is true of the right-hand panel when we come to it, with its revelation of the ultimate divine system of Christian Science, which comes welling up out of the depths of all that the founder bequeathed to the world in the course of her stupendous mission. While God says, in effect, of this mission, "Behold, I have given you" (sixth section of sixth day of creation), Mrs Eddy herself quotes the words of Paul regarding it, that it was "the gift of the grace of God given unto me by the effectual working of His power" (S & H 108:3).

**The Textbook's
orderly evolution**

To the left-hand panel, then, which as we see is divided for convenience into four main columns, even as the right-hand panel is when we come to that later on. And it is the first of these columns, devoted to the progressive evolution of the textbook, that establishes the relationship of the founding mission as a whole with the scientific order of the seven days of creation.

1st edition 1875
First evolutionary phase

The light of the world dawned once more when the textbook was published in 1875, parallel, in the centre column, with the birth of Jesus, and as an equivalent of the "let there be light" of the first day of creation. (And this same "let there be light" will apply also to the idea of the nonsectarian Science and system of Christian Science when we move across to the opening phase of the right-hand panel.) The beginning of the unfoldment of every divine idea is thus the dawning of the light of the idea itself.

But the book had necessarily to evolve through a series of revisions in order to make the brilliance of the original revelation understandable and acceptable to the human thought. And it is these revisions, as they appear over the years as part of the evolution of the book as a whole, that cause the book's own unfoldment to correspond with the order of the days of creation.

Its first evolutionary phase is thus marked by the "light" of the first edition published in 1875; while its seventh and final phase

comes during the years 1907 to 1910 when it can be said that the book is “finished.” As far as its recorded statement is concerned, the Principle by that time has fully revealed its idea and therefore the revelation itself can be said to be at rest.

It must not be imagined however that the revisions are for the purpose of correcting inaccuracies, errors of statement, made in the first edition. The revisions were necessary, the author tells us, “only to give a clearer and fuller expression of [the book’s] original meaning” (S & H 361:21).

(To avoid any possible confusion, it should here be stressed that while the textbook itself evolves through seven major footsteps that correspond with the order of the seven days, there are but *five* main revisions, and these correspond to the second, third, fourth, fifth, and sixth stages of the unfoldment as a whole. In other words, these five major revisions take place between the first and seventh evolutionary stages. Clearly the first edition is not a revision, and neither, so it transpires, is the last one, when the statement of the book itself is found to be finished and complete.)

2nd & 3rd editions
1878 & 1881
2nd evolutionary phase
(1st revision)

As the chart shows, there came a second edition in 1878 which was the textbook’s first revision (although the complete revision included the book’s third edition published in 1881). This second evolutionary phase corresponded to the second day of creation, ‘let there be a firmament,’ that followed the original ‘let there be light.’ And it corresponded therefore to the second thousand-year period which, Biblically, is the story of Noah and his ark. To confirm this, when the second edition appeared in 1878, there was embossed on its outside cover an ark sailing over turbulent waters. At this point the revelation was enduring great opposition from the carnal mind.

6th edition 1883
3rd evolutionary phase
(2nd revision)

Then, after two further editions, there came in 1883 the textbook’s sixth edition, and this was its second major revision. One of the principal features of this edition was the addition of a “Glossary,” forming a second part of the book itself, and named “Key to the Scriptures.” This sixth edition, being accompanied by certain organizational developments aimed at the self-propagation of Christian Science across the land, relates this edition with what is signified by the third day of creation, where the earth propagates and reproduces itself from within its own being.

16th edition 1886
4th evolutionary phase
(3rd revision)

It was not until the book’s sixteenth edition, published in 1886, that the text was seen to have undergone its third major revision, relating this particular evolutionary phase with the fourth day of creation,

the day that features the whole stellar cosmos. Two new chapters were added to the Key to the Scriptures, which before had consisted of the Glossary only. These were "Genesis" and "The Apocalypse." "Genesis" included the first and second accounts of creation taken out of a chapter entitled "Creation"; while "The Apocalypse" consisted of a treatise on Revelation 12 only (except for an opening section from Revelation 10, where the angel brings the little book from heaven). What this chapter consisted of, therefore, was the story of the God-crowned woman herself and her battle with the great red dragon. No reference was made at this stage to the city foursquare of Revelation 21 — this was to come later. Included, however, was another new so-called "Supplementary" chapter entitled "Wayside Hints," in which the holy city could be said to be hinted at as being on the way.

A further significant feature was that a chapter called "Prayer and Atonement" was taken from the book's main body and placed in the Key to the Scriptures *between* "Genesis" and "The Apocalypse." The question to be asked therefore is why was this done, when the chapter itself had little bearing on the Key to the Scriptures? It could only be that at this point prayer was being offered for the future *at-one-ment* of Genesis and the Apocalypse, a union that would be ratified in the next revision, when a treatise on the holy city would be added to "The Apocalypse." Then Revelation 12 and Revelation 21 would comprise one continuous text, and "Prayer and Atonement" would be restored to its original place in the main body of the book. This inclusion in the textbook of the city foursquare would signify that "Genesis" and "The Apocalypse" were one in holy wedlock, as pointing to the marriage of the manhood and womanhood of God, or, to use Revelation's own apocalyptic imagery, the wedding of the "Lamb" and his "bride."

50th edition 1891
5th evolutionary phase
(4th revision)

The foregoing structure comprised the main theme of the textbook throughout its fourth evolutionary phase from 1886 to 1891. Then, in 1891, the next big revision appeared, which has been deemed the most extensive and auspicious revision of all. This was the textbook's fiftieth edition. Within the perspective of the development as a whole it corresponded to the fifth day of creation and the fifth thousand-year period, initiated by Jesus at the beginning of the Christian era. At this stage much of the text was extensively rewritten, and remained largely in this reworked form until finally in 1910 the book was finished.

In this fiftieth edition, a new chapter called "Science, Theology, Medicine," recounting the circumstances of the original 1866 revelation, was added and made the book's opening chapter. It

contained for the first time the statement of what we know today as the two phases of divine translation: “scientific translation of immortal Mind” followed by “scientific translation of mortal mind” — although this was called originally “scientific definition of immortal Mind” and “scientific definition of mortal mind.” The chapter also included for the first time the statement that “Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live.”

Apparently Mrs Eddy had told students soon after her discovery in 1866 that what she was about to engage in was the reduction of the revelation to a comprehensible *system*. At the point of the textbook’s fifth evolutionary phase this reduction to system had evidently been accomplished. How natural and how significant, then, that in this fiftieth edition a multiple range of capitalized, synonymous terms for the one infinite Godhead should be used (also for the first time) to answer the question “What is God?” in the chapter “Recapitulation.” With the inclusion of an order of synonymous terms to answer this fundamental question, it was stated of the chapter as a whole that “absolute Christian Science” pervaded its statements; whereas before, this had been “the theology of Christian Science.”

From the first edition onwards the book had always teemed with different synonymous terms for the one absolute God. That is to say, Mrs Eddy had realized from the beginning the necessity for a range of differentiated ideas of God in order to provide humanity with a scientific understanding of God. In fact it was in 1888, in the course of the book’s fourth evolutionary phase, that she is on record as telling a class of students that “upon the Truth of these terms for God, rests the whole structure of Christian Science.” Or, in another version: “upon the truth of these terms for God rests the basis of the Science; in fact they are the Science.” (This is in the compilation called *Miscellaneous Documents* pp 61 & 84)

So we could scarcely doubt the importance of the moment when the 50th edition was published in 1891, and when perhaps the most outstanding feature of all was the addition of Revelation 21 (the treatise on the city that lieth foursquare) to the chapter “The Apocalypse” as the immediate follow-on to Revelation 12, where the chapter had previously ended. Clearly this marks the beginnings of the fifth evolution of the mission as a whole and corresponds with the fifth day of creation and fifth thousand-year period. For the change that is now taking place in Mrs Eddy’s founding mission is as momentous as the change that takes place in the centre panel itself when the Old Testament yields to the New Testament, and the Christian era, starting with the lifework of Jesus, is launched. And

this will have even greater significance when we come to the story, not of the textbook, but of the founding of the church organization which directly complements the textbook.

226th edition 1902
6th evolutionary phase
(5th and last major revision)

The next outstanding revision — the book's fifth — comes in 1902, close to the turn of the century. This relates with the sixth day of creation and the sixth thousand-year period, the day of man himself in the image and likeness of God, who has dominion over all the earth. For this is the moment when the order of the chapters that constitute the book as a whole is completely changed, and the book itself, as a scientific textbook, is made to conform to the needs of generic man, the reality of which is the man of the sixth day of creation.

It was not the text itself that was overhauled at this stage, this had largely been done in the 50th edition of 1891. What happened in 1902 was that the final change was made to the order of the chapters. From its fifth phase to its sixth phase the book had opened with "Science, Theology, Medicine," pointing, as we would expect, to Mrs Eddy's own revelatory experience. This, she said, God had been "graciously preparing" her for "during many years." But this would not meet the requirements of collective and universal humanity. For humanity must likewise be divinely prepared before pure revelation, proceeding from direct union with God, could dawn as in the case of Mary Baker Eddy. Accordingly, in the new order, "Science, Theology, Medicine," was moved from its position as the first chapter of the book and made the sixth chapter — the five chapters that preceded it, starting with "Prayer" and ending with "Animal Magnetism Unmasked," being as we have them today. These first five chapters thus represent to the student his own essential gracious preparation before he too can be at the point where Mrs Eddy was in 1866, when "the gift of the grace of God" came to her directly as the pure revelation of Christian Science. The reason is that in this case there is no ego, no persona, no animal magnetism, obtruding itself in between, masking man's immediate at-one-ment with his divine Principle, God. Note therefore how the word "person," or "persona," has the same root meaning as the word "mask." Persona (per + sonare) means "to sound through."

Mrs Eddy, like Jesus before her, in order to receive the Christ Science direct from God, indeed proved that she was not a material personality through which Truth sounded, but that the human and divine coincidence, which constituted her own true being, was the voice of Truth itself speaking direct from source and manifesting itself *as her*. And because, at the point of the sixth chapter, this must be found to be true for us all, the fifth chapter has necessarily to

unmask the sense of our being egotistical mediatorial personas, personal sounding-boards with privileged 'hot lines' to God. For should we be personal sounding-boards for Truth one moment we might as easily be so for error the next.

Thus the new order of the chapters that was given in 1902 conformed the book as a whole to the needs of humanity, making it possible to add for the first time (also in 1902) the final eighteenth chapter, "Fruitage." For what this chapter represents is the student's own healing response, his own spiritual feedback, for all that the book has revealed to him and has done for him.

How wonderful therefore that at the turn of the century in 1901, the year before this revision of the textbook was published, Mrs Eddy declared to the world through the world's own press that when she was no longer personally present her successor in leadership would not be another individual leader like herself, but would be "man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 347) — the man, that is, of the sixth day of creation, corresponding to this sixth evolutionary phase of the textbook which we are now considering.

Conceived of metaphysically, it is this scientifically structured form of the 1902 edition that makes this successor to her leadership possible. "Follow your Leader, only so far as she follows Christ," Mrs Eddy had always told her students. It is evident therefore that if Mary Baker Eddy herself typifies "the woman in the Apocalypse," the God-crowned woman of Revelation 12, whom she tells us "symbolizes generic man, the spiritual idea of God;" and if this woman, in her at-one-ment with God, has no other I, no other Ego, but the divine Principle, Love, itself, then it is really the infinite Principle, Love, and not a human personality, however renowned, that is the continuous and forever Leader and Mother of the Christian Science movement.

When therefore, in 1901 — the year also of the writing of the poem "The New Century," in which the twentieth century is referred to as "God-crowned" — the implication is that this is the century of the woman, generic man, and therefore the century of the man of the sixth day of creation. If therefore Mrs Eddy's successor in leadership is, as she says, "man the generic term for mankind," it is evident that there is no real change in the leadership from the founding phase of Christian Science to the phase that comes after it. The divine Principle, Love, is indeed the original and ultimate Leader, the original and ultimate Mother, whose continuity is never, in Truth, interrupted by any form of personal leadership, requiring a kind of personal apostolic succession to follow it. Hence the leadership and motherhood which Mary Baker Eddy so gloriously

understood and exemplified continues after her, without a break.

Incidentally, the edition of 1902 that brought the necessary changes to the order of the chapters, and caused the book itself to apply to the man of the sixth day of creation, was the 226th edition, the structure of which remains substantially the same until the final completely fulfilled edition comes in 1910.

1907-1910

7th and last

evolutionary phase

(no further major revisions)

We arrive therefore at the period from 1907 to 1910, marking the final seventh phase of the mission as a whole, corresponding to the seventh and final day of creation, and therefore to the seventh millennium. In anticipation of this consummate last period, Mrs Eddy, in 1906, applies for her final copyright on *Science and Health*. Also, in 1906, she ceases to number the textbook's editions. What, ideally, is being represented by these actions is that the book from 1907 onwards is truly in *the public domain*. That is to say, it is being restored to the motherhood of the divine Principle, Love, as its original author and fundamental source, and therefore to generic man himself as the living expression of this Principle.

There is a helpful little story told by one of Mrs Eddy's secretaries who prayed to understand what his relationship with her truly was. His answer came: 'When I am in her presence I have to remember that I am in the presence of the author of *Science and Health*.' Who, then, was the author of *Science and Health*? Mrs Eddy herself had said how she would "blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author" (My 115:4). Are there then two authors, God and Mary Baker Eddy? No, only one; and this one the divine and the human in coincidence. In this coincidence personal sense does not enter. Thus, as she further says of herself, "I was a scribe under orders."

As far as the book itself is concerned, that which marks outstandingly its seventh and last evolutionary phase, (corresponding as this does to the seventh day of creation, when the revelation of the true idea of God can be said to be "finished"), is the finalizing in 1907 of the answer to the question, "What is God?" This answer had appeared in many different forms over the years, but the ultimate rendering, denoting what is absolutely fundamental to the Science and system of pure Christian Science, did not come until 1907 when it was presented in the form in which we have it today:

**"God is incorporeal, divine, supreme, infinite
Mind, Spirit, Soul, Principle, Life, Truth, Love."**

Surely nothing but the knowledge of what the infinite Godhead is

in its absolute Science could make it possible to obey the admonition added to the textbook the following year, 1908, “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (S & H 442:30) — that is, at both the unconscious and conscious levels of thought. And again, what else would warrant the form of the *crown* in the Christian Science seal of the Cross and Crown being changed (also in 1908) from an imperial crown to a celestial crown, that is, to one of twelve seven-pointed stars such as adorns the head of the woman in Revelation 12, who “symbolizes generic man.” Surely we may conclude that, at this juncture in the closing stages of her career, Mary Baker Eddy’s successor, the man of the God-crowned twentieth century, is himself crowned.

Then, in 1909, comes Science and Health’s last textual change. The statement which (page 265:20) had previously read: “The Truth of Being is perennial, and the error is seen only when we look from wrong points of observation,” was changed to: “The truth of being is perennial, and the error is unreal and obsolete” — the error in question being the one shown in the paragraph’s marginal heading, “Mortal birth and death.” Indeed, when we look at the human concept from the right (divine) point of observation of the synonymous terms for God finalized in 1907, the entire mortal birth–death cycle necessarily becomes unreal and obsolete.

To fulfil the text of *Science and Health*, changes had finally to be made to the titles of two of the chapters. This took place in 1910, the year that concluded the “great wonder” of the founder’s mission. Then the book was truly “finished.” Instead of “Christian Science and Spiritualism” being allowed to remain the title of the fourth chapter, this became “Christian Science versus Spiritualism.” In other words, Christian Science and spiritualism are not in fact two separate antagonistic entities. Spiritualism is but the suppositional reverse of what is actually everywhere present as Christian Science itself. Hence the use of the word “versus.” For only then is “Animal Magnetism,” the subject of the fifth chapter, properly “Unmasked.” Had the title remained simply “Animal Magnetism” as before, this might leave the impression that animal magnetism is a fearsome second reality, needing to be destroyed as such.

Thus the Christian Science textbook was finished, together with the host of ideas that comprise its contents and make it the second of the two divine aspects of the Christly Saviour of the world. First Christ Jesus, then Christian Science as elucidated in *Science and Health*.

**First main phase of
the Church
organization
1879-1889**

So we turn now to the evolution of the *church organization*, in the second column of the left-hand panel, where the heading is Church and College. For this, so far as the founding mission as a whole is concerned, is the indispensable complement of all that the *textbook* stands for in the first column.

And let us note straightaway that in the textbook's first edition, published in 1875, there was no thought whatever of instituting a church organization. In fact such a project was openly discredited, with such pronouncements as, for example, "the temple for the worshippers of Truth is Spirit and not matter . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief." Like the light of the first day of creation, what is signified here is the unadulterated light of absolute Science itself. And this state of affairs is, as it were, repeated in the seventh day of creation. For at that point, the church organization, that will have lasted throughout the five intervening phases (or during an equivalent of the period from the second day to the sixth) will, ideally, have dissolved itself, thereby reaching the solution to the whole vexed problem of organization and time. How significant therefore that in the first edition there occur such absolute statements as the following: "We are Spirit, Soul, and not body," "We shall be found Love, Life, and Truth, because we understand them," "Jesus regarded himself Principle instead of person." But such statements as these, and many more like them, were in danger of fallacious misinterpretation by the human mind, and so were subsequently removed from the text. And it was only when the revelation was fully and finally reduced to its comprehensible system during the years from 1907 to 1910, that such absolute truths could be appreciated impersonally in their divine Science, without danger of being misunderstood.

Yet, in 1879, it became expedient to institute a church organization, largely to act as an ark of safety for the newborn child. This was when Christian Science was beginning to come under ferocious attack from an incensed carnal mind, that was daring to substitute mesmerism and hypnotism for the newly discovered Science of Mind-healing.

The purpose of this initial church founding was, we read (Man 17), to "organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." It was to be called "Church of Christ, Scientist," and it had necessarily to be based on the demonstrations of Jesus, otherwise it would not be Christian Science. A point to be clearly borne in mind, therefore, is that this

particular phase of church was incorporated under the law of the land. That is to say, in the words of Paul regarding the mission of Jesus, it was “made of a woman, made under the law,” its purpose being “to redeem them that were under the law” — them that were under the law, that is, of “organization and time.” Mrs Eddy was the church’s sole pastor and administrator; therefore she herself would be able later on to effect this redemption symbolically by dissolving the church which she had formed.

At the same time the newly formed church worked in conjunction with the Massachusetts Metaphysical College organization, chartered in 1881, of which Mrs Eddy was likewise its President and only teacher.

In the College, pupils graduated to become qualified teachers. The purpose in this was to spread Christian Science freely throughout the land. This particular phase of the work corresponds therefore to the third day of creation, where the newly created earth, in accordance with the symbol of the “seed [that] is in itself,” multiplies and propagates from within its own being the ideas for which it stands. The new teachers banded their students together into associations, and these in turn became the bases for branch churches. At the same time, in 1883, a Publishing Society was formed, also for the purpose of disseminating Christian Science far and wide throughout the United States.

Let us note that, back in 1876, the year following the publication of the textbook’s first edition, and, in Mrs Eddy’s words, on “the Centennial Day of our Nation’s freedom,” a general “Christian Scientist Association” had been formed, and this had led to the setting up of the “Massachusetts Metaphysical College Association.” This consisted of Mrs Eddy’s pupils only. Then, in 1886, as the founding mission entered its fourth evolutionary phase (corresponding to the fourth day of creation where, under the control of Principle, all things work together harmoniously for good) it was realized that Mrs Eddy’s own Association and the Associations of the growing number of individual teachers should, in her words, unite on an “equal footing.” What was called the “National Christian Scientist Association” was accordingly instituted. And it was under the auspices of this new Association that the Convention took place in Chicago in 1888 at which Mrs Eddy delivered her famous impromptu address, “Science and the Senses,” with its insistence on the true idea of *individuality* in man.

But by this time a materially incorporated form of church had begun to reveal its weaknesses, with the result that two opposite

negative factors raised their heads simultaneously. One was the inordinate personal adulation of Mrs Eddy herself following the address in Chicago, the other was a state of rebellion against her authority that had arisen back in Boston during her absence. Whereupon it became evident that both organizations, College and Church, would have to be dissolved, and Christian Science put on a new and impersonal spiritual basis where (ideally) such personal and unscientific behaviour could not operate.

Accordingly, at the March Primary Class, which she taught in 1889, Mrs Eddy gave an address on the subject of the dissolution of the walls of Jericho, when the Israelites had all to "shout *together* in order that the walls might fall." She also cited the instance of the disciples of old on the day of Pentecost who needed to be of "one mind" in order that the Holy Ghost itself might be manifest.

