

From 1950-1952 John Lawrence Sinton of London, England, conducted a series of classes (called the Harrogate Summer Schools). In 1952 the subject was “The Glossary of Science & Health”, chapter XVII in “Science & Health With Key to the Scriptures”, by Mary Baker Eddy.

A Verbatim Report of this class, was subsequently issued in book form, and can be purchased from the BookMark.com (Santa Clarita, California).

During the next six months we will present this subject as our “Monthly Lesson.”

At the conclusion of the 1952 Class, — focusing upon the word “Seal” defined in the Glossary of Science & Health, he told them,
“For a more detailed discussion of 'Seal' and the analysis of error in regard to that symbol, I can only refer you to Part 11 of our last year's Summer School(1951)”.

At the 1951 Harrogate the study subject was two-fold, (1) the chapter “Practice” from *Science and Health with Key to the Scriptures, taught in the morning session*, and (2) “*The Book of Revelation*”, taught in the evening.

All three of the Harrogate summer school talks will be presented in their entirety on the MBE Science Institute website by the end of 2011.

“Laurie” John Sinton was introduced to Christian Science by his mother, who experienced a remarkable healing with its teachings.

In 1926 Mr. Sinton was among those founding the Fifth Church of Christ Scientist, Manchester, England. In 1928 he completed Primary Class Instruction with Mr. John Doorly, C.S.B., London, England.

In 1932 he left the executive ranks of the Ford Motor Company to become a Journal listed Christian Science Practitioner. In 1937 he became an authorized Christian Science Teacher, and taught Primary Class in Manchester, England, for nine years.

In 1945 Mr. Sinton resigned from the Boston organization, and began work in the Independent Christian Science movement. His practice flourished worldwide, highlighted by weekly “Talks” in London, summer schools at Harrogate (England), and summer schools in Princeton, New Jersey, and Los Angeles, California.

JOHN LAWRENCE SINTON'S
HARROGATE SUMMER SCHOOL

1952

A Verbatim Report of Classes on
THE GLOSSARY OF
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"
BY MARY BAKER EDDY

Published by
THE FOUNDATIONAL BOOK COMPANY LIMITED
84 QUEENSWAY, LONDON, W.2
ENGLAND

FIRST TALK

(Friday evening, July 25, 1952)

Introduction

We have chosen for our week's work the subject of the Glossary in *Science and Health with Key to the Scriptures*, in order that through the Glossary we may come to know the Bible more and more clearly in its pure Science. To set the keynote for this week's work, I invite you to make with me an admission to yourselves every morning—we find it in our textbook. In substance it is the admission that man is the son of God; that man is not a human mind merely trying to learn something from a brain or nerve basis, but that, contrariwise, man is the son of God

Now let us see exactly what that admission means and what it asks of us, and then what it will do for us. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S. & H. 90: 24-25). That is our purpose, to master the infinite idea, to understand it with increasing measure, purity, and accuracy, in order that we may have higher and higher standards of demonstration.

The passage continues: "This conviction"—that man is the son of God—"shuts the door on death, and opens it wide towards immortality. Think what that is going to mean to us. "The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle " (S. & H. 90: 25-30). So this admission to ourselves "sets man free to master the infinite idea," it "shuts the door on death, and opens it wide towards immortality," and it leads the way towards "solving the mysteries of being through an apprehension of divine Principle."

Now let us couple with that a further statement on this same admission: "Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good." So we see it is imperative that this admission is made, for without it "evil will boast itself above good." The passage continues: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (S. & H. 450: 15-22). The marginal heading to that reference is "Touchstone of Science."

So if we will make that admission to ourselves every morning with all the sincerity, consecration, and spiritual sense of which we are capable, it will do for us just those things mentioned in the earlier reference.

What does that admission imply? It implies that we come here not as human beings trying to learn something from a material basis. It enables us so to open consciousness that we are receptive to the Mind of Christ, the Christ consciousness. That in turn so releases us, individually and collectively, from limitations of all kinds that thereby we are able to bring our "tithes into the storehouse"; and "tithe" appears in the Glossary as one of the terms with which we shall be concerned this week. So at this point it will be helpful to introduce it.

"TITHE. Contribution; tenth part; homage; gratitude." (595:2).

Let us recall that wonderful passage in Malachi and link it up with this definition: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Now if we will bring to these meetings throughout the next ten days this openness of consciousness, based on the admission that we are the sons of God, that we are not human minds trying to learn something, then indeed the windows of consciousness,—the windows of heaven,—will open, and an outpouring blessing in stupendous abundance will be ours. But remember, ours not to absorb, ours to reflect. And that is why in this definition of "tithe" we have such qualities as contribution and gratitude.

Let us link with that another state of consciousness indicated in the Glossary under the definition of Abel:

"ABEL. Watchfulness; self-offering; surrendering to the creator the early fruits of experience" (579: 8-9).

This quality of watchfulness is most important, and we shall see the need for it increasingly as we go through the week's work. "Self-offering"—what is self-offering? It is that wonderful quality, that preliminary stage whereby thought rises to un-selfed love, to the quality of utter selflessness wherein consciousness becomes a pure transparency. When we attain to such clear transparency, we are living by reflection; everything becomes possible, the limitations fall away, and our lives in terms of understanding and demonstration become Pentecostal. So let us see that we do not do these things of ourselves through human effort or human will or human brain and nerve, but through this wonderful admission that we are the sons of God now, not trying to be one day; and it is the admission that we are so now, this moment, that alone enables us to work and go forward with the Mind of Christ, whereby all limitations fall away and nothing is withheld. So "self-offering" and "surrendering to the creator the early fruits of experience" open the way.

When we begin with this admission, when our tithes are brought into the storehouse and consciousness begins to open, we attain unto a measure of selflessness, self-offering, rising to unselfed love; and then, because of this open consciousness, these open windows, the "angels" are manifest to us. The Glossary defines "angels" as follows:

"ANGELS. *God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality*" (581: 4-7).

We shall find that when these angels come to us we do not have to think of ourselves; for we have the Mind of Christ, and this Mind of Christ is the infinite, eternal Mind, God, expressed and identified in reflection. Thus we attain unto our one and only selfhood,

As we bring those qualities to this work every day, and make this admission to ourselves with all the consecration of which we are capable, it will set the standard for each day's work; a standard whereby the details, or minutiae, of our daily lives are taken care of and fall naturally into divine order, so that our days run with the rhythm of Spirit, effortlessly, free from toil and labour. And thus we find that we are not doing anything of ourselves; we are learning the secret of living by reflection. These angel visitations will no longer be incidental or spasmodic, but will come as a continuous flow. And as we rise to gain the Science underlying this continuous flow, this rhythm of Spirit, we shall begin to see the nature of Science, the nature of the divine infinite calculus. And we shall find ourselves not learning this through human effort but partaking of it naturally and necessarily with the Mind of Christ, or the Christ consciousness.

Spiritual Sense

Now arises another most important quality,—spiritual sense; because we cannot learn these things through the material senses. So let me point out what Mrs. Eddy says concerning spiritual sense in *Miscellany*: "When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship" (188: 26-30). There we see how important it is that we come to this work through spiritual sense alone, and not through the evidence or impressions of the material senses.