The outcome later that year was that she did two unprecedented and spiritually courageous things, she closed her College and dissolved her Church. And to establish the enormous changes that were in process of taking place, Mrs Eddy herself retired from all public offices, and returned to her home in Concord, New Hampshire, for the much needed purpose, as she saw it, of bringing forth another major revision of *Science and Health* — of publishing, in due course, that is to say, the textbook's pre-eminent fiftieth edition.

And the purpose behind these actions, she later declared, was in order to gain a *higher hope for the race*. Thus we read (My 246): "In the year 1889, to gain a higher hope for the race, I closed my College in the midst of unprecedented prosperity . . . and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity, and the spirit of Christianity . . . While revising 'Science and Health with Key to the Scriptures,' the light and might of the divine concurrence of the spirit and the Word appeared . . ."

Clearly, the teaching and letter of Christianity pertain to the idea of College, and the spirit of Christianity to Church; while the light and might of the divine concurrence of the spirit and the Word (absolute spirit and absolute letter) was soon to be represented in the new revision of the textbook by the inclusion in the chapter "The Apocalypse" of the holy foursquare city with its emphasis on the marriage (the absolute scientific unity) of what is called the "Lamb" and the "bride."

In line with this, she had said at the time of dissolving the church "I recommended that the church be dissolved," recording how the votes were cast "without a dissenting voice." In other words, they had all to "shout *together* in order that the walls might fall." There ensued as a result "a great revival of mutual love, prosperity, and spiritual power."

Then came the words: "Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace'" (Ret 44-45).

The church, that is to say, must be found now to be spiritually organized, rather than materially organized. In fact the only thing that is really dissolved is a centralized material sense of organization. The church itself is not dissolved, but rather continues its original mission in a new *spiritually organized* form. Independent branch churches continue to be formed and to flourish, and teachers continue as before to hold their association meetings.

The result is that for three whole years from 1889 to 1892, while the textbook is in process of being revised, there is no such thing as a centrally organized Church of Christ, Scientist. Individual, independent, self-governing branch churches only constitute the Christian Science church. And therefore it is that a situation is being exemplified as to what must take place eventually when the mother permanently leaves the human scene, instead of merely retiring temporarily from public office.

**Second main phase
of Church
organization
1892-1910**

Church is always a symbol of body. Can we see therefore how, in terms of the first stage of church organization, Christian Science is being founded on the exemplary mission of Jesus? Following his crucifixion and entombment (corresponding as this does to the church's dissolution) Jesus' body is not in evidence for three whole *days*. Then comes the resurrection. In the case of Christian Science, at the end of the three *years'* interval from 1889 to 1892, Mrs Eddy reinstates the centralized church, giving it the name of *The Mother Church*. In view of which let us not forget how the treatise on the holy *Mother City* had been added to the textbook in 1891.

But was this a different church? The now dissolved church had been a 'mother' church, but in this case the word was spelt with a little m. What appeared as the new Mother Church, spelt with a capital M, was the resurrected form of the first organization which, like the resurrected body of Jesus, was no longer subject to death and disintegration — not, that is, if the provisions drawn up for its administration are understood and obeyed. It was, in the words of the textbook regarding the resurrected body of Jesus, in process of being "temporarily rebuilt" prior to being dissolved (translated) altogether (see S & H 576:12-18).

To further this end, and to Mrs Eddy's relief and satisfaction, a statute was found amongst the laws of Massachusetts making it possible to incorporate "a body of donees" without, in the old sense, materially organizing a church. "Truly, God's ways are not man's ways," she exclaimed, "All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization" (Oct Journal 1892). "The foundation on which our church was to be built," she wrote at the time, "had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God" (Mis 140:21).

Whereas therefore the organization in its original form was "made of a woman, made under the law," the new organization, in that sense, was not. In the words of Paul, Christian Scientists must not, therefore, be like the Galatians, guilty of turning once more to the "weak and beggarly elements" whereunto they "desire again to be in bondage." For their church had, at this point, been redeemed from "under the law," that they themselves "might receive the adoption of sons" (Gal 4).

Again, in Paul's words to the Galatians, the reality of the present situation lay with the Jerusalem above which "is free, which is the mother of us all." And therefore this foursquare Mother City, included in the textbook in 1891, was itself the divine reality of which the Boston Mother Church (begun in 1892) was the necessary teaching symbol. This means that the symbol would, in the end, be translated by the idea it symbolized into the reality itself, just as was the case with the translated (ascended) body of Jesus under the control of the living Christ. The difference between the two aspects was that, in respect of Jesus, the accent was on the *individual* sense of body, whereas what the Christian Science church symbolized was the *generic* body of mankind.

What we are aware of therefore in 1892, as we contemplate the church's resurrection body, is a happening in the history of Christian Science as momentous as when, in the story of the Bible, the Old Testament yields to the New Testament, and the mission of Jesus himself introduces a totally new spiritual era for the world. Clearly we have entered upon the fifth stage of the church's unfoldment in its relation to the fifth day of creation — the day of eternal deathless Life.

Two administrative legal documents

To implement this in practical human terms, Mrs Eddy was inspired to set in motion two complementary legal documents. One was legal in the sense that it represented the law of God, the other that it represented the law of the land. The reason for this was that

the law of God and the law of the land must become one in spiritual coincidence, otherwise how would Christian Science be able to solve that most basic of all human problems, an apparently divided divinity and humanity?

The instrument pertaining to the heavenly law of God was given the title: "Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts." The other took the form of a legal Deed of Trust given to that "body of donees" referred to in the newly discovered Massachusetts statute.

The donees themselves became known as the "Christian Science Board of Directors" and were *four* in number. They were appointed to hold and to administer the church's property and to be self-perpetuating under their own legal Deed. Under the Church Manual, however, they were not self-perpetuating, for Mary Baker Eddy's written authority was required for their appointment.

And so, whereas the first organization (now dissolved) did not have an edifice of its own, the second was to have its own church building. And whereas Mrs Eddy was in a position to dissolve the first one herself, the nature of the second was that it embodied within it the seeds of its own self-dissolution, or rather its own self-translation, even as in the case of the resurrected body of Jesus.

To effect this translation, Mrs Eddy, now styled the church's Pastor Emeritus, was inspired to include in the Rules and By-laws of the Church Manual, a number of what are called 'estoppel clauses' demanding her sanction, either verbally or in her own handwriting, for the election of certain of the church officers and also for certain of the church's administrative functions. These clauses she resolutely declined to delete, despite the dilemma she was told would ensue when she was no longer present, if she did not change them. When therefore she was not at the helm to give her consent to the different appointments, the church as an outside ruling Mother would cease to function (it would in fact self-dissolve), and the Church of Christ, Scientist, would consist of self-governing branch churches only, even as was the case during those three exemplary years from 1889 to 1892.

Mrs Eddy foresaw however that the church would not understand the God-directed provisions for its future which she had been inspired to draw up. She foresaw, that is to say, that like the Galatians in the time of Paul, the church officials, together with the membership, would want to return to the weak and beggarly elements whereunto they desired again to be in bondage. Thus, in her words, she had "rescued" the church from "the grasp of legal power" and had put it "back into the arms of Love" in order that it "would not be found fighting against God" (Mis 140:21).

Yet this return to organizational positions outgrown is precisely what happened from 1911 onwards when Mrs Eddy was no longer humanly in charge. Hence, in a letter she wrote to the church in May 1892, in her foresight of what was threatening to destroy both the church and Christian Science itself, she virtually echoed the words of Paul to the Galatians. She said: "It is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government. God tests us all, tries us on our weakest points. Hers [the church's] has always been to yield to the influence of man and not God." Enclosed in a letter from C. A. Frye to W. B. Johnson, also in May 1892, she wrote: "Do not come under any obligations not to disorganize when the time comes, *remember this.*"

The terrible danger which Mrs Eddy thus foresaw was that of the church returning to the status of the material organization which it had had before she disorganized it in 1889. For this is what happened immediately after she left the scene in 1910. The "spiritually organized church," administered by her from 1892 to 1910 under God's command, was, in 1911, apparently taken from "the arms of Love" and put back into "the grasp of legal power." Hence the need to distinguish between the church as conceived by Mrs Eddy under divine authority (the "temporarily rebuilt" aspect of which would be self-dissolving at her passing) and its misconception on the part of her church officials, who would endeavour to make it self-perpetuating. In the one instance Christian Science would be liberated from ecclesiastical despotism; in the other it would go on being in bondage indefinitely. Happily, today, in the closing decade of the twentieth century, after some seventy years of Babylonian captivity, the Boston organization has virtually ground to a halt, and a new era for Christian Science and for the world is in prospect of taking control. The seventy years captivity dates from the *Christian Science Litigation* that ended in 1921, when the church directors assumed absolute authority over all church activities.

The edifice was completed in 1894 and dedicated early in 1895, by which time all personal preaching was done away with, and the wholly impersonal Word of the Bible and *Science and Health* was ordained by Mrs Eddy to be the church's "dual and impersonal pastor."

So whereas the first stage of organized church was founded necessarily on "the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," the second represented Christian Science itself once it had been thus

founded. Accordingly, the second stage was “designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving *the world* from sin and death; thus to reflect in some degree the Church Universal and Triumphant” (Man 19 — italics added).

Christian Science itself, in its own immortal reality, based on the lifework of the individual Jesus, pertains therefore to no less than the world as a whole. And once the world understands what Jesus accomplished in proving the nothingness of sin, disease, and death with regard to his own body, mankind itself, which is the Christ-body conceived of universally, will realize that, in Science, it is already saved from death and mortality. Not vicariously, of course, but in the sense that, to Jesus, consciousness subjectively and consciousness objectively was one indivisible (individual) consciousness. Therefore he could not prove the nothingness of death for himself alone without, at the same time, proving it for mankind.

Thus, as we see from the triptych, the Mother Church in Boston came into being (as it was divinely required to do) at the point of Life in and of Spirit. And if we let our thought move horizontally in this tone from the left to the centre panel, we see it is coincidental with the founding of the original Christian Mother Church in Jerusalem.

Another important coincidence is that, in the year 1893, when the Boston church was in process of being formed, the world’s *First Parliament of Religions* was held in Chicago, at which Christian Science was the only denomination actually invited to declare its doctrine to the assembled delegates — that is, to representatives of all the different religions of the world. Notice therefore in this same tone of Life as Spirit how this runs parallel with the opening of the Acts of the Apostles when, on the day of Pentecost, the teachings of Jesus were voiced to devout men and women “out of every nation under heaven” who were assembled in Jerusalem at the time. Such are the parallel relationships of these divinely impelled happenings.

Come therefore to 1899 when, as the complement of the newly organized church, the Metaphysical College is reopened in Boston in the form of a Board of Education, and is said by Mrs Eddy to be an “auxiliary” to her church. Indeed, is not the *letter* rightly understood, the auxiliary of the *spirit*, wherein and whereby letter and spirit, college and church, are no longer construed as two separate functions (as they might have been before the dissolutions) but are now inseparably united, even as they are in the holy foursquare city.

Twentieth Century

Forward then, to 1901 and to the dawning of the twentieth century. “Thou God-crowned, patient century, Thine hour hath come!” wrote Mary Baker Eddy in her poem “The New Century.” For this is indeed the century of man in the God-crowned generic sense, wherein, says the poem, “Love hath one race, one realm, one power.” Hence the lines, “Dear God! how great, how good Thou art To heal humanity’s sore heart.”

How significant then that this same year, 1901, in answer to the question as to who will succeed her in the leadership of the Christian Science movement, Mrs Eddy informs the public through the New York Herald that this will be none other than “man the generic term for mankind” (My 347) — the man, that is, of the sixth day of creation who has dominion over all the earth.

In the story of the Mary Baker Eddy mission we have thus entered upon the equivalent of the *sixth day of creation*, where the tone is Truth as Mind. What therefore do we find if we move across to the centre panel of the chart at this point? That the world-enveloping Western Christian society has begun its unfoldment as the symbol of this same God-crowned man of the sixth day of creation.

In the left-hand panel note how the year is 1902, when the order of the chapters in the textbook is changed to conform to the requirements of spiritually advancing humanity. And certainly the Western society, spiritually evaluated, holds within it the seeds of this democratically orientated freedom-loving advancement, and hence is the historical representative of “generic man, the spiritual idea of God” (S & H 561:22).

Regarding the progress of the Christian Science church at this time, two important new factors are set simultaneously in motion. One is the building in Concord, New Hampshire, Mrs Eddy’s home town, of her own branch church to be known as the Concord Branch; the other is that the site is being cleared for the building in Boston of The Mother Church Extension.

Then, late in 1902, Mrs Eddy does something of immense far-reaching significance when she increases the number of Directors in the Church Manual from four to *five*, while in the legal Trust Deed that initiated this board in 1892, the number remains the original *four*.

Then, in 1903, in order to secure the extra land needed for building the Extension, various new Deeds are drawn up, in all of which the number of directors remains the original four, despite their increase in the Manual a few months previously to five.

What does it all mean? Surely it is part of wisdom’s far-sighted plan for the future of the Christian Science church. For, in each new

Deed, Mrs Eddy incorporates a remarkable safeguard against any future thwarting of the divine purpose that is at work. She makes it incumbent upon the law of the land, represented by the Deeds of Trust, to compel obedience to the law of God, represented by the Church Manual. Every Deed, that is to say, is caused to include in its irrevocable trusts, the Manual's final by-law which states that "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH" (Man 105).

This final by-law, placed at the tail end of the Manual, contains thus the estoppel which, if obeyed, ensures obedience to every other by-law, and therefore to every other estoppel clause throughout the book.

Wisdom's rod

Remember how, in the Old Testament, Moses' rod was turned into a serpent, and how Moses reversed this serpentine form of the rod by taking it by the tail and turning it back into a rod again.

In Christian Science, the Church Manual is the Leader's disciplinary rod, which must never be allowed to become a subtle serpent holding the people in bondage to material organization. It must, on the contrary, always be a healing, liberating staff on which to lean. What Mrs Eddy's inclusion of this tail end by-law in the legal Deeds ensured, therefore, was that when she was no longer personally in control, an ecclesiastical hierarchy could not turn the Mother Church into a religious dictatorship, thereby imposing future limitations on the Christian Science movement. At her passing, in other words, the *mother* aspect of the church, together with the board of *five* directors, would cease to function, and the church would assume the title given it in its own legal Deeds, namely, The First Church of Christ, Scientist (not the Mother Church). Then its governing board of *four* directors is self-perpetuating, and cares for the running of the church as the local Boston church, having no jurisdiction over any other church.

So let us turn now to another Deed of Trust, one that was drawn up in 1898 and given to *three* Trustees constituting the Christian Science Publishing Society. Accompanying the bestowal of this Trust was a personal message to the Trustees themselves which read: "When Mother foils a demon scheme do not mar her success. The hardest battle is the last one."

This was another "irrevocable Trust" which the Trustees were to execute "upon their own responsibility." Yet both this Deed and the Church Deed were interlocked under the Manual because they were subject to Mrs Eddy's jurisdiction. When however, at her passing,

the mother aspect of the movement was no more, the two Deeds would function each in its own legal right ensuring a policy of checks and balances against possible ecclesiastical monopoly.

Then, in 1903, a new Manual by-law gave to branch churches total democratic freedom of action, liberating them from even “general official control” by the Mother Church. (See Manual p 70, under the heading “The Mother Church and Branch Churches.”)

The Concord Branch

More than this, in 1904, the year the Concord Branch was dedicated, and represented to the field the model for other branch churches to emulate, there appeared on the cover of the Christian Science Quarterly a depiction of a large olive branch detached from its parent stem, such that if this were planted it would develop roots of its own and become an individual, independent tree. The symbol is that of the branch church itself being spiritually self-governed because rooted in the Mother’s divine Principle, Love. (Incidentally, the Quarterly Lesson-Sermons first made their appearance during that three-year interval from 1889 to 1892 when there was no central church organization, showing how the Lesson-Sermons were designed originally to feed the branch churches only.)

Moving across once more into the centre panel at this point, we see we are in the tone of Truth purely as Truth — that is, in the sixth tone of the sixth thousand-year period when Christian Science itself is discovered and founded and where, in the corresponding section of the sixth day of creation, God says to mankind, “Behold, I have given you . . .” Coincidentally, the Concord Branch, dedicated in 1904, being Mrs Eddy’s own branch church, is said to be her “gift” to the Christian Science field. What this independent, detached branch typifies therefore is the very essence of Christian Science itself, namely, man spiritually self-governed under God alone, and beginning to form in consequence the “one grand brotherhood” of generic man. Spiritual self-government is indeed “the gift of the grace of God.”

The Extension

When therefore we come to the year 1906 and the Mother Church Extension is dedicated, this is where, in Mrs Eddy’s words, “cross” yields to “crown.” “The modest edifice of The Mother Church of Christ, Scientist, began with the cross,” she said in her dedicatory address, “its excelsior extension is the crown” (My 6:17). The title of the address itself was “Choose Ye,” words which she took from the book of Joshua in the Old Testament when Joshua was about to bestow on the children of Israel their divinely covenanted promised land. “Choose you this day whom ye will serve,” he said to them, “whether the gods which your fathers served . . . but as for me and

my house, we will serve the Lord.” The land they were being given, the text says, was one for which they did not labour. In other words, it was the gift of God.

Thus in 1906, Christian Scientists were likewise called upon to accept their own gift of God. The question was, would they choose to go the way of individual and collective self-government under God alone — a state of consciousness to which the mother, like Moses, had painstakingly led them — or would they choose to let themselves be controlled by the gods of their forefathers? “God forbid that we should forsake the Lord,” cried the children of Israel. ‘God forbid that we should not obey the inspired provisions bestowed upon us by our beloved leader and mother, Mary Baker Eddy,’ the Christian Scientists surely echoed in 1906.

From the dedication of the Mother Church Extension in the left-hand panel, look across now to the corresponding position in the centre panel where the tone is Truth in the aspect of Love. This final seventh tone of the sixth day and sixth period, opens out to form the right-hand wing of the triptych chart just as the left-hand wing opens at the point of Truth as Truth.

What the Extension stands for metaphysically is surely the extending to the world, beyond the confines of religious sectarianism, all that the model Concord Branch represents, namely, individual and collective self-government under God, as the gift of God to mankind.

A precisely parallel situation is signified therefore on the day of Pentecost when the teachings of Jesus himself, in the care of the apostles, began to extend and reach out to the whole civilized world. For now it is, in this tone of Truth as Love, the teachings of Mary Baker Eddy, in their nonsectarian Science and system, are represented as reaching out to all humanity in just the same way.

To conclude our survey of the Christian Science church organization in the second column of the left-hand wing, we come to the years 1907 to 1910, corresponding to the seventh day of creation, or the day of divine Love. Here, the mother is represented as having led her children to be divinely inspired individuals under God, if only they would be spiritually sensitive enough to understand her and abide by her provisions. They can therefore dispense with her personal presence, and with the teaching symbol of her Mother Church, even as the children of Israel could dispense with the personal presence of Moses once he had led them to the promised land. For this is what the right-hand wing of the chart truly represents — the Christian Scientist’s promised land.

As 1910 draws nearer, therefore, and Mary Baker Eddy prepares

to leave the present scene, do not believe for a moment that the passing from sight of the Mother Church means the destruction of the Mother Church. It did not mean this in the case of the body of Jesus, why should it mean it regarding this symbol of the body of the human race? What is signified, rather, is that, having fulfilled its teaching purpose it is now, like the body of Jesus before it, translated from symbol to divine idea — to the reality of the idea that had always lain behind the symbol, namely, the holy Mother City, typical of the body of all the world.

The Mother Church, that is to say, ascends in divine Science to the heaven whence it came — to God and to His throne — as surely as the idea of ascension, or spiritual translation, takes place in the life of Christ Jesus. For then, just as the Holy Ghost, identical in meaning with this holy Mother City, descends to the world on the day of Pentecost, our need is to understand that an equivalent divine happening is destined to take place in the tone of Truth as Love, as we make our spiritual transit to the triptych's right-hand wing.

Periodicals and Other Writings

It has been necessary to give a great deal of thought to columns 1 and 2 of the left-hand panel, but in the case of columns 3 and 4 we will not be so detailed. Column 3 deals mainly with the Christian Science periodicals and the founder's writings other than *Science and Health*. Because these writings are sixteen in number they conform once more to the structure of the foursquare city. The chart traces them in their chronological order, as they appear within the tones of the seven days of creation. When it becomes desirable to give the contents of column 3 further spiritual consideration, the book, *Mary Baker Eddy's Other Writings* by John L. Morgan is greatly to be recommended.

Because column 1 is concerned solely with the textbook *Science and Health*, what it declares is outstandingly the divine Principle of Christian Science, and corresponds to the first side of the holy city, the *Word*. Because column 2 outlines the story of Church and College, this is where the workings of the textbook are illustrated as taking place in human experience, and therefore accentuate the city's second side, the *Christ*. Column 3, concerned with the periodicals and the founder's Other Writings, pertains in great detail to the application of the textbook in the affairs of daily life, and thus has the accent on the holy city's third side, *Christianity*. Column 4, called the World column, then has to do with the tumultuous repercussions of Truth on the surface of world consciousness, and so points to the city's fourth side, *Science*. What in fact this fourth

column touches upon therefore is where, in the words of the textbook, “the world feels the alterative effect of truth through every pore” (S & H 224:1).

The World

In turning to the World column, let us pay attention to begin with to the remarkable parallel happenings that accompany the initial revelation of Christian Science in the 1860s and 1870s, and which appear as symbolic counterfeits of the revelation itself. For instance, possibly the most outstanding counterfeit is Marxian Communism which precedes the discovery of Christian Science by just a few years. Another example is the Darwinian theory of material evolution, appearing at the same time, and coming as the antithesis of spiritual evolution as taught in Christian Science. Simultaneously, there are Mendel’s laws of heredity, opening the way later on for the science of genetics and the DNA code — the exact opposite of the true idea of heredity and parental origin which Christian Science brings to light. Hartmann, at the same time, philosophizes on the theory of an unconscious psychic realm of thought as the source of mankind’s conscious experience — a theory that, as the years go by, is developed so extensively by Freud and Jung. Such a theory is clearly the opposite of the Science of the Mind of the total universe, in which there are not two different levels of consciousness, but one only, the all-knowing Mind which is God. Then, as the apparent denial of the infallible Principle controlling this universe of the divine Science of being, the Roman Church institutes the dogma of Papal infallibility.

On the more positive side, in the realm of mathematics, there comes the discovery of the *mathematics of infinity* — the numerical symbol, that is, of what is called in Christian Science the “spiritual mathematics,” where everything is infinite indeed. Another significant positive happening (in view of what Mrs Eddy is later to provide for her church organization) is the fact that, in 1867, one year after the original discovery, Britain’s Colonial Empire begins its resolution into a Commonwealth of Sovereign Dominions. That is to say, the Mother Country begins to yield up her mandatory control of her territorial possessions, in the same way that, later on, the purpose of Mrs Eddy’s Mother Church is to yield up control of her world-wide family of branch churches, and grant them independent, self-governing status.

Because what is happening spiritually throughout the whole of the left-hand panel is the revelation of the Science of the world’s true being, all we will refer to as we bring our survey of this panel to a

close are certain outstanding discoveries in the field of the physical sciences. For what we see is these sciences moving towards the eventual translation of physics into divine metaphysics, or towards the final translation of matter into Spirit, Mind. In the words of the textbook, the time is fast approaching when “‘He uttered His voice, the earth melted.’ This Scripture indicates that all matter will disappear before the supremacy of Spirit” (S & H 97:26).

Following the discovery, in the closing years of the nineteenth century of radium, X rays, wireless telegraphy, and so on, on the physical scale, and Freudian psychoanalysis on the mental scale, the most outstanding and far-reaching discovery in physics is what is called Quantum Theory, or Quantum Mechanics, at the dawn of the twentieth century. It is not too much to say in fact that this momentous penetration into the innermost ‘quanta’ of the material atom, which quantum physics initiates, becomes the foremost issue in high-energy physics throughout the twentieth century. As a result, unparalleled advances in the different fields of the material sciences proliferate on a scale not known before.

But let us not forget that whatever the phenomena presented to the material senses, the revelation of the Science of God, man, and the universe, is the determining reality that lies behind them all. Hence the foresight of Mary Baker Eddy that “the education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences.” And the reason for this? The fact that “every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis 60: 28–6).

We need not fear, therefore, but rather should welcome, these symbolic counterfeits that are continuously appearing in their many different forms. The danger lies in regarding them as reality itself, with purposes of their own, apart from the purpose of eternal divine Science. For it is divine Science itself that is their spiritual reversal and scientific resolution — their translation, that is, from the language of matter into the language of Spirit, or into the forever Word of God.

Think, for example, of how, around 1902, when the textbook appears for the first time in its foursquare matrix structure, and stands as such for the divinely educational source wherein our identity as man is moulded, formed, and brought tangibly to birth — around this time, Carl Gustav Jung increasingly reveals, through his psychoanalysis, the apparent existence of a psychic unconscious mental realm that purports to mould, form, and bring to the surface

of consciousness, man in the image of mortality. This collective psychic source, of whose workings (sometimes benevolent sometimes malevolent) we are unconscious, teems, he claims, with the archetypal images (gods, goddesses, spirits, beasts, demons) of mankind's mythologies down the ages. Clearly this is but the antithesis of what comes welling up into consciousness out of the depths of the Principle of the Christian Science textbook, once we learn to approach its teachings with the Mind of Christ, rather than with a theorizing human mind.

Turning from the mental to the physical, Albert Einstein, in 1905, evolves the first of his two Relativity Theories. He shows that what appears to the senses as matter is really a state of radiant electrical energy, and therefore not solid matter at all. How close the world is, therefore, to the translation of so-called matter into the energy of Spirit itself as this fills all space and time. From the Einstein equation $E = mc^2$, derives eventually the destructive power of nuclear fission, that leads to the atomic bomb.

Note therefore how 1905, which dates the first of the Einstein theories, falls within the tone of Truth as Truth, and coincides (in the centre panel) with the advent of Christian Science itself, with its "one grand brotherhood" of the human race, in contrast to the horrors of fratricidal warfare.

Through the Einstein revelations regarding matter and energy comes the possibility of the translation of the infinitesimals of quantum physics into Spirit's own elemental qualities as they "range from the infinitesimal to infinity" (S & H 503:3).

Yet, not until we enter the precincts of the chart's right-hand wing, in the tone of Truth as Love, the final tone of the sixth day of creation and of this colossal sixth thousand-year period, do we glean the understanding in sufficient scientific depth to know what the Science of reality actually consists of that is supposedly counterfeited by the theories of Relativity and Quantum physics, and by modern material discoveries and inventions generally.

Asked how she herself regarded, for example, "electricity, engineering, the telephone, the steam engine," which were among the material inventions of her day, Mrs Eddy replied: "Oh, we cannot oppose them . . . They seek the finer essences. They light the way to the Church of Christ . . . They are preparing the way for us" (My 345).

conclude at the same time the tone of Truth as Truth as this relates to column 6 in the centre panel. But before turning in chapter IX to the tone of Truth as Love in the right-hand panel, we must touch on the significance of Truth as Truth in the seventh and final column of the panorama as a whole. For this is the column that concerns the all-encompassing Mother City of the Word, Christ, Christianity, Science, and points therefore to civilization itself as this is known to, and determined by, the God who is universal Love.

Let us repeat therefore that in reaching the tone of Truth as Truth in column 6, we arrive at the point historically where Christian Science itself is born into the world and therefore where the Word in its aspect as Christianity changes to the Word as Science. This means that our vision henceforth is of the holy Mother City in its fulness and completeness, which therefore fills our entire horizon. In other words, it is this cosmic view of the city as a whole that dominates the scene throughout the era of Truth as Love, where the sixth millennium is brought to a close, and is the keynote of the consummate seventh period itself, which therefore we are anticipating in its transcendent spiritual meaning.

One Universal Science and System as the Outcome of the Founder's Mission

Truth in the aspect of the motherhood of Love

The final tone of the sixth day of creation and of the sixth thousand-year period (Truth in the aspect of universal Love) thus opens up before us. As the continuity of Mary Baker Eddy's founding mission from 1866 to 1910, in the tone of Truth as Truth in the panorama's left-hand wing, we begin to encompass the mighty spiritual significance of the right-hand wing from 1911 to the end of the century, and to stand in consequence on the borders of the seventh millennium itself. In the course of this seventh millennium the world accepts progressively the bestowal of the foursquare mother city as its divinely bequeathed inheritance.

Truth, then, in the aspect of everywhere present Love. Let us consider its meaning throughout the different columns of the centre panel, just as we have done in the case of all the preceding tones.

Truth reflecting universal Love

Column 1

In column 1, Truth is conceived of as universal and all-encompassing — the truth about everything in the universe as one whole indivisible Truth, the fulness of what constitutes the womanhood of man, and therefore what is meant by the motherhood of God.

Truth/Love
Column 2

How wonderful, and how beautiful, therefore, that the text of the exegesis of the sixth day of creation in *Science and Health* should declare, under the heading of "Perfection of creation," that "Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"

The new era in Christian Science, which thus takes place

historically from the conclusion of the founder's mission onwards, does not involve anything fundamentally new by way of authorship. When the textbook was brought to its state of spiritual fulfilment between the years 1907 and 1910, and the answer to the question "What is God?" was finished in the form in which we have it today in the order of eternal divine Science, all that could subsequently come to light was the emanation, the self-revelation, of what was already on record as the teaching Principle of "His infinite self-containment and immortal wisdom."

Truth/Love
Column 3

In view of which, in the Adam story in column 3, Cain, the murderer, whose motive is to rupture "the life and brotherhood of man" by breaking this brotherhood up into opinionated controversial fragments, can now be banished to oblivion forever, or into the land of Nod. What this means is that future revelation must be seen to come direct from impersonal impartial Principle — from the fathomless Mind of what is already on record in the 1910 textbook — and not from personally acquisitive, self-seeking human minds.

Truth/Love
Column 4

And this points in consequence to resurrection above the limits of an organic sense of life. Hence what Jesus, in the fourth column, bids his disciples do is go "into all the world, and preach the gospel to every creature." Compare this command therefore with what is signified at this point in the triptych's left-hand wing through the symbol of the Extension of The Mother Church. For this is the same as what happens on the day of Pentecost, when the truth of Jesus' own resurrection is told to all the nations of the world. This same extension applies likewise therefore in the case of the second Messianic mission, as we move now from the left-hand wing to the right-hand wing of this vast panoramic framework.

Truth/Love
Column 5/6

**SECOND PHASE OF THE MISSION OF THE GOD-CROWNED WOMAN
— IN THE TONE OF TRUTH AS LOVE —**

Let us rejoice therefore at this beautiful correlation between the founding mission of Jesus with its Pentecostal extension to the world, and the founding mission of Mary Baker Eddy with its extension likewise to what applies to the body of all mankind.

At a moment when, during a particular study of the chart of the triptych, thought was moving in just this way from the bottom of the left-hand wing to the top of the right-hand wing, and the issue of the true idea of leadership was seen to be of such paramount importance, a concert was given at the Albert Hall in London of Mahler's eighth

symphony that sets to music the second part of Goethe's *Faust*. The music was accompanied by captions thrown on to the television screen. At the end of the performance, as if in answer to this question regarding the Christian Science leadership which one was pondering, there appeared the following arresting words: "*The eternal feminine leads us forward.*" Adapting this to the immediate requirements what one saw was that the "eternal feminine" of the God-crowned woman in the Apocalypse, by reason of her steadfast union with the divine Principle, Love, indeed leads the world forward without a break from the first phase of the Christian Science story to the second, or from the era when the tone is Truth as Truth to where it becomes Truth as Love.

As we have before noted, Mrs Eddy declared in the textbook at the time of her own immaculate leadership how "the woman in the Apocalypse symbolizes generic man, the spiritual idea of God," and also how her successor in this leadership would be "man the generic term for mankind." Despite the evidence of the personal senses, in other words, the divine Principle, Love, in universal expression as the true idea of the human race, is itself the mother of the Christian Science movement, whose leadership does not change as the different epochs unfold.

Conscious that her individual, God-determined identity imaged forth this eternal oneness of being, Mrs Eddy signifies in the textbook on page 560 how *everyone* is the *one* "whom God has appointed to voice His Word," and how the understanding of this eternal truth makes it impossible for man to hate his neighbour, or to "entertain a false estimate" of *anyone*.

The real Christian Science movement is thus none other than the "Spirit of God" itself — the Holy Ghost, the Comforter, divine Science — moving timelessly on the face of the waters (as in Genesis 1:2) and translating the human concept out of the belief in organization and time into the divinity of Life itself.

It was the answer to the question "What is God?" finalized in 1907 that determined the translation of the Mother Church at the close of the founder's mission, and explains why, when the Mother City, as the divine reality of this Church, reveals itself to the consciousness of humanity in the aftermath of this mission, the emphasis is wholly on the order and system of the synonymous terms for God that answer this imperative fundamental question. (See foot of left-hand wing of the chart, and the way in which this leads to the top of the right-hand wing, where the understanding of the *synonymous terms for God* and the *four sides of the holy city* necessarily begin to predominate.)

Transition from Revelation 12 to Revelation 21

Probably the best way of launching our thought into the new Truth as Love era, and therefore into the triptych's right-hand panel, is by contrasting the way in which the textbook, in the chapter "The Apocalypse," makes the transition from Revelation 12 to Revelation 21, and the way in which, in the book of Revelation itself, the Bible does this. Revelation 12 pertains to the triumphant story of the God-crowned woman herself, and relates therefore to the left-hand panel; Revelation 21 pertains to the consequent descent of the holy mother city from God out of heaven and relates to the right-hand panel. In the case of *Science and Health* the transit is immediate, Revelation 12 leads immediately to Revelation 21; while, in the case of the Bible, Revelation chapters 13 to 20 intervene between the mission of the woman and the outcome of her mission in the setting up on earth of the holy foursquare city.

Remember therefore Mrs Eddy's words in her address to the Mother Church Extension in 1906, "Choose Ye." What Joshua actually said was: "Choose you this day whom ye will serve." Yet when, historically, we examine the apparent choice between the *Science and Health* transit to Revelation 21, and the one in Revelation itself, we find them both moving forward together. That is to say, from 1911 onwards, not only does the holy city begin almost immediately to reveal its deep scientific meaning but, at the same time, the horrendous happenings depicted from Revelation 13 onwards, manifest themselves in the human story too.

Those who have lived through the major part of the twentieth century have no difficulty in relating certain of the fearsome world happenings with the corresponding apocalyptic imagery. At the same time there are those who are living witnesses to the glorious continuity of the revelation of Christian Science that has come welling up into consciousness from the depths of what is already present in the legacy of the Mary Baker Eddy mission.

In this sense, "nothing is new to Spirit," nothing is "novel to eternal Mind," as we move from Truth as Truth to Truth as Love (S & H 518:29). Yet what is about to unfold is wonderfully new — spiritually revolutionary in fact — to Christian Science as an organized religion; as new to the thought of the student at the time of Mrs Eddy's passing as was the descent of the Pentecostal Holy Ghost to the disciples in the era following Jesus' own career. The question to be asked therefore is what is the relationship between the foundations which the founder has laid and that which thereafter is built upon these foundations.

Relationship of the two outer panels to the chapter “The Apocalypse”

For the answer to this question let us turn to an examination of the chapter “The Apocalypse” in relation to the triptych’s two outer panels. Precisely sixteen sections of text, we find, make up the chapter as a whole, the first twelve of which (including the opening section from Revelation 10) are to do with the mission of the founder herself, as unfolded in Revelation 12; the remaining four sections (including the 23rd Psalm at the end) are concerned with Revelation 21 and therefore with the setting up on earth of the heavenly mother city. The first twelve sections relate thus with the chart’s left-hand wing, and the last four with the right-hand wing. What this signifies metaphysically is that the founder, in the course of the first twelve sections, lays the foundations of the holy city in order that, in the last four sections, the city itself shall rise up divinely on these foundations. What her mission accomplished therefore, in the tone of Truth as Truth, was that it laid the city’s foundations and opened its gates in order that, in the tone of Truth as Love, the scientific structure of the city itself might be spiritually understood. In which case, in the course of the impending seventh millennium, the world itself would gradually be enabled to enter in and take possession of the city as its own heavenly God-bestowed heritage.

Under the leadership of Moses the children of Israel reached the outskirts of the promised land. Under Joshua, Moses’ successor, they made the land their own subjectively as their real immortal identity or body.

“Go in to possess the land, which the Lord your God giveth you,” Joshua says to the people. But in order to succeed in this Israel must be obedient to every provision bequeathed her under the law of Moses. “As I was with Moses, so I will be with thee,” God tells Joshua. “Be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee . . . that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night . . .”

And this is precisely what applies in the case of Christian Science too as the transit is made from the left to the right-hand panel of the chart — from the era of Mary Baker Eddy’s founding mission to that which necessarily comes after it. Christian Scientists must understand and abide by the provisions which Mrs Eddy left them. In no other way can they accept and *be* the infinite calculus of God’s ideas as their own and their world’s everlasting identity.

“Thought accepts the divine infinite calculus,” says the textbook at the close of its treatise on the seven days of creation (S & H 520:14). Indeed, what we are bidden to do as we move from the era of Mrs Eddy’s own leadership to that of her successor, generic man, is

accept the four-dimensional calculus of the world's reality, based as this is on what God is as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

Universal perspective

It is evident therefore that as far as Science itself is concerned our thought has first to be rooted in the teachings of the Christian Science textbook, and secondly in all the other spiritual happenings that make up Mary Baker Eddy's founding career.

Yet, when we view her mission within the perspective of the panorama as a whole, our thought is impelled to go back beyond the mission of Mrs Eddy herself to that of Jesus and the apostles, and further back still to the work of Israel's fourth period prophets.

Remember how the writing of the Old Testament, including its first three periods, was due mainly to Israel's God-inspired prophets. The prophets had no books, no teachers, to learn from personally; the divine Principle, God Himself, was to them their only revelatory source. Hence it is with the state of consciousness of the prophet that revelation rightly begins. And this is the Christian Scientist's starting-point too if he is truly to be at work in universal divine Science. In fact, until we see, from beginning to end, that it is Principle, not persons, that is consistently at work we ourselves are not truly appointed to "voice His Word" (as we find this intimated in the textbook on page 560:17).

Coming forth therefore from the prophet's divine Principle, we evaluate divinely the work of Jesus and the apostles and the forming of the early Apostolic Church. And do not let us overlook the work of the early Church Fathers, for all this fundamentally is the work of God. From the fourth century Romanization of Christendom we move forward then, for example, to the work of such men as Wycliffe and Luther, who pioneered and launched the Protestant Reformation.

Thence we arrive at Mary Baker Eddy's discovery and founding of Christian Science in the nineteenth century, and the work of many of her God-inspired followers. Amongst such are Edward Kimball, Bicknell Young, Gilbert Carpenter, Herbert Eustace, Martha Wilcox, Alice Orgain, and many many more besides. All have played their indispensable individual roles within the compound wholeness of the spiritual idea of God.

And thus we are brought to the magnitude of the work of John W. Doorly, the practitioner and teacher who launched into consciousness, under divine direction, the idea of the absolute universal Science and system of Mary Baker Eddy's original discovery. This divine onflow from what is symbolized by *church* as body, to

what is symbolized by *system* as body — that is to say, the onflow from religion to Science — was divinely natural and inevitable within the Logos of the unfolding Word.

The John Doorly mission

Incidentally, John Doorly became a Christian Scientist in 1902, the year the textbook first appeared in its final foursquare structure, the infinitely profound meaning of which he himself was later to elucidate. Also, he it was who arrived in Boston to be made a teacher in the College class of Bicknell Young on the day of Mrs Eddy's passing.

Because of what was revealed to him out of the depths of the foursquare textbook, it is he who, humanly speaking, we see playing the principal role in the beginnings of the unfolding of the triptych's right-hand wing.

Yet we must not personalize either him or his work, or we shall lose its divinely universal meaning. The author of this book remembers, as one of his pupils, going to him one day with the words of that unpublished prophecy of Mrs Eddy's which had just been handed to him, where she says: "I calculate that about one half century more will bring to the front the man that God has equipped to lift aloft His standard of Christian Science" (Coll 97). Having read her words, the following was John Doorly's severe rejoinder: 'Don't dare to personalize that; that is not a person, that is generic man!'

New Jerusalem

And thus it is that the meaning of the New Jerusalem, and the meaning therefore of generic man, which begins at this point to elucidate itself intelligibly to spiritual and scientific vision, is "the city of [world] peace." Gloriously it points to mankind's longed-for promised land.

Mary Baker Eddy had put on record in the textbook how her own founding mission had waged "in Science" the "divine method of warfare" against the great red dragon of the forces of evil (S & H 568:5). But mankind must understand spiritually the nature of this warfare, and the meaning of the woman's victory, in order to participate in what she calls its "glorious results."