Spiritual sense, as we know, is defined twice in our textbook. It is referred to many times in the Scriptures in a more figurative way, particularly through the terms "eyes" and "ears." But, to begin with, let me refer to these two passages in the textbook. The first, which is at the midpoint of the second day in the chapter "Genesis," reads: "Spiritual sense is the discernment of spiritual good" (505: 20-21). Spiritual sense as the *discernment* of spiritual good is a definition which rather implies that at this stage of

human progress spiritual good is something to be assimilated, something to be gathered. In other words, it is a definition which is objective in character, implying that spiritual good appears to be outward or external to present-day consciousness and hence is something to be gathered and assimilated. The correlative reference in the chapter "Footsteps of Truth" is richer and more mature: "Spiritual sense is a conscious, constant capacity to understand God" (209: 31-32). "Capacity" quite clearly implies something within. Having gathered, it implies our ability to hold, our ability to mature, whereby good becomes permanent in the understanding. So by comparison with the previous reference, this one is subjective in character. Spiritual sense as "the discernment of spiritual good" implies that good is for the moment objective; whereas this "conscious, constant capacity" implies a subjective sense of good. But remember, although it indicates a capacity to hold, it does not imply absorption. It implies the capacity to hold in order that it may constitute one's understanding. Understanding is never absorption; it is inseparable from reflection, since all the good that flows into our lives must of necessity go back to Principle. All that rests upon and proceeds from Principle must inevitably return to Principle. If that were not so, the office of divine reflection would break down.

Having commented briefly on spiritual sense in these two ways, let us go right back to the Bible, and I will take with you a number of references to the terms "eyes" and "ears," both of which appear in the Glossary. We shall see, as we go through these passages, how closely parallel with the interpretation of "eyes" is the first definition of spiritual sense,— "the discernment of spiritual good,"—and with that of "ears" the second definition,—the "conscious, constant capacity to understand God." Even physically, sight discerns or observes; for instance, the trees in the garden, from my viewpoint here appear to be external to my vision. But, if I am listening, the sense that I have is much more inward, in other words, much more subjective. So spiritual sense as symbolized by "eyes" links up with the definition in "Genesis," and spiritual sense as symbolized by "ears" corresponds to this inner sense, this "conscious, constant capacity to understand God."

What I have been so impressed with, in tracing the use of these two terms as they run through the Scriptures, is the fact that "eyes" as a symbol of spiritual sense appears much more frequently than "ears." That is as it should be, because the Old Testament more than the New Testament is a record of the divine Word, a record of man's search for God and for the spiritual understanding of Him. This search implies for the time being that good is external and is something to be gathered, assimilated. And so even numerically in the text the term "eyes" appears much more frequently than "ears." But there are

examples where the two are brought so closely together that they become inseparable; they link up to denote this one office of spiritual sense, as for example: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42: 5). In this particular text, "seeing" is richer and more subjective than "hearing," implying the vision of reality.

The interesting characteristic of these references in the Old Testament is the emphasis on the *opening* of the eyes and ears, or the *lifting up* of the eyes. Time after time we read of the prophet or the patriarch lifting up or opening his eyes; or, alternatively, opening his ears, having his ears unstopped. And then we find several references in which the two come together.

References to "Eyes"

GENESIS 13: 14-16. "And the Lord said unto Abram, after that Lot was separated from him,"—Lot being type and symbol of gross physical sense, sensuality, in other words,— "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward " —that is just where we are to-day. Let us take this forthcoming week's work as our present-day platform, and from this platform let us like Abram of old lift up our eyes and look from the place where we are, "northward, and southward, and eastward, and westward." Now what do those four cardinal points denote? They denote that our vision should look towards the Infinite; upward and outward and onward to discern what this Infinite is doing through the divine Word of Revelation; how it is manifesting its Christ, or divine ideal; how it gathers and holds all relationship within the term Christianity; and lastly how it gathers, coordinates, governs, and interprets itself through Science. If we will only learn to lift up our eyes and pray each day through this admission to ourselves that we are the sons of God, then our eyes will indeed be opened, and from this same position as Abram of old we likewise will look northward, and southward, and eastward, and westward. The passage continues: "For all the land which thou seest, to thee will I give it, and to thy seed for ever." That is equally true of us. "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

GENESIS 18: 1-3. "And the Lord appeared unto him"—that is, to Abraham—"in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked,"—that is so important to every one of us,— "and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant"— he prayed that his vision might continue.

Having taken one or two examples concerning the lifting up of one's eyes, let us see how this term appears in the Glossary:

"EYES. Spiritual discernment,—not material but mental."

Do you see how parallel that is with the statement on 505:20-21? It would imply that at this early stage one's vision is mental, not material or physical, and as it matures it is not only mental but spiritual. As we Christianize consciousness, vision becomes spiritual sense, spiritual discernment. The definition continues:

"Jesus said, thinking of the outward vision, 'Having eyes, see ye not?' (Mark 8: 18)" (586: 3-6).

DEUTERONOMY 3: 27. Here we are concerned with Moses. The command is as follows: "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: . . ." See again how parallel that is with the command to Abram to lift up his eyes; here with Moses the command is to get up into the top of Pisgah, and there to lift up his eyes.

JOSHUA 23: 8-13. Let us take the same characteristic in Joshua. Here the command is positive in value, but it is written in a negative form to expose the penalty of refusing to lift up one's eyes, of refusing to open one's eyes and cultivate spiritual sense. Here is the command to Joshua: "But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. . . . Else if ye do in any wise go back, and cleave unto the remnant of these nations, . . . Know for a certainty that the Lord your God will no more draw out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." There we see that whereas to Abraham, to Jacob, to Moses, and to others came this command to lift up their eyes, open their vision, here there is this solemn warning as to the penalty exacted for the refusal to face the problem of evil and to handle it. This refusal means that these nations, as types of mortal thought to be driven out of consciousness, will no longer be driven out, "but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes"—no one sees clearly with thorns in his eyes physically, or metaphysically. So that, in turn, is a most important passage.

II KINGS 6: 13-17. Here we have the story of Elisha and his servant. You recall this well-known passage in which the prophet prays that his servant's eyes may be opened. "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And

when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." You see, the whole picture changed to that young man, as spiritual sense replaced material sense. That is what we are doing: we are learning to replace material sense and sense impressions with spiritual sense, in order that all true impressions coming from God to man may cause us to "seek the Science of [our] spiritual nature, and finding it, be God-endowed for discipleship" (My. 188: 28-30).

So we are beginning to see the possibilities of spiritual sense and what it can do for us.

Now let me take some references from the Psalms.

PSALM 13: 3. "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; ..." One day—and a day not necessarily in the future, but let it be this day—we, as students, must face this question of death. The only death there is is the belief of life, substance, and intelligence in matter. That belief, and participation in it, is the "first death"; and as the Christ-idea comes to our consciousness and lightens our eyes that we may see, then we begin to defeat the "last enemy," or the "second death," we begin to defeat it from to-day. "... lighten mine eyes,"—that is, open mine eyes, flood my vision with light,—"lest I sleep the sleep of death . . ." As we cultivate an active, vital spiritual sense, that sleep of death, that sleep which is the only death, begins to lose its grip, to fall away; in other words, consciousness becomes much more alert, and then it begins to watch. It begins to watch with a true watch that has such penetration that it can deal with the problem of hidden evil. And as we study this Glossary day by day, we shall see how vital is the necessity for facing this problem of evil, analyzing, uncovering, annihilating it, turning it out of all selfhood so that it just disappears from our lives. So the Psalmist prayed: "lighten mine eyes, lest I sleep the sleep of death ..."

PSALM 33: 18. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; ..." Notice that this refers to the "eye of the Lord." Let us remember that we have sight, insight, and vision, symbolized by eyes, by virtue of the divine fact that Mind is all-seeing, all-knowing, all-hearing, and so on. Our spiritual senses and faculties are not original in themselves; man has nothing original, man is reflection. And so the "eye of the Lord" is the all-seeing Mind. And that eye "is upon them that fear him," —those that turn, that seek,—"upon them that hope in his mercy ..."

PSALM 34: 15. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." The divine ear is open to man's approach always. Our hearing and our seeing are but the reflection of the divine all-seeing, all-hearing Mind.

PSALM 91:8. "Only with thine eyes shalt thou behold and see the reward of the wicked." Spiritual sense alone gives one the vision to see right through the workings of evil; not only does that afford one present protection, but it is an essential step towards the complete unraveling of the mystery of iniquity.

PSALM 119: 18. This reference is again in the nature of prayer. "Open thou mine eyes, that I may behold wondrous things out of thy law." As we discern more clearly, understand more clearly the nature of divine law, we shall see that nothing takes place by chance. As we come within the orbit of divine law and its divine operation, we shall find that our whole being and all the minutiae of it will conform to divine order. And as we learn the secret of conforming to divine order, in that same proportion does human consciousness rise to perfection.

PROVERBS 20: 12. Here we have these two faculties of hearing and seeing brought together. "The hearing ear, and the seeing eye, the Lord hath made even both of them."

ISAIAH 33: 17, 20, 21. "Thine eyes shall see the king in his beauty:"—we shall behold the one divine Principle in its beauty, the beauty of holiness, the perfection of being:—"they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Spiritual sense give us that vision of celestial being, of the perfection of its divine order (see S. & H. 337: 16-19). "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." There will be no slavery, no first degree or depravity of mortal mind in that heavenly city, but it will be "a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." In other words, even the human, the second degree, typified as the "gallant ship,"—the symbol of commerce, for instance,—is eclipsed, having served its purpose and passed away.

ISAIAH 35: 5. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Here is the spiritual idea in operation to release from human bondage.

ISAIAH 51: 6. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

Can you see now how this term "eyes" runs through the Old Testament and how already from our observation it typifies several distinct offices? It typifies the divine vision, analogous to the all-seeing Mind; it relates to our own individual vision which is a reflection of the divine; and it refers to the quickening of spiritual sense as "the discernment of spiritual good," maturing into spiritual understanding. Then, as a type of the Christ, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." It brings likewise the vision of Zion, "the city of our solemnities"; it brings that vision of celestial being, the divine perfection, or the perfection of divine order.

ZECHARIAH 3: 8, 9. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: ..." There is running consistently through the Scripture the symbol of the stone, which relates prophetically to the forthcoming Messiah or Christ in its Science; and here is an early hint that this Science is sevenfold in that it reveals the sevenfold character of God or the one Infinite. But it is discerned only through spiritual sense. The human mind, brain, and physical sense testimony have neither knowledge nor appreciation of it. We shall refer quite a number of times to this wonderful symbol "stone," particularly when we study Jacob later in the week.

References to " Ears "

This symbol is less often found, since it is much more subjective, and when the Old Testament was written, spiritual sense as a subjective quality was considerably less in evidence than "the discernment of spiritual good." First, the Glossary definition reads as follows:

"EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

"Jesus said, referring to spiritual perception, 'Having ears, hear ye not?'" (Mark 8: 18)
" (585: 1-4).

Notice how much richer this is than the definition of "eyes." The latter was concerned with spiritual discernment, whereas this is concerned with spiritual understanding.

PSALM 40: 6. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." The divine requirement is the open eye and the open ear, in other words, the open vision. We have it in Samuel: "Speak, Lord; for thy servant heareth" (I Sam. 3:9). That is the quality we need, that open, receptive listening state of consciousness.

ISAIAH 55: 3. "Incline your ear, and come unto me: hear, and your soul shall live; . . . " That word "incline" is interesting. Our textbook opens on that note: "To those leaning on

the sustaining infinite, to-day is big with blessings" (Pref. vii: 1-2). To lean is to incline towards; so our textbook virtually echoes Isaiah, where we read: "Incline your ear,"—that is, lean over to, reach out towards,— "and come unto me: hear, and your soul"—that is, your spiritual sense,— "shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

And then we go over to the New Testament.

MATTHEW 11: 15. "He that hath ears to hear, let him hear."

MATTHEW 13: 15, 16. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

MARK 8: 18. "...having ears, hear ye not?"

Then we go over to those seven wonderful Messages in Revelation, chapters 2 and 3, each one of which closes with the statement: "He that hath an ear, let him hear what the Spirit saith unto the churches." This is why we have come together, to hear what God has to give to every one of us during these forthcoming days, through the quickening of spiritual sense, whereby our eyes are opened, whereby our ears are unstopped, whereby our spiritual sense as the "discernment of spiritual good" matures into understanding to become the abiding consciousness of good. And that consciousness of good continues to mature and mature until we no longer think in terms of qualities and attributes, but the infinite One becomes the divine Principle, and that divine Principle in turn amplifies itself to our consciousness as Life, and Truth, and Love. In a more relative sense it amplifies itself as Mind, and Spirit, and Soul, or Soul, and Spirit, and Mind, according to the immediate office with which we are concerned. We shall find that, whereas in the past we have thought in terms of qualities and attributes, our thought will advance to the point where we think wholly in terms of the synonymous terms and their relations with each other. And as we come to understand the interrelationship and hence the property of reflection that obtains between the synonymous terms, then our concept of good will no longer be just an acceptance of good, it will be the understanding of good in its Science. The Glossary, as part of the "Key to the Scriptures, " so opens up the underlying Science of good that we are increasingly able to read the Bible from cover to cover and understand it no longer as narrative or sermon or precept, but as a scientific textbook, embodying the *Science* of the Scriptures, the *Science* of which Mrs. Eddy speaks.

“Oil”

Before we go further, let us consider one more term, "oil," which appears in the Glossary.

"OIL. Consecration; charity; gentleness; prayer; heavenly inspiration" (592: 25-26).

Let us bring to this forthcoming week not only the open eye and the unstopped ear, but also the "oil of gladness,"— with which Mrs. Eddy associates "the perfume of gratitude,"— "consecration; charity; gentleness; prayer; heavenly inspiration." And as we do that, we shall find that these qualities denoted by "eyes," "ears," and "oil," will so spiritualize consciousness that we shall no longer struggle to grasp something, we shall awaken to the fact that all that ever was is now; all that ever will be is now in our midst awaiting our adoption, without struggle, without toil, without labour. The spiritual idea requires of us only the unstopped ear and the open eye,—the ear and the eye that are lifted up by one's perception and vision,—and this penetrates beyond the things of sense, so that we begin to see through this time-world, of which Mrs. Eddy said, "[It] flutters in my thought as an unreal shadow" (My. 268: 20-21). Spiritual sense alone can give us the ability to penetrate matter, physical sense testimony, and to break through and come out into the open,—that is, into "the open firmament of heaven," into the firmament of Spirit; in other words, only spiritual sense enables us to think and to understand and to demonstrate in terms of the eternal values; to leave behind sense impressions; to allow only spiritual impressions, the impressions that come from God through spiritual sense, to have passage through consciousness and to abide in consciousness, whereby we "seek the Science of [our] spiritual nature, and finding it, [become] God-endowed for discipleship."

Now follow three or four references to "oil."