Otherwise (as recorded in Revelation 13) a beast called lust rises up from the sea, and another called hypocrisy out of the earth, and the "deadly wound" which is inflicted on evil in the course of the woman's career is, to all intents and purposes, "healed" (as Revelation 13 points out).

Hence, instead of an epoch of world peace settling over the earth

in the aftermath of the woman's mission, mankind is submitted almost immediately to a prolonged period of world war. Two so-called hot wars are followed by one so-called cold war. And not until the final decade of the sixth millennium does the underlying power of the city of world peace cause the declaration publicly to be made that the cold war is over, and that a new era of unity for war-torn humanity is at hand — all of which, it would seem, is in preparation for the coming dawn of the twenty-first century and the seventh millennium itself. Even so, minor wars, if not world wars, continue to chemicalize and desolate mankind. Thus “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” (S & H 96:15).

Original and ultimate divine Science and system

Returning therefore to 1911, the first essential truth to be brought to light in the era of Truth as Love was that Mary Baker Eddy's discovery was indeed Science within the true meaning of the term, rather than its being just another denominational religion which the carnal mind would fain have mankind believe. For if this were so then the world would pay less and less attention to Christian Science, even as has seemed to be the case over the years.

Accordingly, what John Doorly was inspired to establish was this most fundamental fact regarding Christian Science as *Science*, even as its discoverer had claimed that it was. Christian Science itself had always been the absolute Science of God, man, and the universe, yet, humanly speaking, it was essential for it first to appear in religious form, as that which humanity could immediately cognize, and in order to prepare the way for its original and ultimate Science to be realized.

That is to say, in accordance with the order seen in the mission of Jesus, it had first to be presented as a ‘John the Baptist’ preparing world thought for the coming of its own divine reality. Hence those words of John, “He [the Christ Science] must increase, but I [who am the introductory religious symbol of this Science] must decrease” (John 3:30). Or again, “after me cometh a man which is preferred before me: for he was before me” (John 1:30).

And therefore it is that the divinely scientific reality of Mary Baker Eddy's revelation both *precedes* and *succeeds* its own religious prelude. In the words of Jesus himself to John: “Suffer it [this religious introduction] to be so now: for thus it becometh us to fulfil all righteousness” (Matt 3:15). And we remember how Mrs Eddy repeated Jesus' words when describing the nature of the church organization which it was requisite for her temporarily to form. “If

our church is organized,” she said, “it is to meet the demand, ‘Suffer it to be so now.’” But this is “in concession to the period, and not as a perpetual or indispensable ceremonial of the church” (Mis 91:4–12).

The religious organization was thus but a preliminary “suffer it to be so now,” enabling Christian Science itself to “fulfil all righteousness” in the form of the original and ultimate Science of the whole world’s being.

Spiritual and scientific order

When Pope wrote that “Order is heaven’s first law” he was stating the absolute fundamental which determines the nature of a science. Order and logic go hand in hand. Hence “the Logos, the Aeon or Word of God” is based on the idea of order. Although the textbook teems necessarily with references to “order,” including those to “the order of divine Science,” in the church there was little comprehension of this — not, that is, in the strictly scientific meaning of the word.

In the movement of thought from religion to Science, order therefore was the first of the scientific concepts which John Doorly gleaned from his search into the textbook for what he knew was its fundamental Science. The chapter “Genesis” speaks of the days of spiritual creation as being stages “in the order of Christian Science” (S & H 508:28). What John Doorly quickly realized therefore was that in these seven so-called days of creation, on which the whole of the Scriptures is based, lies the very seed-plot of universal Science and system; in the same way that in the order of the digits in mathematics, and in the order of the diatonic scale in music, lie the seed-like source of the limitless progression of these two analogous subjects.

From this spiritual and scientific beginning, the realization quickly came of the relationship that exists between these seven initial “days of creation” and the sevenfold order of the “third degree” on page 116 of the textbook, said to represent the “understanding” of “spiritual” “reality.” Yet, unless this understanding — this third degree of the “scientific translation of mortal mind” — comes directly from God through the “scientific translation of immortal Mind,” as taught on the preceding page, it will not truly be spiritual understanding.

Note therefore how these terms that make up the third degree are uncapitalized. Because then it was that, as the years went by, and research into the textbook’s innermost meaning deepened, this initial sense of *scientific order* culminated, it was realized, in the sevenfold sequence of capitalized, synonymous terms that answer the question “What is God?” at the beginning of the chapter

“Recapitulation.” And thus the basic spiritual footsteps of what is now seen to be the pure comprehensible Science of Christian Science began divinely to unfold.

Coincidentally, these early steps in scientific understanding, based on fundamental spiritual order, were accompanied historically by the first of the two world wars. As the antithesis of freedom-loving Science, they were accompanied also by a monopolistic power-hungry ecclesiasticism that was gradually developing in the church in Boston due to the disinclination of its authorities to carry out their Leader’s explicit instructions.

The fact is, Mrs Eddy had left the movement virtually poised on the answer to the question “What is God?” which she had finalized in 1907, and at the point which we see today is the seventh and final phase of her mission. She herself had said many years earlier that in the idea of synonymous terms for the one infinite Godhead “the Science” itself was to be found (Mis Doc 61). And now it was that in the years following her passing the supreme importance of this fundamental order of capitalized synonymous terms for the oneness of infinity was beginning to be understood.

Remember therefore how Mrs Eddy’s Mother Church was really the symbol of the world-wide Mother City of the Word, Christ, Christianity, Science, and how this signifies the universal functioning of the one absolute God as Mind, Spirit, Soul, Principle, Life, Truth, Love.

The purpose of this system of spiritual symbols is thus to teach the true idea of the body of the human race, as being the deathless embodiment of the Godhead itself. In the same way, the body of Jesus had been the symbol of its own divine reality, which is this same body, or church, of Christ. Hence the need in both instances for the symbol to be translated into the reality it symbolizes, and therefore never destroyed. The body of Jesus thus ascended, as it were, to its home in the heaven of the Father-Mother God, and this must likewise be true of the symbol of the body of the human race (the universal Mother Church) at Mrs Eddy’s passing.

For it is from this *ascension* standpoint alone that the Holy Ghost, as the divine reality of all the world, *descended* on the day of Pentecost; and in the same divine manner (if only this would be accepted and understood) this same Spirit of God, this same Spirit of the capitalized synonymous terms for God, descended to the world in the post Mary Baker Eddy era, and ecclesiasticism hated it and rejected it because, if understood and implemented, it meant the end of religious and political despotism. Spiritually and scientifically, thought was in process of accepting the “divine infinite calculus.”

And this infinite calculus of the ideas of God, this “stone” which

the church builders rejected and despised, is destined in the end to become the headstone of the corner of their church's divine reality. Remember how a *headstone* is not only the final *capstone* to be set in place when the building is completed but it is also the *foundation stone*, the model, the pattern, without which the building, as the "structure of Truth and Love," could never properly begin. Note therefore how, relative to the capitalized synonymous terms for God, the word "head" is from the same root as "capital."

The stone rejected

Thus, a few days after their Leader's departure, the (by then) illegal board of *five* directors is said to have taken the Church Manual, typifying the law of God, to lawyers for their humanly legalistic interpretation. The verdict was that the five directors were in duty bound to administer the church in Mrs Eddy's absence, and to ignore the Manual's estoppel clauses which forbade this, even though these clauses could never be erased.

The result was that at the close of the first world war, there ensued in Boston the famous Christian Science Litigation between the directors of the now ecclesiastical Church, and the trustees of the Publishing Society, authorized to operate independently under their own irrevocable legal deed. This was hierarchical absolutism seeking to gain control over the Christian Science movement and therefore, by implication, over mankind. In the end, the Supreme Court of Massachusetts permitted the five directors to assume the powers they coveted. The church from that time onwards became a religious dictatorship, despite what Mrs Eddy had originally written to the trustees of the Publishing Society when she gave them their original trust: "When Mother foils a demon scheme do not mar her success. The hardest battle is the last one."

And so just as in Revelation 13 the beast's "deadly wound" was healed, if only temporarily, so the carnal mind's "demon scheme" to give the directors control over the trustees was not apparently "foiled," as Mrs Eddy had intended it should be.

Yet, whether we are looking at what is taking place positively in divine metaphysics or negatively in material sense, neither may be personalized, or else we are playing into the hands of the carnal mind. Safety lies only when we trace all that is good back to God, Principle, and all that is evil to animal magnetism. That is to say, we understand the nothingness of animal magnetism in the exact ratio that we understand the allness of God.

Numerals of infinity

- Word -

We are still in the opening phase of the triptych's right-hand panel where, spiritually, the fundamental order of the Science and system of Mary Baker Eddy's revelation of Christian Science is being divinely brought to light. Although the right-hand panel, like the left, is presented in four distinct columns, we will not take each column separately, as we did in the case of the left-hand panel, but will allow the story to outline itself in its unity all the way down the panel. Important to accept however is that the panel itself evolves basically through four main sections, just as the left-hand panel does through seven. This is because the left one has the accent on the seven days of creation, and the right on the four-dimensional calculus, or the foursquare holy city which, as a result of what the seven days teach us, we are bidden to *accept*. In other words, the panel as a whole conforms to the order of the Word, Christ, Christianity, Science.

Wonderfully, therefore, the Word (first section), which is what *God* says God is, itself corresponds to the seven days of creation and the fundamental order of the synonymous terms — the importance of which John Doorly's researches at this time, are bringing to light.

Let us ask ourselves therefore what the days of creation and the synonymous terms for God actually furnish us with spiritually in respect of the absolute Science of our being. We find the answer in the textbook on page 520. What we are being schooled in, that is to say, are really the "numerals of infinity" which are simply "called seven days." Thus the *days of creation* are in fact *numerals of infinity*. And the colossal truth about them is that they can "never be reckoned according to the calendar of time." They are the very constituents of our own immortality, therefore, and appear as the mortal sense of ourselves disappears. Hence they reveal "eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." Two supreme scientific concepts, then, in one all-powerful sentence: *numerals of infinity* and *divine infinite calculus*.

In this initial unfoldment therefore of the Science and system of pure Christian Science much emphasis needs to be put (as John Doorly emphatically did) on what is meant by the numerals of infinity. The numerals of *infinity*! Remember how the *mathematics* of infinity is said to have been discovered at the time of the discovery of Christian Science itself.

A numeral is a symbol, or representation, of number. And because there is only one number in infinity, namely, the infinite One itself, the numerals of infinity constitute a scientific range of diversified concepts of this infinite One. Their purpose is to teach us by the use of symbols the living nature of infinity. And because the infinite One is God Himself, and God is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, it is clear that in this scale of synonymous views of

the one infinite Godhead the understanding of the numerals of infinity properly lies.

Involved is the colossal idea of the *individuality of God* reflected and focused in the *individuality of man*. Remember therefore such statements in the textbook as “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite” (S & H 336:6). Also, “in Science all being is individual; for individuality is endless in the calculus of forms and numbers” (Mis 104:9).

While the range of synonymous terms for God thus teaches us the individuality of God Himself, the numerals of infinity signify individuality in man as the reflection, or expression, of the individuality (that is, the indivisibility) of God.

Our need therefore is rightly to appraise the meaning of the word “synonymous” as this is used in *Science and Health*. Synonyms, says the dictionary, are words that differ from one another in some shade of meaning, and yet, at the same time, refer specifically to the same thing. Two complementary concepts, then, *differ* and *same*, showing that what our consciousness consists of individually is the infinite diversity of the ideas of God moving integrally in harmonious unity.

The numerals of infinity accentuate therefore the idea of infinite *diversity* — identity differentiated infinitely. While what the divine infinite calculus accentuates is the unsplittable integrity, harmony, and unity of this infinitude of individual identity.

Numerals and calculus both derive therefore from a system of divine synonymity. How wonderful therefore that, symbolically, in mathematics, the mathematical calculus should basically be twofold: the *differential* calculus and the *integral* calculus, as the means of reckoning the living relationships of a universe of celestial bodies where everything is moving in unity.

Because the days of creation unfold man, individually and universally, in the image and likeness of God, the numerals of infinity are therefore “called seven days.”

Divine infinite calculus **- Christ -**

From the period starting 1911, we move forward now to the period beginning 1939, accompanied as this is by the outbreak of the second world war. For it is at the point of 1939 that a second major unfoldment begins to take place in the growing understanding of the system of Christian Science. Up to this time the accent has been on fundamental divine order, culminating in the statement of the synonymous terms for God, therefore on the diversification that obtains in identity and individuality. It was therefore the idea of the

seven, relative to the numerals of infinity, that had predominated thus far. The meaning of the *four*, stemming from the foursquare city had, as yet, scarcely begun to dawn. But this certainly did begin to impress itself from 1938–1939 onwards.

Because the initial idea of order and diversity, deriving from the numerals of infinity and the synonymous terms, signify God declaring what I, God, am, this has the emphasis on the first side of the evolving foursquare city, the *Word*; but when we conceive the idea of harmony and unity, as this obtains in the divine infinite calculus, here the emphasis shifts to the second side, the *Christ*. Numerals leading to calculus corresponds therefore to *Word* leading to *Christ*.

With the dawning of what is meant by the calculus, in which the numerals flow concretely in articulate, symphonic unity, the reflecting tones of the synonymous terms (as we have been following them in this work all the way down the triptych's centre panel) began to appear simultaneously to John Doorly's spiritual vision. And as this happened, the Bible's thousand-year periods, and the way in which these correspond with the unfolding of the days of creation, made their appearance also.

The four orders of the seven terms

At about the same time, another foremost spiritual factor brought itself to light. This was that in the textbook, there is not just one order of the seven synonymous terms for God (the one on page 465), but another quite different order is given on page 115, and yet another in the Glossary on page 587. On these three occasions only throughout the whole of *Science and Health* are all seven terms employed in unison in this way.

The question arose therefore as to what was the scientific meaning of these different orders of the same seven terms. The answer quickly came. If the order on page 465 signifies God declaring what I, God, am, then clearly this order stands for the *Word* of God. And if the order on page 115 pertains to the idea of spiritual translation (as self-evidently it does), or to "the divine message from God to men speaking to the human consciousness" (S & H 332:10), then clearly this order refers to the office of the *Christ*. And if the purpose of the Glossary is to translate the apparent things of mortality back into their original spiritual tongue, therefore to restore all things to God (as indeed the purpose of the Glossary is), then the order on page 587 clearly relates to *Christianity*, because the purpose of Christianity is indeed to do this very thing. Three different orders, then, of the same seven terms, corresponding to the first three sides of the growing understanding of the holy foursquare city.

But, spiritual sense enquired, must there not in this case be a fourth order, one that stands for *Science* itself? The answer came when thought turned to the words in the gospel that “the last shall be first and the first last,” and it was seen that the Science order, the fourth order, is the same as the Word order, the first order, when this is differently viewed. Instead of the terms unfolding sequentially from Mind to Love, that is to say, what the Science order demands is that we think out subjectively from the Principle in the middle whence Soul and Life, Spirit and Truth, Mind and Love, radiate outwards in ever widening circles, precisely according to the way, in Exodus, that Moses describes to Israel the form of the golden candlestick (her sacred Menorah), the seven lamps of which she must always keep burning. “And thou shalt make a candlestick of pure gold,” he tells her, “six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side . . . and in the candlestick shall be four bowls . . . And look that thou make them after their pattern, which was shewed thee in the mount.” The mount itself is of course mount Sinai, the same as mount Horeb, described in the textbook as “the Horeb height where God is revealed.”

The idea of divine system was thus rapidly revealing itself when these *four* different orders of the same *seven* terms showed themselves intelligibly in this way.

The four orders all reflect one another's identity

It soon followed that if the seven synonymous terms of necessity reflect each other's identity in order to be what divinely they are, the same must be true of the four capitalized sides of the holy mother city and the four orders in which the terms are arranged. Hence it was that during the years of the second world war there evolved step by step to John Doorly's spiritual consciousness a coherent symbol of the holy city in which each of its “four equal sides” was seen to reflect every other side, and to present in doing so a basic foursquare (sixteenfold) symbol of the interrelatedness of the Science of the whole world's being. An explicit graphic symbol of this idea of the oneness and infinitude of the holy foursquare city began thus to be drawn up.

By which time the Boston church was alarmed beyond measure at what appeared to be a threat to its authority going on outside its own jurisdiction. The result was that in 1946, when the war had come to an end, John Doorly was excommunicated from the organized church for what was judged to be his incorrect teaching. Whereas what he had actually done was to reveal the Science and system of

pure Christian Science which Mary Baker Eddy had discovered and put on record in the Christian Science textbook. At the same time he showed the means of individual and collective freedom from hierarchical control.

As he thus gained his own freedom, a large number of his students resigned their church membership, with the result that a considerable body of scientific thinkers were free now, under Principle alone, to follow the leadings of the Science of their own and their world's true being.

“Matrix of immortality”

John Doorly himself began to hold public meetings in order to make more widely known to Christian Scientists what had been revealed to him. These meetings began with a series of talks on the book of Revelation. On display at the first of them was a large mural presentation of the sixteenfold structure of the holy city that had become so near and dear to his heart. In the audience was an eminent lady mathematician. ‘Does he know what he has got there?’ she asked the friend who was sitting next to her, ‘because it is the equivalent of a mathematical matrix.’ And from that time onwards the symbol in question was lovingly named *the matrix*. But even John Doorly, so far as is known, did not confirm the truth of what he had depicted with Paul’s description of the holy city as: “Jerusalem which is above is free, which is the mother [matrix, womb] of us all” (Gal 4). An immaculate conception of the spiritual idea of God’s motherhood in Science had indeed been brought to light.

And was not this the real *atom bomb* — the unexplodable spiritual nucleus — the material symbolic counterfeit of which had just ended the war with Japan? The glory of the symbol called the matrix is that it stands for the unsplitable nuclear centre, therefore the unsplitable nuclear circumference, of the holistic Science of the cosmos — the absolute unity of God and man, the holy wedlock of the manhood and womanhood of God, the unfissionable nature of the *seven* and the *four*, which have never, can never, be torn asunder. If ever the one could be exploded from the other it would mean the destruction of all creation, including the human race. Yet the possibility of such destruction had now apparently been achieved by physical science through the splitting of the nucleus of the material atom.

The world thus entered what is called the Atomic Age, in which race suicide became, to the material senses, the horrendous possibility.

But, as always, the carnal mind was too late. The spiritual and scientific answer both to nuclear fission and nuclear fusion had

already been brought to light in this idea of the unassailable unity of God and man, and therefore of the forever intactness of all creation.

Yet, what happened at this time in the physical concept of the human race was that, generally speaking, the world literally split itself into two antithetic camps, the world of the so-called free nations of the democratic West versus the world of the politically enslaved nations of the communist East. What was called the “cold war” had thus superseded the two previous hot wars.

Key to the Science of the Bible

But let us turn to another pair of unspittables, namely, the two chapters “Genesis” and “The Apocalypse” in the Key to the Scriptures in the Christian Science textbook. For the wedding of the *seven* and the *four* in the symbol of the Matrix relates directly to the wedding of *Genesis* and *The Apocalypse* in the Key to the Scriptures. Accordingly, what John Doorly was inspired to do from 1947 to 1950 was to open up (unlock) the spiritual and scientific meaning of the Scriptures in a timeless, symbolic, and immediately practical way that had not been known before. And the key which he used for this purpose was the union of the seven and the four, emphasized by these two chapters, and represented by the symbol of the foursquare mother (matrix) city of all the world.

And he could not have done this while his thought was bound within the confines of the Boston church organization, any more than Jesus could have opened his disciples’ understanding that they might understand the Scriptures prior to his release and resurrection from the Jerusalem sepulchre. This would seem to be the inevitable parallel between what happened in the case of Jesus regarding the spiritual elucidation of “all the Scriptures,” and what happened in Christian Science regarding their scientific meaning from Genesis to Revelation.

In addition to the weekly talks he gave on the Bible, John Doorly held three Summer Schools in Oxford University from 1947 to 1949, the subject of the third and last of these being the Four Gospels. As is seen on the chart of the triptych, this date of 1949 is parallel, in the main centre panel, with the coming of the four gospels themselves as the record of the teachings of Jesus. And if we let our eye move across on that same horizontal line to the left-hand panel we see that it is the point where Mrs Eddy incorporated the city foursquare into the chapter “The Apocalypse” in the textbook. The city’s four sides of the Word, Christ, Christianity, Science, are commensurate spiritually with the gospels of Matthew, Mark, Luke, and John — Matthew corresponding to the Word, Mark to the Christ, Luke to Christianity, and John to Science. John Doorly’s

elucidation of the four Gospels in 1949 was an unforgettable spiritual experience.