PSALM 23: 5. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil;" —with "consecration; charity; gentleness; prayer; heavenly inspiration;"—"my cup runneth over." Once we quicken spiritual sense through the open eyes and unstopped ears, all the limits fall away. "Thou anointest my head with oil; my cup runneth over." Jesus picks up the tone of that when he speaks of "good measure, pressed down, and shaken together, and running over" (Luke 6: 38); in other words, there is no limit to the divine bestowal.

PSALM 45: 7. ". . . therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Mrs. Eddy quotes that in her chapter "Science of Being" with reference to Jesus (see S. & H. 313: 7-8). That same anointing is ours as we open our spiritual sense to receive it.

PSALM 89: 20. "I have found David my servant; with my holy oil have I anointed him: . . ." That same David is you and I; not alone a king of Israel some three thousand years ago; the quality symbolized by David belongs to our true identity. And thereby we in turn can be anointed with the same holy oil.

REVELATION 6: 6. Here we have that well-known passage, which is almost a warning. "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." How do we make sure that we "hurt not the oil and the wine"? If we return to Abel, appearing in the early chapters of Genesis, you remember that we saw him interpreted—and remember that Abel is not historical, he is but type and symbol of a certain state and stage in our own consciousness—as "Watchfulness; self-offering; surrendering to the creator the early fruits of experience." If we observe those Abel qualities and we have them constantly before us, we shall heed that warning, "see thou hurt not the oil and the wine." Our spiritual sense will be so quickened within us that the oil and the wine in ourselves will not be hurt. Equally we shall be so sensitive, spiritually sensitive, to our neighbor's well-being, that we shall watch that we hurt not his oil and wine. And this watchfulness will become so natural that it will not only protect us, but also lead us along the way whereby we can handle effectually and with power every phase of animal magnetism, until the whole human problem is worked out.

I will not prolong this our first meeting, but if I can lay before you the vital importance of spiritual sense, of open eyes and unstopped ears, and if each morning you will, with all the consecration of which you are capable, make this admission to yourselves that you are God's own likeness, you will find that all the limits will fall away, and this lovely paragraph on page 90 of the textbook will be increasingly fulfilled: "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." Such mastery can only be achieved by making this admission to ourselves; and then, by working from Principle, finding ourselves in and of Principle so naturally that we view everything from the standpoint of Principle.

As we work our way more deeply into the Glossary, I want you to come with me in this journey whereby, as thought rises from day to day, we see the Bible both objectively and subjectively. We see it objectively in the sense that we analyze it and trace the development of the spiritual idea; in other words, we can see Principle working through the Scriptural narrative from age to age. Then, as we do this, we find our thought moving with it, not learning something from a human platform but advancing with Principle, going upward and onward with it, and we find the Bible within, because of this admission we are making to ourselves. And thus we can view it objectively, then from

the prophet's point of view, from Jesus' point of view, and finally from Principle's point of view. At that point our spiritual sense as "the discernment of spiritual good" becomes also this "conscious, constant capacity to understand God."

SECOND TALK

(Saturday morning July 26th)

Keynote of Our Work

Last evening we spoke of the keynote of this work as making the admission to ourselves that man is the child of God, whereby he is set free to master the infinite idea. To enlarge on this, how do we make such an admission? We make it from the basis that divine Love is the one and only Mind, and that there is no other. This in turn leads to the perception of the fact that man is either in and of that Mind, having the Mind of Christ, or else his existence is a myth; one or the other. Certainly we take the former; and we accept, therefore, that man is in and of this one infinite and only Mind; that this Mind conceived him and brought him forth as idea. From this basis, therefore, man is aware of himself as individual consciousness; but being in and of the one Mind, he must necessarily partake of it in all its qualities, properties, and offices, whereby he can rightly affirm that not only he has the Mind of Christ but that, indeed, he is the Mind of Christ, and he has no other being, no other identity, no other selfhood.

When we become conscious of ourselves as the Mind of Christ, we see that the individual consciousness is the one divine Mind seen in individual reflection, and that in terms of Spirit, therefore, it is reflex image, comprehended, in turn, within the divine order of Spirit. We see that man cannot lapse from that order, cannot fall from it, nor can he become entangled with other ideas within it, since "perfection is the order of celestial being" (S. & H. 337: 17-18). In terms of Soul, we see that this individual consciousness is identity, sinless embodiment, joyous, changeless, inspired, impeccable in nature and character, and likewise immaculate in conception. Seeing that, we advance to the conception of man as at one with his Principle, in and of his Principle, having no other being, no other self-existence. Then comes this wonderful development of Principle in terms of life, Truth, and Love, whereby this individual idea found in Mind appears as irradiant in Life, irradiant in its individual being and progression, immortal, eternal, going on from everlasting to everlasting in what Mrs. Eddy calls "the rhythmic round of unfolding bliss" (Mis.[^]83: 2). Advancing to Truth, we see this individual consciousness in terms of perfect divine son-ship, having no other being, no other selfhood. And finally we see that he is fulfilled, beautified, glorified in divine Love itself.

To take those simple facts and gather them into consciousness, to love them and cherish them so that they become the constituents of our own daily being, is from a human standpoint to begin to live as the son of God, recognizing all the while that, from the divine standpoint, that always has been so and is the fact throughout all eternity. To

make that admission sets one free, in a human capacity, "to master the infinite idea," and that is why we have foregathered here.

The Oneness of Being

The foregoing is the keynote of our week's work, but what is the foundation of it? The foundation of our week's work is the oneness of being, and apart from that there is no other concept of being, no other Science of being. In order to lay that foundation I would like to read a short article, one of the last utterances Mrs. Eddy ever gave us, at the end of *Miscellany*, entitled "The Way of Wisdom." This article is based on Matthew 6: 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Mrs. Eddy's elucidation of that wonderful statement is as follows: "The infinite is one, and this one is Spirit;"— the term Spirit appears because in this oneness of being there is no dualism;—"Spirit is God, and this God is infinite good" —"good" being one of the prime properties of Spirit.

"This simple statement of oneness is the only possible correct version of Christian Science"—there is no other possible version. "God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a 'Suffer it to be so now' until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ, born of God, the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration." You see, matter has no part whatever in spiritual demonstration. We cannot, in other words, demonstrate Principle in terms of its opposite; we can only demonstrate Principle in terms of itself. "The only incentive of a mistaken sense is malicious animal magnetism,"—that is the one adversary that we have to deal with,—"the name of all evil,—and this must be understood."

There now follows a paragraph that is not only most interesting but most applicable to every one of us here: "I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, —to salvation and eternal Christian Science"—notice the adjective "eternal" there—no time element whatever.

"Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated" (My. 356: 21—357: 25).

This oneness is the foundation of our work for this week in our further investigation of the Bible through the Glossary.

The Bible, of course, is such a comprehensive work that you will readily recognize that in the course of eight or nine days we can only take it selectively and work selectively. The filling in of detail and building up of the whole picture is more than a life work. It begins with time but it extends into eternity.

"Belief" as Used in the Bible

Last evening we spoke of spiritual sense, and we developed our concept of spiritual sense through the terms "eyes," "ears," and "oil." It is through spiritual sense that the human consciousness advances to understanding. At this point I want to bring in another Glossary term, "believing."

"BELIEVING. Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth" (582: 1-2).

You see how naturally it follows on from "eyes" as "the discernment of spiritual good" that "believing" is "the perception of spiritual Truth." In the chapter "Atonement and Eucharist" we have this correlative passage: "The Hebrew verb *to believe* means also *to be firm* or *to be constant*. This certainly applies to Truth and Love understood and practised. Firmness in error will never save from sin, disease, and death" (23: 32-3).

Considering this term "believing," with its associated verb "to believe," we find that its use is confined almost exclusively to the New Testament. It appears sparingly in the Old Testament and in a mixed sense; but the great majority of contexts where it is used are in the Gospels, the Acts, and the Epistles. An interesting point to observe is that in Matthew it appears nine times; in Mark thirteen times; in Luke seven times; and in John's Gospel ninety times or more. Now what does that imply? From the background of earlier studies we know to-day that these four Gospels are written respectively from the standpoint of Word, Christ, Christianity, and Science. So when "believing" is written into John's Gospel at least ninety times, we see that Science cannot accept anything less than spiritual understanding. The three synoptic Gospels lead consciousness forward to the point where the "perception of spiritual Truth" becomes the accurate, scientific understanding of Truth. That is why the term appears in John's Gospel so often. It appears in the Acts thirty-five times, and in the remainder of the New Testament,

notably in the Epistles, fifty-seven times. Here are a small number of references which I have selected from the Gospel of John.

JOHN 1: 12. "But as many as received him,"—that is, as many as take in this idea, love it and understand it,— "to them gave he power to become the sons of God, even to them that believe on his name."

There is a fine point in John's Gospel in connection with "believing." John speaks of "believing on him" and also of "believing on his name." Merely to "believe on his name" is the objective sense; but to "believe on him" is the subjective sense, richer and much more mature; in other words, the idea is then found within. The "perception of spiritual Truth," which is the equivalent of "believing on his name," becomes the understanding of spiritual Truth, which is the equivalent of "believing on him"—a much richer sense.

JOHN 3: 15-16. "That whosoever believeth in him"—not on his name—"should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

JOHN 6:47. "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

JOHN 7: 38. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." What are those "rivers of living water"? They are parallel with the four rivers appearing in the second chapter of Genesis, the rivers in Ezekiel, and the river of Revelation. These flowing rivers of living water become type and symbol of this divine infinite calculus, but they come to us—they are found within—only as "the perception of spiritual Truth" matures to the understanding of Truth.

JOHN 12: 44-46. "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." The acceptance and understanding of the idea leads to the understanding of Principle, and there is no other way. "And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness."

JOHN 14: 10-12. "Believest thou not that I am in the Father, and the Father in me?"—there we have the inseparability of Principle and idea—"the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father,"—that is, understand that I am in the Father, that the idea is found in its Principle,— "and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

These statements in John's Gospel, therefore, relate to believing in terms of clear, accurate understanding, of the inseparability of Principle and idea. I am fully aware that

merely taking these few selected references from John to illustrate a single word gives no hint of the underlying Science and system to be found in John's Gospel. Some of us have studied John on previous occasions, verse by verse, through the whole twenty-one chapters, and this Gospel provides one of the most wonderful examples of metaphysical structure to be found in the Bible; it is at least co-equal with Revelation in terms of its exactness and balance.

" Unknown " as Used In the Bible

As "believing" leads thought from perception to understanding, we begin to apprehend what has hitherto been called "the unknown God," whom the Greeks were seeking and of whom Paul spoke on Mars Hill. The early Hebrews, the Greeks, and others were all the while searching, probing, pondering, observing, trying to answer the supreme question, "What is God?" But to-day that question has been answered, answered in its Science, though that answer is not yet fully understood and not by any means fully demonstrated.

The " Wilderness " Experience

In this search for God human consciousness passes through a "wilderness" experience, and in the Glossary we have "wilderness" defined as follows:

"WILDERNESS. Loneliness; doubt; darkness . . ."

Clearly those are first-degree traits, particularly darkness. Then there is a change in the text.

"... Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence (597: 16-19).

The moment darkened human consciousness is touched by the Christ-idea there is a measure of spontaneous action, spontaneous search, and the office of translation begins to function. The moment the Christ-idea in its fourfold office touches receptive consciousness, it sets in motion this search for God which is rewarded through the Word of Revelation. It is this acceptance of Christ as divine manifestation which sets translation in motion; and the moment translation is active all that concerns us in human life begins to resolve itself into higher and better standards of order, so that thereby all our relations with each other fall into place; they become harmonious, less personal, happier, and more permanent; in other words, we touch the hem of Christianity. And lastly we see that these changes wrought by the Christ through translation are not matters of chance, they are governed and determined by law, and thus we see the office of

Science operating. The moment the Christ-idea touches consciousness, this fourfold operation is set in motion in our lives, working out the ends of eternal good.

So "loneliness; doubt; darkness" give way to "spontaneity of thought and idea," Consciousness at this point is characterized as "the vestibule in which a material sense of things disappears, and spiritual sense"—notice it is not yet full understanding—"unfolds the great facts of existence."

There are too many references to "wilderness" in the Old Testament to give a complete list, and so we will take only ten or twelve.

EXODUS 14: 1-3. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land,"—entanglement is disorder, chaos,— "the wilderness hath shut them in"—they were shut in by loneliness, doubt, darkness, fear, and so on. It is to this state of consciousness that the Christ-idea comes and shows the way out. It shows the way out first of all by enlightening consciousness, or throwing light upon a situation, so that, no matter how entangled, how shut in we may be in this wilderness experience, if thought is reaching out to the one Infinite and is thereby touched by the idea, there is always a way through those entanglements, although it may be a Red Sea passage.

EXODUS 14: 10-13. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes,"—see how that links up with what we discussed last evening,— "and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord"—you see, they were entangled and shut off in this wilderness. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever."

Let us lift these Old Testament narratives out of legend, above the personal sense of nations and peoples and individuals, and see them as types of consciousness. These narratives are the most wonderful representations of that which is taking place with us to-day. This record is a timeless record because it is concerned with the spiritual idea and the forever coming of the idea to human consciousness. So let us lift it out of the geographic, historic, and even legendary sense and see it as type and symbol of what is

taking place within our own consciousness. Then it becomes easy and natural to understand, and, of course, a textbook of supreme educational value—true education being the leading out of darkness into light.

EXODUS 16: 2, 3. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt,—how we utter the same sort of thing,—"when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Notice the inherent or innate resistance of unenlightened thought to the coming of the idea. It would rather suffer entanglement and loneliness, doubt and darkness, until a certain stage is reached, sometimes impelled by suffering. Then the way out becomes clear and is followed by the resolve to take that way, no matter what it costs. Happily we have come to the position where we have decided to take the way and are going right on.

EXODUS 16: 32. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." When the Christ-idea touches consciousness, this wilderness experience is no longer a state of doubt, fear, loneliness, darkness; it becomes touched with spontaneity of thought and action. And then the rock begins to yield water, and manna, or daily supply is manifest, so that before long this wilderness or desert begins to "bud and blossom as the rose." So if we find ourselves in the wilderness, let us not be appalled by loneliness, doubt, and darkness; let us see that the idea is in our midst, just awaiting the opportunity to bring consciousness into spontaneity of thought and action. Then divine Love begins to move on the darkness and the waters of mortal mind, and the way out begins to appear. All we have to do is to follow that line of light, and the way becomes wider and brighter as we advance.

You will find similar passages as follows:

Deuteronomy 32: 10 Psalm 78: 15-19

Psalm 29:8 Isaiah 35: 1,2,6

65:9-13 Matthew 3:1,3

68: 7-9 4: 1

The reference to "wilderness" in Matthew concerns Jesus' wilderness experience, that vestibule of consciousness wherein he fought and overcame animal magnetism. It appears in the passage corresponding to the third day in Genesis, when Jesus faced up to this whole question of evil from the basis of the sinlessness of Soul.