His last major work was the series of talks he gave on the chapter "Christian Science Practice" in the textbook, largely recounting his own experience as a Christian Science practitioner. His passing took place just a few days prior to Whitsun in the year 1950 which, as the chart shows, lies parallel with the first Whitsun of all at the beginning of the Christian era. This was when the Holy Ghost descended to the multitude in Jerusalem, voicing itself to every individual in the tongue wherein he was born. Each man, that is to say, heard the impersonal, impartial outpouring in the language that was naturally indigenous to him.

A factor of supreme importance therefore in the John Doorly mission is that, through his revelation of the Science and system that lay deeply embedded in Mary Baker Eddy's recording of her own momentous discovery, there began to crystallize in consciousness the elements of a spiritually scientific language. Ideally, this language of spiritual ideas and their unchanging scientific values is already the natural mother tongue of mankind, namely, the language of Spirit itself, or the timeless Word of God. The happenings on the day of Pentecost thus illustrate the way in which Truth communicates itself to the world from within the world's own being, rather than this having to be inseminated from outside. When this is so, man responds naturally to what is apparently being taught him externally.

What we must not be persuaded into believing therefore is that John Doorly was another personal leader who succeeded Mary Baker Eddy as leader. For if this were so then another leader would be called upon to succeed him, then another to succeed him or her, and so on ad infinitum in a kind of Romanized apostolic succession. No, her God-crowned successor in leadership must be understood to be "generic man, the spiritual idea of God." He is the one, generically and specifically, who alone "God has appointed to voice His Word" (S & H 560:17). We may well rejoice therefore in the words which Mrs Eddy once said to her students: "When we work together as one, it will be seen as the Son of God" (Coll 82).

The different terms for "Science"

Another big feature in John Doorly's research work, closely allied to his vision of the foursquare matrix, was when he pondered the way in which the textbook uses the different terms for "Science" in its elucidation of divine metaphysics. For example, "Science" by itself without a qualifying adjective, also "divine Science," and "Christian Science," and very occasionally "absolute Christian Science."

Because the word “science” in the dictionary is given as exact systematized knowledge, we are told in the textbook on page 127 that the different terms for “Science” are really “synonymous terms . . . for everything relating to . . . the infinite, supreme, eternal Mind” — that is, to the infinite self-knowledge of Mind, God.

Clearly the two outstanding terms are *divine Science* and *Christian Science*, for it is through these two alone, in their complementary relationship, that we are able to understand *Science*. Their imperative purpose is to teach us that *divinity* and *humanity* are one in eternal coincidence. Hence, if “Christian Science relates especially to Science as applied to humanity” (S & H 127:15) then, by implication, divine Science relates especially to Science as applied to divinity. In Christian Science there thus lies the true idea of humanity, and in divine Science the true idea of divinity. And therefore there begins to unfold to us the Science of the oneness of humanity and divinity, or the *Science* of our own real being.

One sure way of beginning to assess the relative values of these two terms is to see the way in which they are employed in the two complementary views of the holy city at the end of “The Apocalypse.” Remember that there is only *one city*, just as there is only *one Science*, whatever terms are needed to teach us its meaning. On page 575 the city is named “city foursquare,” where it is said to be “our city,” while on page 577 the very same city is called “city of our God.” When the city is “our city” the associated term is “divine Science,” but when it is the “city of our God” the term is “Christian Science.” City foursquare, city of divine Science, comes down from God out of heaven to teach us that never have we, man, been parted from God in heaven. City of our God, city of Christian Science, restores, in consequence, what appears to the senses to be fallen man to his rightful owner, the Father-Mother God. Humanity is thereby healed. God has apparently recovered his son, health has been restored, and all is once more whole.

“City foursquare” with its “four equal sides” suggests the form of a square, while “city of our God,” with its “four cardinal points” of the compass, suggests a circle.

What comes to us from God as *our city* therefore circles back whence it came to be seen as *God’s city*. For then only (as says the text) the city has “no boundary nor limit.” Thus Jesus said of his own Christ-identity that he came from the Father and returned to the Father, and solved in the process the problem of apparently fallen man. When divine Science is reduced for our understanding to the form of the healing, restorative system of Christian Science it is indeed without boundary or limit.

We thus find ourselves belonging wholly to “our God.” In the words of Paul, “ye are not your own” but are God’s (1 Cor 6:19). Our city, our body, in other words, is not really our city, our body, but is the city, body, of our God.

When, therefore, the city of “divine Science,” the “city foursquare,” comes down to us from God out of heaven, it is none other than the revelation that God and man, heaven and earth, divinity and humanity, are forever indivisibly one. And it is this *indivisibility* of God and man that constitutes for each one of us our real *individuality*. That is to say, it is in *divine Science* that the true idea of *individuality* lies; whereas it is in *Christian Science* that the boundless, limitless idea of *universality* lies. Hence the complementary natures of “city foursquare” and “city of our God” as two essential views of the same holy city, in the same way that “divine Science” and “Christian Science” are two essential views of one and the same “Science.”

Only when this heavenly city is seen to belong wholly to our God, with the accent on Christian Science, and therefore on universality, is it truly without boundary or limit. Until individuality is found to be universal and all-inclusive by us all, our outlook on life is, it seems, hemmed in by limits. Not that divine Science itself, in its indivisible oneness, is limited, but it appears to be so until reduced to the system of universal Christian Science.

When therefore the revelation comes in divine Science that God and man are indivisibly one, the mythology that man ever fell away from God disappears, and we are restored *healed* in Christian Science to the heaven from which in Truth we were never severed.

Yet this healing restoration to God, this destruction of the belief in dualistic mortality, can come about only because Christian Science is itself absolute — in other words, because of *absolute Christian Science*. Hence Mrs Eddy declares categorically that “Christian Science is absolute” (My 242). Clearly, only that which is absolute and unconditional absolves us from belief of being dualistically dependent on something outside of ourselves. Hence divine Science and Christian Science — Christian Science in its absoluteness, firstly, as that which heals us of sin, disease, and death, secondly — renders comprehensible the eternal Science of our being.

**Individual culture of
the system that is
Christian Science
- Christianity -**

Historically, the second main phase of the chart’s right-hand wing thus comes to an end in 1950, having ranged from around 1938 up to that point. And what has characterized it has been the vision of the integrity of the “system” of ideas which the textbook on several occasions identifies specifically as “Christian Science.”

If the first section of this right-hand wing, emphasizing the idea of differentiation inherent in the numerals of infinity, has the accent on the orderly flow of the divine *Word*; and the second section, emphasizing the calculus with its matrix and the overall system itself, has the accent on the one holistic *Christ*; this enables us now to enter upon the third main section, where the emphasis is *Christianity*. For this is where those students who had responded spiritually and consecratedly to the magnitude of what had been shown them throughout the first two sections, were naturally impelled, through their study, practice, and individual research work, to begin to make the revelation deeply, subjectively their own.

World of the physical sciences

In the world at this time nuclear fission has led to nuclear fusion, and the hydrogen fusion bomb, far more deadly than the uranium fission bomb, is built, and begins to be stockpiled by the two confrontational world superpowers, the U.S.A. and the U.S.S.R. Coincidentally, artificial satellites are rocketed into orbit around the globe, with the result that mankind now enters what is called the Space Age. At the same time there comes the discovery in biology of the genetic so-called DNA code, confining humanity inexorably, it seems, to the laws of mortal heredity. The result is that microbiology and microelectronics come more and more to the forefront of consciousness and, say the physicists, herald a second industrial revolution even greater in magnitude than the first.

This is the time also when the electronic computer has its inception, aping artificially the action and capacities of the human brain, and counterfeiting therefore the instantaneous workings — the timeless calculations — of the all-knowing Mind of the universe, the everywhere present Mind of mankind. So, what an incredible counterfeit modern computer technology is of the matrix calculus of infinity as this obtains in divine Science.

Because the material universe, including the interior world of the atom, is made up mostly of empty space, it has been calculated apparently that if this space were removed both from the vastness of the galaxies and from the minuteness of the particles, the actual mass of matter that remains would resemble in quantity that of a human brain.

To return to our main topic, it was said by a student from America that what John Doorly had left behind him was a band of students who did not depend on him personally for the forward march of their subject; that this was probably unique in history, and the criterion that what he had shown them was indeed of the nature of Science. This was because John Doorly always had advised: 'Stick like glue to

the Bible and *Science and Health* and you will not go wrong.’ Or again: ‘Go with your own bucket to the fountainhead of Truth, rather than take an empty cup and ask to have it filled from someone else’s bucket.’

We can see therefore how the tenor of the new epoch opening up for students of the nonsectarian Science of Christian Science was that, as in the case of the children of Israel in the book of Judges, “There was no king in Israel: every man did that which was right in his own eyes” under the authority of God alone.

Significantly, therefore, in the world picture in 1959 (on the same horizontal line as the coming of the Protestant Reformation in the centre panel, where man begins to free himself from the hidebound clutches of ecclesiastical monopoly), Western man’s newly invented rocket propulsion enables him to free himself from earth’s magnetic gravitational pull, and to travel weightless in outer space. Note therefore how the operative spiritual tone at that point is Truth in its aspect as Soul, signifying man attaining individually his spiritual freedom and independence from outside control.

How remarkable therefore that if we continue this line of Truth as Soul across to the left-hand panel, this is where the Wright brothers achieve for the first time powered flight, and lift themselves free from earth’s immediate imprisoning hold.

**Spiritual diversity
in scientific unity
- Science -**

And thus it was that round about the mid 1960s, the note that began to sound imperatively in the hearts and minds of many responsible students was the need for *all* to be *one* — the need, that is, for them to find themselves part of “one grand brotherhood,” as the spiritual goal of Christian Science itself, and in accordance with the tone of Truth as Truth.

So again let us trace this tone across the chart to the left-hand wing, and to the time of the building of Mrs Eddy’s model branch church in Concord. For this harmonious, spiritual brotherhood, being the very essence of genuine, operative Christian Science, is what the self-governing branch church properly stands for and is designed to teach.

At this point therefore thought has entered the fourth main section of the right-hand panel, where the emphasis shifts from Christianity to Science. Students begin to give increasing attention to those later chapters of the Gospel of John (the Science Gospel) where Jesus commands them *all* to be *one*, that is, to “love one another, as I have loved you.” In other words, he prays that the disciples shall be “all with one accord in one place” spiritually, even as subsequently they are in one place on the day of Pentecost. For on

no other basis will they be receptive of the Holy Ghost, the descending Spirit of Life, Truth, Love, and so heal mankind of its divisive, murderous wars.

Factionalism, in whatever form, does not heal and redeem the world, but rather feeds it with the very error that the human race is suffering from, and does not know how to be rid of.

“That they all may be one,” Jesus had prayed, “as thou, Father, art in me, and I in thee, that they also may be one in us . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17).

The mighty purpose at work therefore is that the world itself may at last begin to understand the Science of its own true being. We come thus in this fourth section, where the accent is Science, to the close of the triptych’s right-hand wing, as that to which the three preceding sections, emphasizing the Word, the Christ, and Christianity, have led. Historically it is where we near the end of the twentieth century and the sixth millennium and find ourselves at the borders of the seventh millennium itself. And we are reminded of course of the way in which Israel stood on the banks of the river Jordan, in the book of Joshua, prior to entering upon and taking possession of her promised land.

For this seventh millennium which we shall be thinking about specifically in the next chapter, is the epoch in which mankind itself begins to understand the spiritual and scientific nature of the second Messianic advent, the promised Comforter that shall teach it all things, and therefore that which constitutes the world’s own promised land. Humanity begins to know, that is to say, that the Father-Mother God, the infinite divine Principle, Love, has sent Christian Science into the world as the divine reality of the world itself, even as this was first illustrated by the descent of the Holy Ghost on the day of Pentecost at the beginning of the Christian era.

Hence the need for unselfed spiritual unity to prepare the way at the close of the sixth millennium for what the seventh millennium holds in prospect, in order to offset that foremost weapon of the carnal mind, which is ‘divide and conquer.’ Self-evidently, sectarian breakup, whatever its form, is the great materialistic *dam* that would prevent mankind from entering upon and possessing its divinely bequeathed inheritance — of being, that is to say, the one grand brotherhood of reciprocal spiritual relationships.

For, as the apostle John states it with such profundity in the first of his epistles, loving the brethren in this divinely scientific way constitutes none other than mankind’s *pass over* from death to life (I John 3:14).

As if faintly to symbolize in counterfeit material form this pass over from death to life, a remarkable phenomenon in physics has been brought to light in these closing stages of the sixth millennium which seems perfectly to represent the spiritual meaning of the seventh day of creation and therefore to apply to the closing moments of each of the three panels of the triptych chart. It is known by the name of *super conductivity*, and is a phenomenon that was first discovered around 1909 and therefore within the orbit of the chart's left-hand wing. It heralded a possible future breakthrough regarding the conservation of material power and energy. The discovery made little progress over the years, until, towards the end of the twentieth century, from 1988 onwards, it has taken a big leap forward, much to the enthusiasm and delight of the physical scientists.

What the discovery is concerned with is the flow of an electric current in a conducting circuit which, at very low temperatures, is found to take place without friction or resistance, and therefore without expending its energy. The implication is that, ideally, the flow goes on forever without using itself up.

As the spiritual counterfact to this in Science the text of the seventh day of creation reads: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." In response to which *Science and Health* declares: "God rests in action. Imparting has not impoverished, can never impoverish the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science" (S & H 519:25).

What a symbol *super conductivity* thus is, in counterfeit material form, of infinite inexhaustible Mind resting in action without impoverishment or expenditure of energy, at this closing stage of an equivalent of the seventh day of creation in the triptych's right-hand wing.

With this symbol, then, of unexpendable life and energy bringing our brief survey of the magnificent sixth millennium to a close, let us note that perhaps the clarion call that is sounding loudly in men's ears today is the one repeated more than once in the closing chapter of Revelation: "Behold, I come quickly."

The sudden overthrow of atheism in Eastern Europe, and consequent freeing of the people from the political and religious servitude which they had endured for seventy years, has taken place with unprecedented speed. Are we not reminded therefore of the way in which, Biblically, Israel was in captivity in Babylon for the same length of time, and then was set free?

Revelation's actual words are: "Behold, I come quickly; and my

reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

To these words there comes the response: “Even so, come, Lord Jesus.” Brought up-to-date, at the close of the twentieth century, and therefore at the close of the tone of Truth as Love, this response might be rendered: ‘Even so, come pure Science of world-wide Christian Science, healer, Saviour, and translator of world consciousness from mortality to immortality, from physics to divine metaphysics; even so, come quickly.’

Seventh Day of Creation: Seventh Thousand-Year Period

“The same yesterday, and today, and forever”

The triptych’s culminating section lies at the foot of the main centre panel, where it represents the seventh thousand-year period of the story that we have been following period by period throughout the preceding six periods. It corresponds to the seventh and last day of creation, or where the spiritual universe, having fully unfolded the idea of God, revolves in the orbits of the divine Principle, Love, “the same yesterday, and today, and forever.”

Nothing is “finished” in a finalistic sense, only in the sense of the everlasting perfection of creation itself. Yet this perfection has been present from the beginning, just as the beginning is seen now to be present at the end. Returning therefore to our original analogy of the roll of carpet, we have reached the stage where this has fully unrolled itself and is once again one complete roll. And what has happened in the process of unrolling is that we have glimpsed the wonder of the universal design of God which the carpet holds within it, and which our divinely operated loom has woven.

In the present closing moments of the sixth millennium, this consummate seventh period seems, from the historical point of view, to lie somewhere out there in the future; whereas in the sight of the divine Science of being it is with us in consciousness here and now. Remember therefore the words of Ecclesiastes: “That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” In other words, as we realized when we pondered the transfiguration of Jesus, both past and future are simultaneously present, so that what this realization becomes to us is the spiritual solvent of time and mortality, and therefore of death itself.

And this was confirmed for us when we saw the relationship between the sixth period’s own seven tones and the seven major periods of the design as a whole. Thus the spiritual reality of the

seventh major period — the millennium itself which we are turning to now — is already foreshadowed, its spiritual essence is already signified, in the seventh tone of the sixth thousand-year period, dominated by Truth in the aspect of Love. And this appears as the triptych's right-hand wing which we examined in the previous chapter.

In this metaphysical sense, therefore, the seventh millennium is not really future at all. For what constitutes its spiritual reality is the Science and system of nonsectarian Christian Science, divinely present in consciousness now as we awake to behold it and understand it. And therefore the longed-for seventh period, determined by Love in its aspects as Truth and as Love, has already been foreshadowed by the triptych's two outer wings in the tones of Truth as Truth and Truth as Love.

How natural, then, metaphysically, that Truth in its aspects as Truth and Love — these two outstretched all-mothering wings — should lead to the fulfilment of the whole mighty purpose in the tones of Love as Truth and Love as Love.

We are contemplating the epoch therefore where, in fulfilment of the Logos, or Word of God, the world itself begins to awaken from its deep hypnotic sleep and dream to find itself restored to the divine Principle, Love, or to find, rather, that it was never in the first place torn away. There never was such a happening, that is to say, as an original rebellious Lucifer fallen from heaven to earth; there never was such a circumstance as a primordial atomic 'big bang' that brought into existence a fragmented material universe made up of electric atomic particles and molecular chemical elements.

When therefore, at this point, we examine the final stages of the Adam dream of mortality, we find that belief in an original mythological mist has evaporated, and that, as represented by the figure of Enoch, who shall "not see death," Adam (mankind today), like Jesus the Wayshower, has reached the point of his own complete translation — or what appears to the senses as his spiritual ascension.

**The two tones of
the seventh period
throughout the
seven columns**

What we must now do, therefore, in order to be consistent with what has gone before, is examine the two distinct tones of the seventh day and seventh period — Love as Truth and Love as Love — in relation to the different columns of the triptych's centre panel, just as we did in the case of all the preceding days and periods. Our present brief glimpse of the whole mighty panorama will then be complete and fulfilled.

First, then, the two tones vertically throughout the seven columns, and after that the same tones horizontally.

Column 1
Synonymous terms

Love knows that nothing but Love is really true, or of the nature of Truth. What, then, is the idea conveyed by these two terms for God, Love and Truth, when they combine together in this way? It is that all the tones of the sixth day of Truth, therefore all the periods that we have watched sweeping down the ages from the top of the chart to the bottom, are united now in the consummate design of universal Love.

Hence, in the ultimate tone of Love as Love, the only world, the only cosmos, the only race of mankind that has ever really existed, is, from everlasting to everlasting, the subjective state of the Mind which is God shining forth its radiant spiritual light, as we find this taking place in the first day of creation at the top of the triptych chart. And thus the idea has turned full circle upon itself and has eliminated in doing so the entire myth of sinful, rebellious, fallen man. And why is this so? Because, as the textbook teaches, "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (S & H 258:27).

Column 2
Seventh day of creation

Thus, in the actual text of the seventh day of creation, in the second column, the revelation of the heavens and of the earth is said to be "finished" — showing that all the ideas of God that have now unfolded have "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" — even as we find this stated in the exegesis of this particular tone.

Therefore it is that in the final tone of all, Love as Love, "God rests in action." Everything that exists is of the nature of infinity and therefore is unexpendable. Nothing can ever be impoverished or exhausted. Hence the problem of the limitations of time, space, matter, and energy, has now been fully resolved.

Column 3
Adam story reaches its climax

And this indeed is what we see has taken place in the third column where the story of the mortality of Adam is brought finally to a close. The murderous exploits of Cain versus Abel having been proved a disaster, the only course left for Adam to take (for us and our world to take) is a new beginning in life — to live life all over

again, that is to say, on a spiritual not material basis. And this, in the tone of Love as Truth, is what Adam and Eve begin to do when they give birth to their third son, Seth; even as, ideally, the world itself, at this point, starts to base itself on the revealed Science and system of its eternal, indestructible being. For there is nothing in this case to prevent the human consciousness from unfolding through precisely seven spiritual generations until the equivalent of Enoch's translation is reached — even as this was promised in the first period of all, and even as this is signified by the seven unfolding generations of the triptych chart as a whole.

Like Enoch, and like Jesus, therefore, we find ourselves walking with God, reflecting in our own individual being, all that is birthless and deathless. As Paul says, “Enoch was translated that he should not see death . . . because God had translated him.” Enoch had not thus translated himself. All the initiative being on the side of God, it was God Himself who had translated him. This indeed is the tone of Love as Love.

In which case, is not our thought led once more to those wonderful words of Jesus reported in *The Gospel according to Thomas*, when the disciples asked him what their “end” would be. “Have you then discovered the beginning,” he replied, “so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death.” How perfectly this relates with the main sevenfold development of the chart as a whole with which we have been engaged all the way through this work — the end and the beginning simultaneously one.