There are, of course, scores of references to "wilderness" and the wilderness experience, which is the background from which we start in this work. So as we welcome the incoming idea, feel the touch of it, as we respond in terms of spontaneity of thought and action, then the most wonderful thing that has ever occurred to us is taking place. And if we follow that line of light, then we become Christian Scientists.

How the Scriptures Became Possible

I want to touch now on another point. All along in this study of the Scriptures I want us to see the Bible increasingly from the standpoint of Principle. Let us so respond to spiritual sense and understanding that we awaken to ourselves as idea in and of divine Principle,—not like the postage stamp stuck on the envelope, but rather like the yolk in the egg or the seed in the fruit,—idea as the constituent of the very being of Principle. John in his Revelation summarizes that in possibly the most wonderful metaphor of the whole Bible concerned with this point, when he speaks of "an angel standing in the sun" (Rev. 19: 17). Let us take that as our position: that our sinless identity is as "an angel standing in the sun." And when we are conscious of ourselves as in and of divine Principle, we shall begin to view everything from the standpoint of Principle. We shall find ourselves able to take in one survey this whole question of mortal existence, depicted in the Scriptures as darkness "upon the face of the deep," and we shall be able to see why it is that the spiritual idea or Christ, as a light shining in the darkness, which the darkness "comprehendeth not," nevertheless is eternal in its office of radiating and expressing its divine Principle. So there comes a point in human experience where darkness can no longer monopolize, where animal magnetism can no longer obscure one's identity and prevent it coming to light, and thus we see how it first became possible in human history for the Scriptures to be written.

The Bible opens with Genesis 1:1, and in a matter of two verses it presents three profound propositions. The first proposition is in verse 1. "In the beginning God created the heaven and the earth." In our richer terminology to-day that would be the equivalent to the idea found in its Principle, because nothing real is ever created in time, or has an origin at a point in time.

Now comes the second proposition denoting the exact opposite: "And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:2). This darkness "upon the face of the deep" denotes in a poetic and yet most profound way the supposed inversion of Principle.

Then we have the third proposition, which alone makes possible the Science of the Scriptures: "And the Spirit of God moved upon the face of the waters" (Gen. 1: 2). One

alternative translation reads: "And the Spirit of Good brooded over the face of the waters"—just as the bird broods over her young. We get a sense of motherhood there. I cannot say which is the more accurate translation; for my own part, I still prefer the Authorized Version.

Those three propositions in the first two verses of Scripture make possible the forthcoming Science of the Scriptures, and without them this Science would be impossible. We have a most lovely development of them in Mrs. Eddy's poem "Christ and Christmas," and this is written from the standpoint of Principle:

*Fast circling on, from zone to zone
Bright, blest, afar,
O'er the grim night of chaos shone
One lone, brave star.
In tender mercy, Spirit sped
A loyal ray
To rouse the living, wake the dead,
And point the Way
The Christ-idea, God anoints
Of Truth and Life;
The Way in Science He appoints,
That stills all strife.*

This "Way," this beam of light is from Principle, characterized in this text as Spirit. "In tender mercy, Spirit sped A loyal ray . . ." As we hold a concept of ourselves as immaculate identity, as "an angel standing in the sun," we see this "loyal ray" projected upon that darkness; we see it from the standpoint of Principle. How does it come to the unenlightened human thought? It comes in the way Mrs. Eddy indicates in her *Message for 1900*, 11: 27-5, where she comments briefly on the messages to the seven churches in Revelation. She writes here of John the Revelator: "His allegories are the highest criticism on all human action, type, and system." His allegories as the highest criticism perform their office of analysis. "His symbolic ethics bravely rebuke lawlessness"— they uncover the lawlessness of animal magnetism. "His types of purity pierce corruption beyond the power of the pen"— they pierce it to the point of deflation. Here is our point: "They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks'—the radiance of glorified Being."

Now this beam of light, this "loyal ray," because it emanates from Principle, denotes the forever coming of the Christ-idea, the idea as manifestation from its divine Principle;

but it comes to the waiting, listening thought as "bursting paraphrases projected from divinity upon humanity." Such "bursting paraphrases" coming to the prophets made possible the writing of the Scriptures. What are paraphrases? A paraphrase is a restatement of fact, or a restatement of something in different form. So that which comes direct from Spirit as light shining upon the darkness is caught up by spiritual sense and recorded in "bursting paraphrases," which become the symbols and metaphors of the Scriptures, beginning with the symbols of the first record and of the Adam record, and continuing all the way through to the Book of Revelation. The Scriptures are really "bursting paraphrases," in other words, restatements of the one fact through a different medium. That is why "Spiritual teaching must always be by symbols" (S. & H. 575: 13-14). If we were to eliminate language, the Christ-idea would be incomprehensible to the human thought and the human need would never be met. So it is essential that this projection from divinity upon humanity be recast, rewritten, and uttered in forms which the people can understand.

We know full well that in the days of the prophets, language, vocabulary, and terminology were so inadequate that they had no alternative but to coin phrase and parable, sign and symbol, with which to record ideas. In this twentieth century we have the most wonderful tool, in that we have a sensitive metaphysical vocabulary within the English tongue. We have ways and means of recording, explaining, and elucidating in much more exact language than the prophets ever had, and because of that we are doubly privileged and blessed.

All this makes possible a further presentation of the spiritual idea in its coming, whereby we see that through its acceptance by human consciousness immediately there is set forth the contrast between that which is and that which is not. The very fact that we say something *is*,—it may be an idea or something else,—the very fact that it has the property of being, or "isness," requires that it has that property by reference to something else. Within human experience we can only say that so and so exists, we can only conceive of its existence by reference to something else. It may be by reference to our own consciousness, or it may be through some comparison or contrast, but nevertheless it has to be with reference to something, with one exception: that when that "something" is infinite there is no longer any basis of comparison, contrast, or relationship. The moment we touch God as the Infinite, that Infinite is eternal and self-existent in its own right; it is beyond all comparison, contrast, and relationship; and because our problem is to define the Infinite to our own consciousness, we cannot comprehend it as a whole, we cannot take it into our own consciousness, otherwise we should be placing ourselves in that same position and the Infinite would be less than ourselves. Consequently we can

only understand the Infinite through taking diversified conceptions of it, each one of which reveals it in part. But since the Infinite is an indivisible whole, since all that it is, all that it contains, all of which it is constituted, is likewise at the point of perfection (because if it were less than perfect it would cease to be eternal, it would cease to be self-existent in its own right), therefore all these diversified conceptions must of necessity have indestructible relationship with each other. If those relationships were anything less than perfect, anything less than permanent, law and order would cease to be prime facts of being, and chaos and oblivion would ensue.