Column 4
Jesus' ascension

Let us glance therefore in the next column at the corresponding close of the mission of Jesus himself where, in the tone of Love as Truth, as a result of all that he has taught them and all that he has demonstrated before their eyes throughout the magnitude of his own sevenfold career, the power of the Holy Ghost is available now to all the world. The parallel therefore is that the new start in life for Adam and Eve applies equally for the disciples and for mankind.

Having thus given them this divine assurance in the tone of Love as Truth, in the final tone of Love as Love a cloud, it is said, receives him “out of their sight.” They think he has left them and ascended to some mystical far-off heaven, whereas really he has not gone anywhere at all. Everything that ever existed is with them (with us) here and now. What has happened is that the last vestige of mortal

belief has finally faded from consciousness, so that, in his words, he is with them always (with us always) even “unto the end of the world” — even unto “the end of error,” that is, when all mortality is “swallowed up in spiritual Truth” (S & H 96:20).

Column 5/6

Era of universal divine
Science

Hence in the civilization column, because of all that the two Christian Science wings of the chart have set before us, the world itself is impelled divinely to make a new start in life, just as this is true symbolically in the case of Adam and Eve. Instead of Adam, all that is signified by the manhood of Christ Jesus starts now to apply to the human race; instead of Eve, all that is signified by the womanhood of Christian Science likewise pertains now to the human race. And therefore it is that these “two witnesses,” in everlasting holy wedlock, are reflected in the identity of each individual, and this becomes collective and universal in respect of all mankind.

On a more mundane level, recall that remarkable prophecy made by the American philosopher and scientist, Buckminster Fuller, when he said that “In A.D. 2000 the integrity of humanity will be of an unbelievably high order . . . Man is going to come into an entirely new relationship with his fellow man.”

In conclusion, let it be said therefore that what this tone of Love as Truth is destined to bring to pass is, in the words of the discoverer and founder of Christian Science, the fact that “Science, understood, translates matter into Mind” (Mis 25:12), in a word, “heaven here, — the struggle over” (’02, 6:24).

Again, what we foresee in prospect for mankind in the tone, finally of Love as Love, and as the general solution to the whole stupendous life-problem, is that “all must give place to the spiritual fact by the translation of man and the universe back into Spirit.” All materiality finally “swallowed up,” that is to say, “in the infinite calculus of Spirit” (S & H 209:21–30).

Column 7

One holistic mother city

And what this surely comes to in the seventh column, where the accent is on the fulness of God’s Word in its infinite Science, is that the numerals, calculus, matrix, and system of the holy mother city of the Word, Christ, Christianity, Science (which the triptych’s right-hand wing has unfolded to us) is, in this ultimate millennial period, at work in the consciousness of universal humanity, healing, transfiguring, translating the world. Hence, said Jesus near the end of his mission, “Be of good cheer; I have overcome the world.”

Finally, therefore, let us touch upon the flow of Love as Truth across the seven columns horizontally, and then the flow of Love as Love.

**Fulness of the Love as
Truth sequence**

Because (in column 1) all creation is gathered and consummated in the all-encompassing Love that is Truth, therefore in the seventh day of creation (column 2) the universe of the heavens and the earth already exists in its perfection and completeness. And it is this underlying fact of their own true being that causes Adam and Eve (column 3) to abandon their physical and dualistically moral outlook on life (Cain and Abel) and consecrate themselves to a new spiritual outlook (Seth). Which means, in the words of Jesus (column 4), that the power of the Holy Ghost is available now to all mankind. Ideally, therefore (column 5/6), the world itself, in the course of the seventh millennium is, like Adam and Eve, destined to be “born again” or to make a new spiritual start in life. And why, finally, is this so? Because (column 7) the divinely civilized society of the foursquare mother city is irresistibly at work beneath the surface of human consciousness, voicing itself as the Word of God in the Word’s own absolute Science.

**Fulness of the Love as
Love sequence**

In column 1, in this case, all creation dwells in “the house [the consciousness] of [LOVE] for ever” (S & H 578:17). It rests perpetually in action (column 2) in the revolving orbits of God’s ideas. And because of this (column 3) Adam and Eve find ultimate salvation in an equivalent of the translation of Enoch, who shall “not see death.” Correlatively, therefore, (column 4) comes the ascension or translation of Jesus, when material sense is finally extinguished in his consciousness. For what this signifies in the experience of generic man (column 5/6), in the course of the seventh millennium, is that everything gives place to “the spiritual fact by the translation of man and the universe back into Spirit.” Hence (column 7) the original and ultimate cosmic city of the Word, Christ, Christianity, Science is the only and forever reality of being.

The sublimity of the Principle which thus governs the universe is that of the spiritual synonymity of all identity as this ranges from the infinitesimal to the infinite. This is the Principle of the infinite diversity of all things in unity, and the infinite unity of all things in diversity. Hence, as Paul declares: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal 3:28).

“Love hath one race, one realm, one power,” Mary Baker Eddy

writes correlatively in her poem "The New [twentieth] Century."
Therefore, says this poem in conclusion:

"Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm —
A life perfected, strong and calm.
The dark domain of pain and sin
Surrenders — Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price."

- Supplementary -

New Heaven, New Earth, No More Sea

Ideally, because of all that the chart of the triptych has unfolded through the foregoing pages, it is logical that “a new heaven and a new earth” should now begin to take control of the human consciousness. For “the first heaven and the first earth” are “passed away” and there is “no more sea” (Rev 21:1). There is no more “elementary, latent error,” that is to say, no more “source of all error’s visible forms” (S & H 559:5). What we are beginning to understand, therefore, is that the divine Science of *heaven* itself, not the mythology of *sea*, is the fountainhead of the only *earth* there really is and the source of its forever spiritual unfoldment.

Pentecostal glory

That Christian Science “lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus” (Mess ’02, 5:6), is surely one of the most beautiful utterances that Mary Baker Eddy ever made regarding the nature and meaning of Christian Science. It shows the unity of Jesus’ original mission with that of Christian Science today. It signifies that the divine method of extending Jesus’ mission worldwide, as recounted in the early chapters of Acts, illustrates the authoritative way of doing the same thing today regarding the extending of Mary Baker Eddy’s mission. In other words, the pattern unfolded at the time of the first advent is seen as the example — the spiritual model — which the divine Principle, Love, requires shall be followed at the time of the second.

The supreme illustration, therefore, instructing us where to base ourselves, and how to proceed, is the way in which Acts chapter 1 gives the standpoint of Jesus’ *ascension*; while chapter 2 recounts, in consequence, the *descent* to the world of the Holy Ghost as the immediate outcome of Jesus’ lifework.

But the Holy Ghost, this Spirit of God, is the very same Spirit with which Jesus was originally baptized, which submerged him in the understanding of the reality of himself and his world, and enabled

him to demonstrate at the final ascension the complete translation of the mortal sense of life from matter back into Spirit. It is in fact the same Spirit which, from Genesis 1:2 onwards, moves on the face of the waters of world consciousness and achieves in the end this same spiritual and scientific translation in respect of all mankind.

By the time the day of Pentecost was reached, following Jesus' ascension, the disciples were no longer disciples, as such; their preliminary need for being morally and spiritually disciplined was over, and they had graduated to the status of apostles (the word apostle from the root "to send"). As Jesus himself had been "sent" into the world, as the Holy Ghost was now being sent on its universally redemptive mission, so the disciples themselves were being sent forth from God, by God, as the human representatives of this very Spirit of God.

What, historically, we see taking place in Acts chapter 2 is therefore the apostles imparting *objectively* to the Jerusalem multitude the marvel of Jesus' resurrection and ascension. On a far deeper spiritual level, however, this was God, Spirit, preparing the world *subjectively* for the fact that what Jesus had demonstrated would become the experience eventually of all mankind. Therefore it is that every man heard the apostolic message speaking to him in his own individual language, or in the tongue wherein he was born. Truth was not really being inseminated from outside; it was not a matter of the apostles having to convert mankind to a doctrine that was alien and unfamiliar but, like the woman in the Apocalypse in the days of Christian Science, this was the world beginning to give birth to itself from within its own true spiritual being.

There being but one God, there can be but one spiritual language whereby Truth communicates itself to the world. And because every man hears what is uttered "in his own language," the language itself can be none other than mankind's truly indigenous mother tongue. Yet this one divine language — this universal Word of God — must be infinitely diversified within itself in order to be comprehensible and practical to individual man.

What the apostles were in process of launching therefore was the universal Christian Church, the *generic* Christ-embodiment made up necessarily of the infinitely *specific* brotherhood of man. Part of its purpose was to cancel out the chaos, the misunderstandings, the argumentation and contentions, involved in the original tower of Babel (Babylon), the meaning of which is "confusion of tongues."

Some eighteen centuries later, when this same Holy Ghost, this same Spirit of God, reveals itself in the form of Christianity's

ultimate divine Science, this self-birthing process begins to prevail in respect of generic man himself. At which point, in the idiom of Revelation, it is said that the earth — mother earth, the human race — “helped the woman.” Gradually humanity finds itself to *be* the woman, bringing forth from within her own being the truth of what the human race divinely is.

What is it then, in the light of this realization, that constitutes our vision of our world? It is that the race as a whole, epitomized in the manhood and womanhood of the two Christly advents is, in the words of the textbook, and as unfolded by the chart of the triptych, *Christ’s very own Christianity* — “Christ’s Christianity . . . the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God” (S & H 271:1).

And where at last is this stupendous design made palpable to the human understanding? At the point of the seventh millennium of the unfoldment as a whole, dominated as this is by the one infinite Godhead as all-encompassing Love. But let us not forget that, as previously stated, we have already been given a preview of this design in the culminating phase of the sixth thousand-year period, unfolded in the right-hand wing of the chart of the triptych as the absolute Science and system of fundamental Christian Science.

For this is the living reality of the holy Comforter promised by Jesus to his disciples in the Gospel of John when he says: “If I [personally] go not away, the Comforter will not come unto you; but if [personally] I depart [if what you think of and depend upon as my personal ‘I’ departs], I will send him unto you . . . [and] he will guide you into all truth.”

How then will humanity recognize this holy, healing, Comforter when it comes? That which will distinguish it from ordinary theological practice, we read in the text, is that “he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” He will be the impersonal, impartial Principle itself speaking, as this applies to all mankind.

The Comforter, in other words, will not appear as a human being, or a group of human beings, speaking egocentrically, but rather will be Truth itself speaking as the God-centred selfhood of the whole world’s being. It will not thus set out to interpret God, but will be the very Principle of the universe interpreting the universe in the form of the universe’s own divine Science.

Hence the need on the part of the disciples for John’s “water”

baptism (which means repentance for personal egotism in whatever form) before they can be “baptized with the Holy Ghost not many days hence.” That this baptism of repentance will be accomplished, is foretold in Jesus’ words in John 17 when he prays: “That they all may be one . . . I in them, and thou in me, that they may be made perfect in one . . . that the world may know that thou hast sent me” — promising, in the era of Christian Science, that the world will understand that Christian Science is truly of divine origin and therefore, in its reality, is God Himself speaking.

Jesus’ own twofold baptism of water and the Spirit was thus to apply to the disciples themselves, and after that to the rest of mankind. For once this had taken place, he tells them, “ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth.”

At which point “he was taken up . . . and . . . behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

By which we realize that the Christ-idea which first ascends into heaven in *individual* demonstration of the great Life Principle, is precisely the same Christ-idea that thereafter descends from heaven in *universal* demonstration of the same Life Principle.

And, as described in Acts chapter 2, this universal demonstration began to take place once the “day of Pentecost was fully come,” and the apostles themselves were “with one accord in one place,” in answer to Jesus’ prayer that they all may be one. For then it was that the Holy Ghost “filled all the house where they were sitting.” As a result they themselves were filled “with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Not the apostles speaking personally, that is to say, but the Holy Spirit itself speaking *as them*.

“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven . . . and were confounded, because that every man heard them speak in his own language” — in the language of the one Spirit, that is, diversified and individualized as the tongue which each one speaks, as being divinely natural to him.

We read therefore of how Peter lifted up his voice and said: “This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy . . .”

Realizing therefore the correlation between the two opening chapters of the Acts of the Apostles and the situation in Christian

Science today, remember how Jesus had said to them: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Remember also how John's water baptism is described by Jesus himself as a "suffer it to be so now," before "all righteousness" can be fulfilled. Remember also how Mrs Eddy uses these same words "suffer it to be so now" regarding her own necessity for forming a Christian Science church organization — implying that once this preliminary stage is over, it will be succeeded by the appearing of what Christian Science truly is, in its impersonal divine Science. Hence, says Jesus, "Ye shall receive power, after that the Holy Ghost is come upon you."

In the unmistakable words of the textbook: "Heretofore they had only *believed*; now they *understood*. The advent of this understanding is what is meant by the descent of the Holy Ghost" (S & H 43:6 — italics added).

If today, therefore, power seems not to be manifest in the way that is divinely promised, might not this mean metaphysically that the day of Pentecost is not yet fully come? The reason being that Christian Scientists are not yet fully with one accord in one place, that they are not yet coming forth together from the impersonal divine Principle, Love, and therefore have not yet fully surrendered the personal sense of "I" as demanded in John's baptism of repentance.

Remember how the Holy Ghost "shall teach you all things." Clearly the accent with the chart's left-hand wing is on healing, which of course includes teaching; while the accent with the right-hand wing is on teaching, which includes healing, but now on an absolute scientific basis.

Properly understood, the right-hand wing is where the absolute *letter*, the divine Word itself, speaks in Science as the actual understanding of the original healing *spirit*. Hence the need to rid the John Doorly mission of the false stigma of mere intellectualism with which the carnal mind would try to besmirch it. For its real signification accords with the Pentecostal outpouring of the Spirit itself. And why is this so? Because it imparts in absolute Science the ordered evaluation of the scale of synonymous terms that answer the question, *What is God?*

What the John Doorly mission, rooted immovably in the Mary Baker Eddy mission, has done for mankind is thus to set before it an *open door* that no man can shut. This we find promised in Revelation 3, in the message to the church in Philadelphia, meaning church of "brotherly love." Truly to constitute a church of brotherly love its members must necessarily be with one accord in one place, that is, of one Mind. They must come forth together, be sent forth together

from the same divine Principle, Love, as one integral body instead of believing they have to organize themselves together, humanly and religiously, into a denominational body.

Philadelphia Church of brotherly love

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth . . . behold, I have set before thee an open door . . .”

What is it therefore that comprises this key of David whereby the door is opened? The answer is found when we turn to page 499 in *Science and Health* that introduces the Key to the Scriptures. The key of David and the key to the Scriptures is thus the same metaphysical key, and is presented by the chapters Genesis and The Apocalypse, the first two of the four chapters of which the key is composed.

Genesis has the accent on the seven days of creation in their relationship with the order of synonymous terms that answer the question, What is God? The Apocalypse has the accent on the four sides of the holy mother city as given in Revelation 21. And it was these two scientific fundamentals, known to us today as the *seven* and the *four*, that opened for John Doorly the meaning of the thousand-year periods of the Bible, as they range from Genesis to Revelation.

When, therefore, the text continues: “And I will write upon him” three different *names*, this does not imply that a person as such receives these names but rather that the spiritual and scientific understanding of what God is receives them. Thus, “I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev 3:12).

What therefore, is the “name of my God” but the name of the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love; and what is the name of the “city of my God” but the name of the *four* of the Word, Christ, Christianity, Science; and what in consequence is “my new name” but the name of Christian Science itself in its pure and absolute Science and system — all three names being brought to the forefront of consciousness in the era of the teachings of the triptych’s right-hand wing.

Just as Jesus thus opens the Scriptures for his disciples immediately following his resurrection from the Jerusalem sepulchre, so John Doorly unlocks the Scriptures both for himself and for his students immediately following his resurrection from the Boston church organization. The purpose in each case being that witness may be borne of this resurrection amongst all the nations of the earth.

Not that a comparison is being made between the person of Jesus and the person of John Doorly, that would be manifestly improper

indeed. But what we see, as we look beyond the concept of persons and history is that, from the viewpoint of divine Principle, the same resurrecting Christ-idea is at work in both instances.

Note therefore that when Jesus asks for witness to be borne to all the nations of the earth, this is when his own mission is nearing its close and is heralding an equivalent of the seventh day of creation and the seventh millennium.

The question to be asked therefore is what is it that the world — all the nations of the earth — is destined to begin to witness as pertaining to this ultimate seventh millennium? Can it be other than what is depicted in Revelation's own seventh vision (Revelation 21 and 22), namely, the actual setting up on earth of the foursquare mother city, seen in relation to a pure river of water of life, in the midst of which grows the tree of birthless deathless life? Does not this point to the mighty redemptive promise that applies to all the world?

Revelation 21-22 **River and Tree of** **eternal life**

How glorious therefore that we should read in Revelation 22 how "he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." He showed me, that is to say, the pure unadulterated spiritual understanding of what the life of the world is.

The text continues, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him . . . and his name shall be in their foreheads."

Do we recall, in Revelation 7, at the opening of the sixth seal, which *Science and Health* says is "typical of six thousand years since Adam" (S & H 560:3), how the servants of our God, the hundred and forty and four thousand of all the tribes of the children of Israel, the great multitude which no man could number, are sealed in their foreheads with the seal of the living God? Can this be other than spiritual education taking place on a world scale and wiping out ignorance, the mark of the beast, that is supposedly implanted in men's foreheads?

At the same time the leaves of the tree are said to be for the healing of the nations. A tree is supposed to breathe through its leaves, no two of which are exactly alike. The individuality of us all, spiritually self-governed because sealed in our foreheads with the seal of the living God instead of with the mark of the beast, is surely that which

in the end brings about the healing of the nations.

Hence there is no more curse. No more curse, that is, on Adam, Eve, and the serpent, such as is pronounced in Genesis 3:14–19. For unless today the tree of life and the water of life lift this curse from off the face of the earth, then, as the twenty-first century approaches, Adam will find that, under the dictates of the serpent, he cannot till the ground fast enough to keep pace with Eve’s mounting population explosion.

But in Revelation 22, where the tree and the river are manifest, there is no more curse. There is no more accursed tree, that is to say — no more moralistic warfare between a knowledge of good and a knowledge of evil. There is only the tree of birthless deathless life.

Yet this very solution to life’s most fundamental problem was actually offered to Adam, we remember, as far back as Genesis 2:9, in the tone of Spirit as Spirit, when Adam is first called upon to distinguish between the *tree of life* and the tree of the knowledge of good and evil, both of which occupy the same place in the midst of his garden. For then, in the following tone, Spirit as Soul, a *four-headed river* enters the scene, evidently for the purpose of fertilizing his garden (body) spiritually. Let us remember therefore how “river” is defined in the Glossary as “channel of thought.”

For immediately thereafter in the tone of Soul as Mind, in the third day of creation (S & H 506:18), human thought is gathered into the “proper channels” for its spiritual development. Are not these channels therefore the very channels provided by Adam’s four-headed river?

In fact can there be any doubt but that this marks the beginnings, under the authority of the infinite as Soul, of the solution to the problem of human procreation and sex — the very problem that is finally solved in Revelation 21 and 22, where the descending holy city is defined as “the bride, the Lamb’s wife”?

In Revelation 22, the four-headed river of Genesis becomes one pure river of the water of life, having the tree of life both in the midst of it and on either side; while the tree of the knowledge of good and evil, which is the tree of death, has completely disappeared from the narrative. And thus the entire birth–death cycle of the mortal senses, which derives from the original mythological mist of Genesis 2:6, has now been scientifically overcome.

Accordingly, says the Christian Science textbook at the close of the chapter Genesis: “When the mist of mortal mind evaporates, the curse will be removed which says to woman, ‘In sorrow thou shalt bring forth children.’ Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and

as never dying, but as coexistent with his creator.”

Let us turn, therefore, to divine Science itself, to the Science and system of pure Christian Science, where the solution to the problem of the mortal birth–death cycle begins to be scientifically understood. For this is where, through the understanding of what God is as Mind, Spirit, Soul, Principle, Life, Truth, Love we arrive at the true idea of the *tree of life*, and through the understanding of the Word, Christ, Christianity, Science at the true idea of the *river of life*.

Four channels of the seven synonymous terms

In turning in this way to the fundamentals of the divine system, we shall necessarily be recapitulating certain of the important ground covered in chapter IX with reference to the work of John W. Doorly.

It was in the early 1940s that his inspired thought began for the first time to understand the meaning of the different orders, or channels, in the textbook, of the seven terms for God — the orders that is to say, on pages 465, 115, and 587, as being the only three occasions in the book when all seven terms are used together in this way. Very soon it was realized that the order on page 465 corresponded to the *Word*, the order on page 115 to the *Christ*, and the order on page 587 to *Christianity*. But where, in this case, was there a fourth order that corresponded to *Science*?