So the prophets of old, two and three thousand years ago, through their deep spiritual sense were confronted with this same problem that we are discussing at this moment,—how to define the Infinite to human consciousness, when this Infinite is self-existent and eternal in its own right and beyond all human comparison, contrast, and relationship. Well, they did the only thing possible, they conceived of unfolding conceptions of it, each one of which is related to every other, but which at the same time falls into a natural sequence, one following upon another as naturally as numbers follow one another in the order in which the child learns to count. Out of that necessity sprang this wonderful first record of Genesis, which we call the record of seven days. So the prophets in large measure succeeded in solving the problem of being for their own immediate purpose; and although the contemporary thought of the period was so gross that few, apart from the prophets, ever understood what they were doing, yet nevertheless, because of the forever coming of the Christ-idea, and because this forever coming was formulated in "bursting paraphrases projected from divinity upon humanity" and recorded as the story of seven days, the forthcoming Messiah in the form and figure of Christ Jesus was inevitable. Thus it was that in the fullness of time Jesus gathered and demonstrated within one life-work all that is implied in the days of Genesis, and he fulfilled those days to perfection.

So, as our grasp on the Scriptures becomes more subjective, the Christ-idea in its forever coming becomes more natural to us, and we begin to discern the wonder and beauty of the Scriptures, the consistency of them—their consistency resulting from the inevitability of divine order; and thereby the Bible becomes a textbook, because it is only when we can read its signs and symbols within order and within Science that it becomes a textbook within the true meaning of the word.

Dr. Bronowski, the well-known scientist, said the other day that science is not a fact-finding activity, it is a fact-arranging activity. We may have a million facts, each one true in its own way, but unless they are understood in their relations and arrangements with one another, there is no element of science within those million facts. So it is with the

Scriptures. We may gather all the individual spiritual facts there are in the Scriptures, but unless they are understood in their arrangement and relation to one another, in other words; within divine order, no Science would ever emerge.

I hope now we have made clear how the Scriptures became possible: they became possible because of the forever coming of the spiritual idea, "projected from divinity upon humanity" and recorded in these "bursting paraphrases," the climax of which appears in Revelation. Our task is to penetrate through sign and symbol to the underlying fact, to gather our facts through observation and through spiritual sense, ponder them, brood over them, love them, cherish them. Then little by little they come into focus in such a way that we know what Science is.

The Developing Concept of God in the Bible

Because of this forever coming of the Christ-idea, we see not only how the Scriptures became possible, but we begin to see an emerging and evolving conception of what God is. Beginning with the Adam record, we begin to see how this primitive *Yahweh*, or tribal deity, advances into conceptions such as the Lord God, the Almighty, the creator; they began to discern this creator as a Father and having the qualities of fatherhood. Next, consistent with the gradual emergence of a concept of the Infinite as Father, there emerges the conception of God as the I or Ego, the I AM; and that appears in Exodus. Then, when we go through the prophets and on into the New Testament, the sonship of God begins to develop in consciousness, and that culminates in the life work of Jesus. Jesus established Christianity, and with Christianity we see the appearing of divine motherhood, already faintly perceptible in the earlier Scriptures. Finally, when Science comes, these three conceptions of fatherhood, sonship, and motherhood are coordinated and welded into the indivisibility of the one being, apart from which there is none other. [Paragraph seven of the Platform in the chapter "Science of Being" (S. & H. 331: 26-3) elucidates this.]

So the spiritual idea, coming as the Word, as light and revelation, began to give us a concept of the Infinite as creator, as cause, rising to the I AM,—a sense of fatherhood. As the Christ began to touch human consciousness, a glimmer came forth of the divine sonship. Then, in the fulness of time, Jesus came forth and began to introduce and establish Christianity. The idea of sonship which he fully presented made possible in Christianity the forthcoming concept of motherhood, so that thought was able to conceive of God as Father, Son, and Mother, man having his place within all three. But when Science appears those three become welded indissolubly into the oneness of being,

and that is where we are to-day. We can trace the whole of that record through the Scriptures as naturally as we can follow this line of light through seven days.

A point I made last year was that whereas in the past we have become very familiar with the first record, the record of the seven days, we are not so familiar with the second record, and the time has now come when we must understand these two records as virtually two statements of one conception. When, in a logical sense, we speak of a concept as that which *is*, and alternatively of its inversion as that which is *not*, these are not two opposing truths, they are two statements of one conception. Likewise, when we go forward to deal with the problem of evil, we must handle it in such a way that evil analyzed, handled, and reversed serves the purposes of good. And so the sense with which the Scriptures appear to begin, by giving us first of all the positive revelation of being as it is, and then by contrast the inverse or the opposite, as that which being is not, may to our immature thought appear as dualism, as two records stating opposite truths. But as thought becomes richer in spiritual sense, as it understands more clearly the nature of that which is, then the inversion, the Adam record, understood, handled, and rightly used, serves the purposes of good, and thought returns to the original oneness of being. I want to lay that oneness of being as the foundation stone of this work, and although for purposes of elucidation and human salvation we have to take cognizance of an opposite, we are going to use that opposite in such a way that we shall never be afraid of it. As we rightly handle it, we shall make it serve the purposes of good in such a way that "the wrath of man shall praise thee". So that really and truly we shall never lose sight of nor depart from the original oneness of being with which we began. All that we are going to do is to examine this one being in terms of what it is and in terms of what it is not, making the latter serve the former.

From " Lord God " to " Almighty "

And so running through the Old Testament there are these developing concepts of what the Infinite is. As there are too many references to read, I will merely list a few. Let us take first the Glossary definition of "Lord God," Yahweh or Jehovah, the primitive concept.

"LORD GOD. Jehovah.

"This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and of infinity is disappearing from the recorder's thought,—when the true scientific statements of the Scriptures become clouded through a physical sense of God as finite and corporeal. . ."

Although Mrs. Eddy says there that the spiritual sense of the Infinite is disappearing from the recorder's thought (in the first chapter of Genesis the term used was Elohim), yet when we can read that record with penetration, when we can read it in the light of Truth, this negative development enables us to trace all the" ramifications of animal magnetism and turn them inside out, and thereby make them serve the purpose of good. In this way the Adam record can be turned right over to serve the purpose of the first record, and then the two become one..

"... From this follow idolatry and mythology,—belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God" (590: 20-4).

The concept of Jehovah begins in Genesis, and it runs right through the Old Testament. It reappears finally in the Book of Revelation no longer as the Lord God merely but as the Almighty, as omnipotence, as power, and so on. References to "Lord," "Lord God," and "Almighty" may be found as follows:

LORD OR LORD GOD	ALMIGHTY		
Exodus 6: 2, 3	Genesis 17: 1	Revelation	1: 8
Deuteronomy 10: 17	28: 3		4: 8
Psalms 8: 1, 9	35: "		11: 17
Isaiah 1: 24	49- 25		15: 3
	Job 33- 4		16: 7
	Psalms 91: 1		19- 15 21: 22

An interesting thing about this term Jehovah is that in the original Hebrew it is qualified in seven distinct ways, which are not always clearly evident in our translation. To go into those seven distinct ways means considering the precise meaning of Hebrew terms, but if you care to follow it up in the Scofield Reference Bible, you will find a detailed explanation given in a note on Genesis 2: 4. Another qualifying term, *El Shaddai*, is interesting, as it is derived from a word meaning a mother's breast and is used to qualify Jehovah in a feminine way. It is the first hint of divine motherhood appearing in the Hebrew record, the first symbolic use to indicate how the divine motherhood is emerging into consciousness.

INTERVAL

We are concerned with the advancing conception of Deity, and tracing that advancing conception in outline. I must repeat once more that the Scriptures are so comprehensive, so profound, that in the course of these few days we cannot do more than touch on leading points here and there, and I must leave the filling in of detail to your own individual work and study throughout the year.