What John Doorly’s researches brought to light was that this fourth order, the Science order, had for its symbol Israel’s *golden candlestick* with its six outspread branches, which God showed to Moses on the Horeb height. And this, at the same time, was seen to correspond to the actual *tree of life* itself with its outspreading branches.

Then, during the years of the second world war, this conception of the four orders, like the rivers or channels into which our thought is gathered in the third day of creation for the purpose of moulding and forming our identity and bringing this spiritually to birth — this led to the evolving of the symbol that has been named the matrix, typifying, in Paul’s words, the Jerusalem above which is free, which is the mother of us all.

In this symbol, as can be seen at a glance, the seven terms and the four terms are wedded together in a single immaculate conception. And it is also where the tree of life is found yielding her twelve manner of fruits every month — symbolized by the annual cycle of the twelve months of the year.

Clearly, Christian Science must be found to be wholly cosmic in meaning or else it is not Christian Science. The month by month fruitage of the tree of life, in relation to Christian Science, is

commensurate therefore with the earth's annual journey around the sun, or when the sun itself appears to move through the twelve major constellations of the heavens, known astronomically as the twelve signs, or houses, of the Zodiac. What this typifies is the fulness of the cycle of relationships which idea (man) experiences as it shows forth its unity with its divine Principle (God).

The Cross and Crown



Think of the well-known symbol that evolved in the course of Mrs Eddy's mission which epitomizes this cyclic round of the relationship of idea to Principle, or of man to God. This is the emblem of the *Cross and Crown* or what is known as the Christian Science Seal. It did not reach its final form until 1908, the year following the finalizing of the scientific order of the synonymous terms for God. Before this, the crown had been a kind of imperial coronet; then this was changed to the present crown of twelve seven-pointed stars as worn by the woman in Revelation 12. The fact that only five of these stars are visible is because of the angle from which the crown is viewed. What becomes apparent, and probably at first surprising, is that the seal as a whole depicts no less than the cyclic movements of the solar system relative to the stellar cosmos. That is to say, the cross represents the rotating earth and the crown the ecliptic of the twelve heavenly constellations. To confirm this, the cross's angle of inclination (also changed in 1908) is precisely that of the angle of inclination of the earth's axis as it revolves on its annual journey, namely, $23\frac{1}{2}^{\circ}$. At the same time the seal's outer circle that encloses the cross and crown is made up of those four divine commands of three words each relative to world healing. Again, therefore, a twelfold circle. But what is less obvious is that the number of letters comprising the twelve words is exactly 52, the number of weeks in the year.

No wonder the text of the fourth day of creation says of the stars that make up the heavenly firmament, "let them be for signs [symbols], and for seasons [four seasons], and for days [seven days], and years [the annual twelve months cycle]."

Bible Lesson subjects

But is there not another instance in Christian Science where the globe is encompassed once every year, namely, by the subjects of the fifty-two Bible Lesson-Sermons? Actually there are twenty-six different subjects, which are repeated every six months. This sequence of subjects which Mrs Eddy herself drew up are designed to cater for mankind's global needs.

Of one of these subjects, "Is the Universe, Including Man, Evolved

by Atomic Force?” Mrs Eddy is said to have told students that if Christian Science did not give the correct answer to this question to the world by the year 2000 (namely that the universe is evolved not atomically but spiritually) all would be “destroyed by fire.” Was she not probably foreseeing the horrendous consequence of nuclear global warfare, unless Christian Science became the redeemer?

As we learn individually to answer this question’s implications with spiritual and scientific understanding, this surely is preparatory to the answer being given to the world and saving the world from destroying itself.

Matrix of humanity’s everlasting life

But let us return to that great cosmic symbol, evolved during the years of the second world war, when mankind was entering the Atomic Age, and which indeed represents the unfragmentability, therefore the indestructibility, of the nuclear centre and circumference of being. That is to say, let us consider again the way in which the foursquare *matrix of immortality* unfolded to John Doorly’s inquiring spiritual sense, and how, through its two basic elements of the *seven* and the *four*, we can, today, see its relationship with the *tree of life* and the *river of life* in one universal conception — a conception which, unlike that of the nucleus of the atom, is incapable of being split.

How wonderful to know therefore that what the infinite is as Mind, Spirit, Soul, Principle, Life, Truth, Love, and the way in which the infinite functions as the Word, Christ, Christianity, Science, is the very “force” itself by which the universe including man is evolved, rather than its supposedly being evolved atomically.

The reproduction of the matrix on page 223 is as John Doorly left it, except for the omission of the uncapitalized headings which he used relative to the different groupings of the synonymous terms for God. Otherwise it is the same.

As the diagrams show, the foursquare matrix derives from the original orders, or channels, in which, in the textbook, the synonyms for God are arranged. Just as in Genesis it is said that the river was “parted, and became into four heads” so the divine synonyms are given to us in four distinct orders for the purpose of our being able to understand the meaning of each order in turn — to understand the meanings, that is, of the four sides of the holy city, and thereby conceive of the integrity of the city as a whole. For the fact is that each of the city’s four equal sides (therefore each of the four orders themselves) must necessarily reflect in itself the qualities of the other three sides (the other three orders) so furnishing the idea of one unfragmented cosmic city, one divinely civilized human race.

TREE OF LIFE

The FOUR ORDERS of the SEVEN TERMS for God
 A RIVER parted into FOUR HEADS
 to fertilize the garden of understanding
 (Gen 2:10)

Word	Christ	Christianity	Science
Mind	Principle	Principle	Soul-Life
Spirit	Life	Mind	Spirit-Truth
Soul	Truth	Soul	
Principle	Love	Spirit	Mind-Love
Life	Soul	Life	
Truth	Spirit	Truth	Principle
Love	Mind	Love	
S&H 465	S&H 115	S&H 587	S&H 465

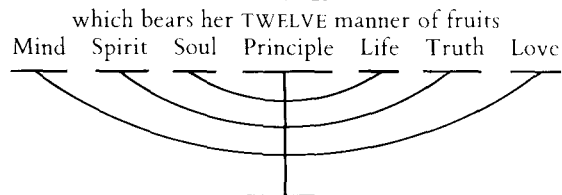
MATRIX OF IMMORTALITY

ONE PURE RIVER of the WATER OF LIFE
 The TREE OF LIFE in the midst and on either side of the RIVER
 (Rev 22:1-2)

	Word	Christ	Christianity	Science
Wd	Mind Spirit Soul	Principle Life Truth Love	Principle Mind Soul Spirit	Soul-Life
Ch	Soul Principle Life	Truth Love Soul Spirit	Spirit Life Truth	Spirit-Truth
Cty	Life Truth	Love Soul Spirit Mind	Mind Soul Spirit Life Truth Love	Mind-Love
Sc	Life Truth Love	Soul Spirit Mind	Life Truth Love	Principle

GOLDEN CANDLESTICK

- SEVEN lamps: FOUR bowls -
 TREE OF LIFE



What John Doorly realized therefore was that within the scope, first of all, of the *Word order* is reflected the tones, the qualities, of all four of the Word, Christ, Christianity, and Science orders; that within the scope of the *Christ order* is reflected the operational tones of the same four orders, and so on with the *Christianity order* and lastly with the *Science order*. Gradually, in this way, the sixteenfold structure of the foursquare matrix began to build itself up until, finally, at the end of the war years, there it was complete, epitomizing symbolically in Science the all-inclusive motherhood of God.

What he saw was needed to convey the great cosmic idea of the Word purely in its own aspect as the Word was the conception of God as *Mind*, as *Spirit*, and as *Soul* (first section of matrix symbol); what he saw was needed to convey the meaning of the Word in the aspect of the Christ was the idea of God as *Soul*, as *Principle*, and as *Life* (second section); and so on, and so on, until at last all sixteen tones had unfolded and had formed the depiction of the matrix city as a whole.

In the light of this, it is imperative to realize that not until the Word, for example, is seen in the fulness of all four tones has the *Science* of the Word appeared, or has the Word appeared in its eternal divine *Science*. And not until the Christ has likewise appeared in the fulness of the same four tones has the Christ appeared in its *Science*. And it is the same in the case of Christianity and in the case of Science itself.

And because, self-evidently, the whole mighty emphasis today, as the sixth millennium draws to a close, is on what is meant by *Science*, therefore it is that the matrix's first three columns of the Word in the fulness of its *Science*, the Christ in the fulness of its *Science*, and Christianity in the fulness of its *Science*, lead us irresistibly to the fourth column, where the entire emphasis is on *Science*.

This same idea is expressed in the textbook on page 286:9, where it quotes the words of Jesus: "No man cometh unto the Father [the divine Principle of being] but by me, Christ, Life, Truth, Love; for Christ says, 'I am the way.'" The matrix's first three columns thus have the accent on the Word of Life, on Christ Truth, and on Christianity Love, as being *the way* to the fourth column, the Science column, where the accent is on the divine Principle itself.

What we have, therefore, as we turn wholly to this culminating fourth column is first, *Science* having the accent on the *Word*; secondly, having the accent on the *Christ*; thirdly, having the accent on *Christianity*; and fourthly, Science purely as *Science*. What this tells us clearly and simply is, first, that *Science* must surely have its *Word*, or it cannot be understood; secondly, that *Science* must have its

translating, mediatorial *Christ*, otherwise it is not communicable; thirdly, that *Science* must have its *Christianity*, for without this it is not demonstrable; and fourthly, *Science* must be conceived of purely as *Science*, that is, as gathering into one transcendent idea all that the first three sections of the Science column signify.

Twelve manner of fruits

The four-headed river in the second chapter of Genesis thus reaches the point in the final chapter of Revelation where it becomes one outpouring river of the water of eternal life. This is its form, that is to say, in the matrix's fourth column. And because this fourth column furnishes also the symbol of the *golden candlestick*, and therefore of the *tree of life*, it represents, with perfect accuracy, how the tree is both in the midst and on either side of this river of everlasting life. And not only so, it also depicts with equal scientific precision, how this tree bears on its branches the full measure of twelve manner of fruits.

Keeping our eye on the matrix's fourth column, does this not bear on its two *Word* branches, where the terms are *Soul* and *Life*, the four tones (the four fruits) of the Word column itself? And does it not bear on its two *Christ* branches, where the terms are *Spirit* and *Truth*, the four tones (the four fruits) of the Christ column? And does it not bear on its two *Christianity* branches, where the terms are *Mind* and *Love*, the four tones (the four fruits) of the Christianity column? And do not all these branches together, therefore, bear the sum total of the tree's twelve manner of fruits? Yes, this indeed is where the Principle of the "altogether lovely" structure is seen to be self-demonstrating, self-fruited, self-proving.

Far from its being merely a theoretical, academic letter, therefore, what is being spiritually unfolded — the fruitage which these branches of the tree are designed scientifically to bear — is our own truly Christlike being as this exists in divine Science.

What therefore do we find this "wholly symmetrical . . . one altogether lovely" (Mis 167:6) identity of ours to be? None other than the *sinless body* of our eternal *deathless life* (*Soul* and *Life*); constituted of those *pure qualities*, the unadulterated substance of *Spirit*, whereby we are *every whit whole* (*Spirit* and *Truth*). And all because, little by little, we are learning to come forth from our origin in the one *parent Mind*, and return thence to our ultimate in the *Father-Mother Love* (*Mind* and *Love*), controlled only by the divinely circulating activity of the infallible *Principle* itself.

Thus is our identity moulded, formed, and brought to birth in the womb of the Principle of the total spiritual cosmos. No wonder we read in the textbook, under the heading "The leaves of healing,"

how “The tree is typical of man’s divine Principle, which is equal to every emergency, offering full salvation [full measure of fruitage] from sin, sickness, and death” (S & H 406:5).

**Absolute good
annihilates
dualistic evil**

Yet does not the question inevitably arise as to how to account, in the human experience, for the seeming presence of evil — of sin, disease, and death? The answer is, we do not account for it. If we did we would be making it a reality. Because, in Science, evil is of the nature of ignorance, a negation, a lie, we do not account for it as objective reality against which we have to go to war. Evil exists only in atheism and in moralistic religious belief, not in divine metaphysics. We cannot account for $2 \times 2 = 5$ because 2×2 do not equal 5, they equal 4. Understanding this true idea regarding 2×2 it is seen that the false concept is not, never was, and never will be. Ignorance of the fact that $2 \times 2 = 4$ does not make $2 \times 2 = 5$ a reality.

Hence, says the textbook, “We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance . . . ‘This is life eternal,’ says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowledge [in contrast to a present ignorance] of his Father and of himself . . .” (S & H 409:28). There is thus no such thing as life here now and life here after, with an interval of death in between. This life *now* is life eternal, not *will be* after death.

Whence then comes the ignorance of what our present life is? The term used to define this ignorance is *mortal mind*, the suppositional opposite of *immortal Mind*, and the opposite therefore of our present immortal life.

“Mortal mind is ignorant of self,” the textbook teaches, “or it could never be self-deceived . . . Since it must believe in something besides itself, it enthrones matter as deity” (S & H 186:28). Yet objective “matter,” we learn, is nothing but mortal mind’s own “subjective state” (S & H 114:29). Matter is mortal mind’s self-ignorance, its self-deception, regarding what matter truly is.

‘Beside me there is none else,’ immortal Mind declares. ‘Subjectively, objectively, I know myself to be Spirit, Soul, and am not therefore ignorant of what I am. My immediate self-knowledge of what I am is the Science of my eternal life.’

Even so, whence comes this illusional supposition of opposites? The following reference helps us to understand: “By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear” (Mis 57:12). *Must* appear! But only as a postulate. And solely for the purpose of disproving a lie. “That this addendum was untrue,” the text continues, “is seen when Truth,

God, denounced it . . . This history of a falsity must be told in the name of Truth, or it would have no seeming . . .”

Where, then, do we find this “truth of man” expressly stated and demonstrated prior to the appearing of the postulate of error? The answer is, in God’s revelation of the seven days of creation in Genesis chapter 1 (where man is made in the image and likeness of God), prior to the mythology of Adam, Eve, and the serpent appearing in chapter 2.

Reductio ad absurdum

There is a method in mathematics known as *reductio ad absurdum*, that is used for disproving an erroneous postulate. For instance, suppose that the shortest distance between two points is not in fact the straight line joining the two points, but a crooked line. Such a supposition is reduced to absurdity simply by measuring the relative distances between the two points. Or again, the erroneous postulate that 2×2 does not in fact equal 4 but equals 5, is disproved by adding 2 apples to 2 apples and finding the sum to be 4 not 5 apples.

Likewise, in Science, there having been established from Genesis 1:1 to 2:4 the truth of man’s being as the image and likeness of God, Genesis 2:5 assures us there is no such thing as “a man to till the ground.” Let it be postulated therefore that there is such a thing as a man to till the ground, starting Genesis 2:6. For then it is that the positive truth of the first record of creation proves, by its own irrefutable logic, the negative absurdity of the second.

On the basis of the Logos, or revealed Word of God, let us therefore reduce the postulate of a matter universe to this same level of absurdity or impossibility. The process involved is that of spiritual and scientific translation. Paul puts it in the following words: “When this corruptible shall have put on incorruption,” he says, “and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (I Cor 15:54). The conclusion, clearly, is that this life *now* is life eternal, not shall be *then* after death.

Let us suppose therefore that evil does actually exist alongside good, as postulated by the tree of the knowledge of good and evil, claiming to occupy the same position in the midst of Adam’s garden as does the tree of life.

The mythology that there exists a habitation of evil outside the habitation of the infinitude of God — outside the oneness and allness of God, man, and the universe — is surely what today the holy Comforter is reducing to absurdity in each individual listening

consciousness. For how can there possibly be infinity plus something? The answer is that there cannot be.

Yet, from this impossible outside position, the mythological postulate is that evil bombards the nuclear unity of God and man with disruptive evil suggestions. By way of analogy, in modern high-energy physics, so-called neutron particles are employed to bombard the nucleus of the material atom in order to split the nucleus' supposed unsplitable nature, and thereby expend the power and energy that resides alone in its unity. (The Greek word atom is from a root meaning "uncut, indivisible.")

The argument then is that evil's bombardment of the oneness of infinity sows subversively in the body of divinity — the body that in fact is generic man — the seeds of self-centred, egotistical, wilful rebellion against the divine Principle, God. Were this to be so it would cause a mythical breakaway of man from God, humanity from divinity, idea from Principle, body from head, earth from heaven, and (of the utmost importance in absolute Science) the severance of the *four* from the *seven*. In which case, divine Science would no longer be divine Science but would be perverted mythologically into a myriad of physical sciences.

The resulting hypothesis in twentieth century physics is that a gigantic primordial celestial explosion, a so-called original *big bang*, precipitated an expanding material universe, made up of fragmented particles of atomic matter, developing into the molecules of stars and galaxies, and involving eventually the theories of Darwinian evolution.

The result? What mystical religion thinks of as a sky-Father up there and an earth-mother down here, requiring the intervention of a divine-human mediator in the form of their superhuman Son, to come to the rescue of sinful dying humanity, heal the apparent breach, and restore the status quo.

Hence the need on the part of a fallen Adamic race for the twin-missions of Christ Jesus and Christian Science, standing for the manhood and womanhood of the one Son of God, to save mankind from the dualistic material belief of mind, on the one hand, and matter, on the other, or from the moralistic warfare involved in the tree of the knowledge of good and evil that inevitably becomes the tree of death.

First, the mythical splitting of the oneness of infinity postulates, secondly, the erroneous breakaway of man from God, mother from Father, woman from man, earth from heaven, humanity from divinity — all summed up in divine metaphysics as the impossible separation of the *four* from the *seven*.

For herein lies the crucial metaphysical issue: that the foursquare mother city of the Word, the Christ, Christianity, and Science, which is civilization (civilized society) as it is known to its divine Principle, Love, falls as lightning from heaven to earth, evolving itself historically thereafter on an impossible physical science and mystical religious basis.

In the erroneous postulate of mortality thus assumed, Mind is no longer Mind; Spirit is no longer Mind's own subjective state; identity is no longer subjective and objective one in Soul; the universe as a whole is no longer governed by laws of infallible, absolute Principle, but by the superstitious beliefs of astrology, horoscopy, necromancy, mystic psychology — in a word, by animal magnetism. Involved is that supposedly involuntary substratum of consciousness which is apparently at variance with its own conscious stratum and working independently of it.

This is the simple and helpful way the textbook puts it: "That the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies" (S & H 409:9-15).

Does not the problem of "opposites" begin thus to be resolved in the measure that we understand, in Science, the unsplitability of the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, Science? For what this means is that, as the infinite *calculus* of the sons and daughters of God, we, man, have never been removed from the *matrix* of the Father-Mother God, and put into an alien mortal environment.

And therefore it is that the "new heaven" and "new earth" which revealed itself to the spiritual vision of St John is, in the idiom of the Science of pure Christian Science, none other than the *matrix calculus* of infinite cosmic reality, which today we can begin scientifically to understand.

“He made the stars also”

Crown of twelve stars The vision of the *new heaven* and the *new earth* — the pure Science of the *matrix calculus* of infinity — is preceded in the book of Revelation by that of the “great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.” The woman in the Apocalypse, says the Christian Science textbook, symbolizes no less than “generic man, the spiritual idea of God,” while the twelve stars with which she is crowned are the spiritual identities of the “twelve tribes of Israel with all mortals” as they exist in the eternal “harmony of Science” (S & H 560:6–562:21).

Because the woman is in process of bringing to birth her own true selfhood as the body of Christ the Son of God, and vanquishing the great red dragon of materialism in doing so, her crown of twelve stars is said to manifest “the light which shines ‘unto the perfect day’ as the night of materialism wanes.”

The word *genesis* means “to be born.” Hence the order according to which this birth takes place is that of the seven days of creation, from the first day of Mind unto the perfect day of Love.

The “great wonder” which John beholds, therefore, in his vision of the ultimate reality of the human race, is the same as the “eternal wonder” that heralds, in the textbook, the actual unfolding of these seven days of Genesis — the vision, that is, of “infinite space . . . peopled with God’s ideas, reflecting Him in countless spiritual forms” (S & H 503:15).

In the language of divine metaphysics, this is the timeless spaceless cosmos, itself peopled with the countless forms of the *numerals of infinity*, the individual spheres that make up the *divine infinite calculus*, and which in turn become the content of the *matrix* of the motherhood of God, and constitute the *Science and system* of God, man, and the universe.

Our vision of divine reality being thus the great world-encircling celestial city, what the holy Comforter surely bids us do at this point is allow our thought to reach out into the vastness of the cosmos itself and conceive the idea of its timeless spaceless infinitude as that wherein we, as man, continuously and uninterruptedly dwell. We continue to exist, that is to say, in “the eternal order of divine Science” (S & H 334:18), no trespassing animal magnetism ever having thieved us away.

Celestial cosmos

Imagine therefore that here we are on a beautiful starlit night gazing into the universe’s fathomless galactic depths. Imagine that, like the sphere of the earth itself, we are viewing the sphere of the heavens in all directions at once. In other words, we are viewing the ecliptic of the “crown of twelve stars,” not as twelve separate Zodiacal constellations but as the circle of the eternal heavens undivided and whole.

Because there is only one universe irrespective of the standpoint from which we are observing it, the question arises, Is our vision of it material or spiritual? Take, for example, the two apparently opposite kinds of tree standing in exactly the same place in the midst of the garden of Eden. Both cannot be real. The tree of the knowledge of good and evil is therefore but a false material sense of the tree of eternal life, and not another tree.

So it is with our universe. Either it is a Mind universe, or a matter universe. It cannot at the same time be both. Either it is the forever circulating content of the Mind of divine Science, ceaselessly revealing to its idea, man, the simultaneous perfection of heaven and earth, or else it is an astrological universe predicting mythologically forebodings of good and evil. Were it the latter it would be the universe of the psychic collective unconscious over which man’s conscious mind has apparently no control.

The astrological, wholly hypothetical, *fall of Lucifer* in mythology, and the astronomical, equally hypothetical, *big bang* in physics, are thus but two complementary views of the same explosive celestial happening, accounting in belief for the origins of a material universe that is both physical and mental at the same time.

Astrological - astronomical universe

In the course of human history it was apparently the astrological sense of the heavens, where the accent is mental and mystical, that preceded, in men’s thinking, the astronomical sense, where it is scientific and physical.

The divine Science of the universe, however, that has brought

itself to light in the nineteenth and twentieth centuries, is the divine antithesis, the spiritual translation, of this astrological–astronomical concept of the universe. The universe in divine Science thus presents the true idea of the twelve major constellations of the heavens, in contrast to the mystical misconceptions of the twelve houses of the Zodiac.

In the first instance, earth, including the human family, is under the providential control of the heavenly Principle, the parent Mind; in the second, the activities of earth, and therefore of mankind, are determined by the archetypal images of psychic mythology – the gods and goddesses, the good and evil spirits, of what psychoanalysis calls the collective unconscious. The one is wholly beneficent and ameliorative, the other precarious and fraught with possible disasters.

Yet, on the subject of mythology, Mrs Eddy makes a relatively positive assertion which may at first sound surprising in Christian Science. She writes of how “The ancient Chaldee hung his destiny out upon the heavens; but ancient or modern Christians, instructed in divine Science, know that the prophet better understood Him who said: ‘He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?’” She then added the arresting words: “Astrology is well in its place, but this place is secondary. Necromancy has no foundation . . .” (Mis 333–334).

Is Mrs Eddy making a distinction here between two different views of astrology? One, mere necromancy, therefore negative and unacceptable; the other, having a positive connotation, therefore “well in its place” even if “this place is secondary.”

This more positive aspect is referred to again in the textbook under the heading “Perennial beauty,” where we read: “The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men. Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were bright, and bird and blossom were glad in God’s perennial and happy sunshine, golden with Truth” (S & H 121:7).

Three “degrees” of astrology, then, thus correspond to the “three degrees” of the scientific translation of mortal mind on pages 115–116 of the textbook: (1) horoscopic mythology and necromancy generally (first degree), (2) the astrology that is well in its secondary place (second degree), (3) the spiritual reality of the stellar heavens as they unfold in eternal Science (third degree). The second, which results from the reality of the third, causes the first to yield up its counterfeit pretensions.

**Astrology's
advance down
the ages**

As represented on the centre panel of the chart of the triptych, the fourth millennium B.C. saw the dawn of our present world civilization movement, with the emergence of the Egyptian, Sumerian, and Minoan civilizations. Apparently this was also the time when the theories of astrology, as we know them today, started to be formulated. These Zodiacal and horoscopic theories were particularly evident in the Egyptian and Sumerian societies. The Sumerian society developed to become, in the first millennium B.C., the Assyrio-Babylonian culture of the Tigris–Euphrates river valleys, at enmity with the Israel–Judah culture of the Jordan valley further west. In Babylonia, in the fourth thousand-year period, astrology (or what was known as astral theology) became the very centre of social and religious life. Thence it migrated to, or was taken over by, the Western society of the fifth and sixth periods, where it exerted, and still exerts, such a strong fascination and influence.

What, however, we should remember, is that (according to A. J. Toynbee), from the Minoan society of that initial first period, there came, in the fourth period, the Graeco-Roman society, and that this led in the fifth and sixth periods to the Western Christian society itself. For it was into the world-embracing Western society (as a result, do not let us forget, of its affinity with fourth period Israel and Judah) that there was born the revelation of the timeless divine Science of being. This universal Science of Life gives us the true idea of the celestial cosmos, and is the Saviour therefore from the birth–death cycles of mortality, that are so intimately associated with the astrological casting of horoscopes.

From its early Egyptian and Sumerian beginnings, the practice of predicting astrologically the future of mankind, made its way down the chain of the thousand-year periods to the present day, propagating in its course (so we are told) the following remarkable proposition: that there is written symbolically in the stars of the heavenly firmament no less than the total divine purpose regarding the salvation of the human race.

But need we be incredulous, for this is certainly what is on record in the Mind which is God, the divine reality of the sphere of the heavens, and which is brought irrefutably to light by Israel's fourth period prophets. "The word of the Lord came to me saying," is the prophet's unceasing declaration. And so, because there are not really two universes, one mystical the other scientific, why should not the Chaldean Wisemen read the stars in the way they are credited with doing?

At the time of the fourth thousand-year period, correlative with the fourth day of creation (where the subject throughout is the stars

of the heavenly firmament) the astral theology of the priests of Assyria and Babylon rose to its climax. And this was at precisely the same time that Israel's prophets in Judea were receiving their own revelations direct from the parent Mind. Think of the manifold references to the stars and their groupings that are to be found throughout the Old Testament writings, signifying that therein lies the divine reality of what otherwise is astrology's counterfeit predictions. In the sphere of the celestial heavens, when this is translated from matter to Spirit, is thus to be read what is eternally on record in the self-revealing Word of God. The real stellar universe has nothing to do therefore with the reckonings of space and time, such as appear before the physical senses, but with what is present now in the Mind which is God, without beginning or end.

**Immortal
Mind-reading
versus mortal
mind-reading**

What Science bids us do, therefore, is, like the prophets, read what is on record in the parent Mind, namely, the fathomless content of the Word itself. For this indeed is what the prophets themselves did, and recorded in the books of the Old Testament.

And thus the fourth chapter of the textbook, "Christian Science versus Spiritualism" teaches the great difference between what it calls "mortal mind-reading" and "immortal Mind-reading," declaring that these are "distinctly opposite standpoints, from which cause and effect are interpreted."

We are accordingly told how the thoughts of the "ancient prophets" were "in rapport" with the divine Mind, and how this enabled them "to know the past, the present, and the future" — clear evidence that the cosmos which concerned Israel's prophets was not a thing of space and time.

Through their "acquaintance with the Science of being" (being *now*, not used to be in the past, or going to be in the future) the prophets could "foresee and foretell events which concern the universal welfare." And because they were thus divinely inspired they reached "the range of fetterless Mind."

Turning to the student of today, the text goes on to assure him that "if this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." "This Mind-reading," says the textbook, "is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind." And this, says the paragraph that follows, means that we are in process of reaching the "perfect Science of healing" (S & H 84-85).

The prophets thus read the heavens spiritually as the self-revealing Word of God. They had no books as such to learn from, no personal teachers to instruct them. Their only instructor was the Word of God, the divine Principle itself, the fetterless Mind of the spiritual heavens with which they were in immediate and constant rapport.

Foreseeing the two Christly advents

And what was actually revealed to them, which they put on record in the Old Testament Scriptures? It was outstandingly their foreseeing and foreknowing of the coming to humanity of the two Messianic advents, known to us today as the mission, first of Christ Jesus, and secondly of Christian Science, the indivisible manhood and womanhood of the Son of the Father-Mother God.

Let us remind ourselves therefore, in view of what is to come, how these two missions, in their wedded relationship, comprise the underlying theme of the whole of the triptych's vast panorama, including the redemption, from under the dictates of materialism, of the civilization movement of mankind. This restores humanity to God where it belongs through the revelation that in Truth it was never taken away.

Celestial "Book" of the heavens

How remarkable, therefore, that what concerns the astrology which is well in its secondary place, is the revelation that the heavenly firmament actually records, through mythologic and apocalyptic symbolism, the Word of God as if this were a readable, prescribed "Book" — a book to be deciphered and understood by humanity as applying to the salvation of mankind.

What we are thus engaged with is the divine counterfact, wholly mental, wholly spiritual, of what is supposed to emanate astrologically from the depths of the psychic unconscious, with its oftentimes devastating effects on the race. Instead, therefore, of earth (humanity) responding to, and being under the control of, mortality, humanity is in fact the outcome of — indeed is the very activity of — the divinity of the heavens themselves.

Might it not be confirmatory, therefore, that in Psalm 40 in the Old Testament, and repeated in Hebrews 10 in the New Testament, are found the words: "Then said I, Lo, I come: in the volume of the book it is written of me . . . to do thy will, O my God." What else can this "I" and this "me" stand for but the self-revelation of the manhood and womanhood of God which the heavenly "book" is fundamentally about?

Trinity of “books” in unity

And this so-called Book of the heavens is said to be made up of precisely twelve “chapters” that are correlative, chapter by chapter, not only with the spiritual signification of the twelve tribes of Israel, but with the meaning also that lies behind the twelve houses of the Zodiac. And not only so, this celestial Book is said to consist of *three books in one* — a trinity of books in unity, that is, — each of the three being made up of chapters relating to four of the Zodiacal signs.

At which point the question arises as to where this extraordinary deciphering of the mental nature of the heavens is to be found recorded and documented? At least one outstanding instance is a presentation by the eminent Bible scholar, E. W. Bullinger (compiler, we are told, of that much treasured research book *The Companion Bible*), in a book of his own called *The Witness of the Stars* — a possibly adequate digest of which comprises one of the Appendixes to *The Companion Bible*.

But here let us remind ourselves that what the student of Christian Science certainly is not is an aspiring astrologer, any more than when he surveys the chart of the triptych he is a student of history as such. He is a student solely of the divine Science of being. And because of this, there is beginning to take place in his consciousness the translation of astrology, of human history, of psychology, of atomic physics, in fact of everything in the human consciousness, from matter back into Spirit — back, that is, into the eternal Science of Life itself. Indeed, as the textbook teaches: “All must give place to the spiritual fact by the translation of man and the universe back into Spirit” (S & H 209). Again, the divinely restorative mission of Elias is defined in the Glossary as “Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold.” We cannot be diffident therefore about investigating the foregoing, but should realize the imperative value of doing so.

So let us briefly examine what a scholar such as Bullinger has been inspired to bring to light. And it is this: That the first four of the Zodiacal constellations pertain to the *first* of the three stellar books, the next four to the *second* book, and the last four to the *third* book, thus completing the twelfefold circle of the Zodiacal star systems that compass the celestial globe.

The Zodiacal circle

The problem has always been, it seems, to know where to break into a circle that is without beginning or end (such as with the twelfefold circle of the Zodiac) in order to understand and encompass its overall meaning. And this, in terms of what we might call popular astrology means beginning with the sign of Aries, the Ram, which opens the

Spring season of the year, and ending with Pisces, the Fishes. But this is not so with the kind of astrology which we are realizing is “well in its place” and to which our attention is currently being drawn. For here the circle starts with Virgo, the Virgin, and ends with Leo, the Lion.

And in order to appreciate why this is so, we are invited to take our thought back to the astrologers of ancient Egypt and to the symbolic figure of the Sphinx, with its head of a *woman* and body of a *lion*. For what this signifies, we are told, is that the sign of Virgo must be found to begin, and the sign of Leo to end, the great Zodiacal circle.

And what could be more meaningful than this when both concepts are translated spiritually? For the implication is that the seed of the woman (first referred to in Genesis 3:15) bruises the head of its enemy the serpent until, at last, in the form of the Christly “lion of the tribe of Juda” it shall have vanquished totally everything that the serpent stands for.

A heavenly triptych of books

We return, therefore, to the three so-called books of the heavens, reputed, as these are, to tell the story of this ultimate triumph of the spiritual idea of God.

Does it not become apparent that what is being put before us is a beautifully symmetrical triptych of books — a trinity of books in unity — that bears a close resemblance spiritually to the three panels of the chart of the triptych with which we have been engaged all through this work?

Consider therefore what is claimed regarding the threefold picture as a whole. This, remarkably, is that the first book of the trilogy has to do with the first coming of the redeeming Christ-idea; that the second, the middle one, has as its principal subject the human race itself which is thereby redeemed; while the third of the three concerns the same redemptive Christ-idea as this pertains to its own second coming. The first and second advents of the Saviour, then, on either side of the world itself which it is their purpose to redeem.

See what happens therefore if we bring the whole stupendous idea forward to the time of the second advent itself in the form of world-encompassing Christian Science, as signified by the actual triptych chart with which we are now familiar.

Christian Science is of course wholly based on the mission of Christ Jesus, because what Christian Science does is furnish the world with a demonstrable understanding of the very Science of Life which Jesus himself lived and proved, and left as a model for the rest of mankind likewise to understand and prove.

What we find correspondingly therefore in the case of our present threefold structure is that its *left-hand wing*, in parallel with the theme of the *first* of the celestial books, has to do with the first imperative phase of the final redemptive process (where Christ Jesus' healing and motivating Principle is discovered anew by Mary Baker Eddy); that the *centre panel*, in parallel with the *second* of the heavenly books has to do with the human race as a whole redeemed down the ages by the unfolding of the original Spirit of God; while the *right-hand wing*, in parallel with the *third* and last of the books, concerns the second imperative phase of the universally redemptive process in the form of the Principle's non-ecclesiastical Science and system as this applies to all the world.

Hence the beautiful, totally unforeseen, parallel between the three panels of the triptych, and what are believed to be the three books of the Word of God voicing themselves from the heavens.

New heaven and new earth with no more sea

As suggested at the beginning of the previous chapter, what we are contemplating is the moment when, in the twenty-first chapter of Revelation, St John saw "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." In mythology "sea" is regarded as "the mother of all that lives." This is replaced in Revelation 21 by the heavenly foursquare city described by Paul as "the mother of us all."

The astrological, mythological sense of heaven and earth has thus yielded to what heaven and earth truly are in divine Science, with the result that there is "no more sea." That is to say, there is no longer any involuntary, unconscious carnal mind determining the events of our conscious human experience; no more "elementary, latent error" as the suppositional source of "error's visible forms" (S & H 559:5). That which gives rise to apparent lust and hate has yielded to the outpouring of divine Truth and Love. When the superstitious beliefs of false Zodiacal astrology are thus outgrown, there are no more evil predictions regarding the future of mankind. Desolating genetic inheritances have likewise come to an end, and there is no more inexorable DNA code.

No wonder John had "not yet passed the transitional stage in human experience called death" (S & H 572:23). His vision indeed is that of the Science of Life here and now without the interval of a mortal birth-death cycle.

**All-harmonious
matrix of the
Father-Mother God**

In the realm of the absolute Science of our being, the symbol that represents for us today the presence of this birthless deathless life is the sixteenfold matrix, or womb, of the Father-Mother God, embodying the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, wedded to the *four* of the Word, Christ, Christianity, Science. This is the symbol that revealed itself to John Doorly's thought out of the depths of the Christian Science textbook, and which he left as a rich legacy for us and for mankind. It stands for the great universal rebirth that is in progress in human experience today as the world reaches the threshold of the seventh millennium. It heralds in fact the birth of what *already is* and therefore, divinely, is *already born*.

We can scarcely fail to be touched by the living spirit of this symbol when we listen to the prophecy of Isaiah in the final chapter of his book. These are Isaiah's actual words:

“Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? . . . Shall the earth be made to bring forth in one day? . . . Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her . . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”

Jerusalem, the foursquare mother city, watered by the river of eternal life, typifies, metaphysically, the world giving birth from within itself to its own God-bestowed Christ-identity.

Do we begin to feel therefore that the understanding of divine reality, conveyed by these huge metaphysical conceptions in the matrix of the Word in its own four aspects (first column), the Christ in its own four aspects (second column), and Christianity in its own four aspects (third column), gathered and embodied in the four aspects of Science itself (fourth column) — that these constitute the outpouring truth that lies behind the counterfeit symbolism of psychic astrology and its horoscopic predictions regarding the on-going birth of the human race?

The conclusion we arrive at is that what divine reality essentially consists of is the Science and system of pure Christian Science, where the Word, Christ, Christianity, Science, as the integral embodiment of Mind, Spirit, Soul, Principle, Life, Truth, Love, has never, can never, fall rebelliously from a spiritual heaven to a material earth, thereafter to take the form of civilization on a material and ultimately self-destroying basis. Mother, that is to say, has never been severed, or divorced, from Father to furnish the delusion of a heavenly Father

up there and an earthly mother down here, requiring the intervention of a divine-human Son to restore the original sinless condition.

Yet this healing restoration is precisely what appears to be needed humanly, and is indeed what Christ Jesus demonstrates on behalf of all humanity at the point of his resurrection from the womb-tomb confines of mortality. It is in fact this very message of resurrection that the apostles, on the day of Pentecost, are impelled by the Comforter to impart to the world as applying to generic man himself, once the divine Science of his being is revealed to him in the era of the second Christly advent.

No such erroneous postulate therefore as a mortal sense of mind having its subjective state cut away from it and believing it sees this objectively as matter over there. Indeed, no such thing as evil existing outside the infinitude of good, ever to have split the nuclear unity of God and man — ever to have exerted a magnetic, animalistic attraction that enticed man hypnotically to revolve in an orbit of his own and translate the divine Science of his being into an array of counterfeit material sciences and a multitude of mystical religions.

Numerals, calculus, matrix, system

“Each of Christ’s little ones,” we are assured, “reflects the infinite One” (Pul 4:14). Individual men and women are spheres of spiritual consciousness reflecting undivided the sphere of the infinite One. They comprise the calculus of the ideas of God made up of the numerals of infinity. Held within the matrix of the divine Principle, Love which mothers, cherishes, and embodies them, they function eternally as the Science and system of the all-knowing parent Mind.

Again, a trinity in unity. *Numerals, calculus, matrix*, the threefold essential nature of infinite divine *system*, as the content of our present and only real universe. The Greeks, and others after them, referred to this system of God’s ideas as the music, or harmony, of the spheres. In fact, are not the groupings of the synonymous terms for God, which elucidate the meaning of the foursquare matrix, themselves like great resounding chords — foundational chords of the harmony of the universe — that emanate from the four elemental orders, or rivers, of life, creating this music of the eternal Science of being?

Surely such music is destined to become apparent to us when we learn to come forth from its source in God in the way that, for example, a musical genius such as a Mozart is receptive to, and indeed is himself the outpouring of, music itself.

How one remembers on more than one occasion, hearing John Doorly say: ‘We shall hear the angels sing.’

**From organized
religion to
universal Science**

It was during one of his talks on the book of Revelation at his Oxford Summer School in 1948 that John Doorly stressed the need for organized religion to yield to universal Science. He said:

“There are certain things which are being impressed very decidedly on our thought at these meetings . . . first, that Truth is always of the nature of Science, absolute Science, and second, that it is up to each individual to gain an understanding of Science for himself, because nobody can do that for him . . . Any thinking which is from a relative standpoint isn't really scientific thinking. Thinking which is truly scientific must start from the absolute, and it must be subjective. Mrs Eddy says, 'The divine Principle of the universe must interpret the universe' . . . and when you and I learn to think *from* God, we shall be able to interpret all things scientifically . . . The ultimate of everything is Love, and Love is God, and so God is both the beginning and the ultimate . . . So we must learn to think scientifically, and it is only as we begin to think *from* God, — from the divine Principle, Life, Truth, and Love, — instead of *up to* God, that we really become scientific spiritual thinkers . . . You will never be a Scientist until you recognize that Science involves oneness — one Being, one system, one infinite Christ, one man, — the compound idea man, — one infinite calculus, one infinite diversification, classification, and individualization. Until you think subjectively from the absolute and in terms of oneness, you will remain just a religionist . . .”

In line with this advance from religion to Science, *Science and Health* gives us the comforting, healing reassurance that: “Another change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent” (S & H 529:6).

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