We began by observing how these two records are not really dual in conception; they set forth two conceptions conjoined so as to reveal clearly what the Infinite is and what it is not. When we grasp the fact that these two statements serve one purpose, our thought is in no danger of leaving or losing the oneness of being. So whilst the spiritual sense of Deity apparently diminishes throughout the second record and the Yahweh concept appears to dominate, nevertheless the latter rightly understood and handled serves the former.

We have seen a little concerning the nature of "Lord God;" and when we take another term, "Almighty," and this further term comes into such fullness in Revelation, we see that from the Lord God (Yahweh) to the Almighty there is a vast range of thought which illustrates the developing conception of God in the mind of Israel. "Almighty" appears in the Glossary as follows:

"ALMIGHTY. All-power; infinity; omnipotence" (581:3).

Those three attributes tie up together as a trinity. As we go on, I want to discuss more fully the trinity of good as the scientific trinity, and its counterfeit in terms of animal magnetism, which is the so-called trinity of evil. When the trinity of evil is handled, likewise it serves the purpose of good and strengthens in our thought the scientific trinity of the divine Principle as Life, Truth, and Love.

God as Creator

Now let us take the Infinite as creator. The term "creator" is used sparingly in the Old Testament. It appears by implication in the first record, in Genesis 1, through the use of the corresponding verb; it does not appear in a direct way.

GENESIS 1: 21, 27. "And God created great whales, and every living creature that moveth, ... So God created man in his own image in the image of God created he him; . . ." The sense of creator is implied there through the use of the verb.

ECCLESIASTES 12: I. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;..." Let us link up with this Mrs. Eddy's remarkable passage in *Miscellaneous Writings*, 57: 11-13. "Jesus said of error, 'That thou doest, do quickly. By the law of

opposites, after the truth of man had been demonstrated, the postulate of error must appear"—not "may appear" but "must appear." Why *must* it appear? It must appear in order that we may have a complete concept of demonstration and proof. It must appear so as to demonstrate the nature of that which is, together with the fallacy or the nothingness of that which is not. Here the recorder in Ecclesiastes is taking the earlier and less mature conception: "Remember now thy Creator in the days of thy youth " refers to the period when we are learning to assimilate, to gather the nature of good through spiritual sense; when good is objective to our thought and we are apprehending the nature of the one Infinite as creator. "While the evil days come not," on the other hand, implies the scientific sense of what Mrs. Eddy has put here in *Miscellaneous Writings*: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." The very fact that we accept an idea as having real being, the very fact of our acceptance that it *is*, implies the denial of what it is *not*. Until one's thought is schooled in logical processes this may at first appear rather abstract, but a little consecrated thought on the matter soon makes it clear and simple. Until this question of opposites is satisfactorily solved in our own consciousness, evil would still claim to mystify and generate problems. But when we have cleared up the problem of opposites and our thought is poised in the oneness of being, then no longer can the problem of opposites baffle, mystify, and desolate human experience.

So clearly the prophetic writer here is speaking of spiritual sense in its early phases of development where it is still accepting good, learning the nature of good; but when the "evil days" appear to come, that does not mean that evil is inevitable; rather does it mean that a complete conception of proof is inevitable; and a complete conception of proof which is inevitable naturally implies the appearing of the postulate of error, only that this postulate may be handled and reversed and thereby serve the purposes of good, consolidating all the more permanently one's understanding of the oneness of being.

Direct references to "creator" also appear in Isaiah.

ISAIAH 40: 25, 26, 28. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high,"—there again is the lifting up of one's vision,— "and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Here we have Isaiah recognizing the Lord as "the Creator of the ends of the earth."

ISAIAH 43: 15. "I am the Lord, your Holy One, the creator of Israel, your King."

Let us now turn to the Glossary definition of "creator," and as we take these Old Testament terms in the Glossary, we see how the revelation of Science comes and lifts the concept of the Infinite out of the Old Testament atmosphere of limitation and sets it forth for us in the language and the scientific sense of to-day.

"CREATOR. Spirit; Mind; intelligence; ..."

I have often wondered why Spirit appears first. As we consider the term in the Old Testament, we find that, possibly for lack of an adequate vocabulary, the nearest that the early Hebrews could conform to the conception of God as Spirit was through their word for breath or air, the breath that one exhales, and that word was *ruach*. That was the nearest their vocabulary could approximate to what we to-day mean by the term "Spirit." Since this term "creator" is basically an Old Testament term, I think Mrs. Eddy defines it for us in the first place through the Old Testament word which to the Hebrew mind best explained it, hence as Spirit. You and I to-day, because of further enlightenment, realize that Mind, or intelligence, is the starting point, but the early Hebrews had not yet gathered that. Their nearest approximation to the incorporeal and invisible was through *ruach*, meaning breath.

Then notice how Mrs. Eddy lifts the term:

"... the animating divine Principle of all that is real and good; self-existent Life, Truth, and Love; ..."

You see, the early Hebrew thought was not entirely free from the animism and pantheism of primitive civilizations; animism as a type of primitive thought precedes even pantheism. Here we have an example whereby Mrs. Eddy lifts the term "creator" above primitive animism and sets it forth as "the animating divine Principle." What a step in advance that is! She takes this early Hebrew searching for God, burdened as it was with animism and pantheism, and lifts it right out of that primitive setting and now brings it forth as "the animating divine Principle of all that is real and good." And, of course, the moment she sets it forth as the "animating divine Principle," it becomes correlative with the creative Principle which appears in the first day of Genesis, the creative Principle which is Life, Truth, and Love (see S. & H. 502: 27-28). Not only is it "the animating divine Principle," but also "self-existent Life, Truth, and Love,"—that is, existent in its own right, its infinitude precluding any comparison or contrast.

And so from the early Hebrew *ruach*, meaning breath, we rise to a conception of the Infinite as Spirit. Then we see that that Spirit, because of its omnipresence and incorporeality, is of necessity the one divine Mind or intelligence. Then the definition rises higher to the "animating divine Principle," until finally it becomes the "self-existent Life, Truth, and Love,"—the one trinity of good.

Continuing, Mrs. Eddy appears to bring her definition down to the human need again by setting it forth through qualities and attributes:

"... that which is perfect and eternal; the opposite of matter and evil, which have no Principle; ..."

You see, that is stated in terms of what is and what is not.

"... God, who made all that was made and could not create an atom or an element the opposite of Himself" (583: 20-25).

So all there is in real being to atom or element must be like God Himself, and not only like Himself but in and of Himself. In *Miscellaneous Writings* we have the unqualified statement that "atomic action is Mind, not matter" (190: 1). So that with which the physicists are working to-day, and which, in all human experience, is the most potent, the most poisonous thing the world has ever known, when reversed becomes the atoms and elements of the divine being. What those infinitesimals are in their divine right we do not know; we only know that they exist, and being in and of the one Infinite as the substance and constitution of it, they are of necessity perfect, imperishable, indestructible, harmless, containing no destructive element, but all serving and constituting divine order. The apparent opposite, that which is not, would appear to be external to this one Infinite, and because of an apparent externality it must of necessity be an inversion. If it were not an apparent external to the one Infinite, it would partake of it, but because it is apparently external to it, its basis is supposition, its substance is suppositional, its existence is hypothetical. So our task, if we are to save humanity from the desolations of animal magnetism, is to take what the world to-day regards as atomic energy, nuclear physics, and so on, and see that those subjects and those elements are but a supposed inversion, supposed opposite, supposed externalization of that which is found within the one Infinite, and which is the constitution of that one Infinite in terms of atoms and elements as God knows them.

And so, as with the term Lord God, we see what a tremendous range of thought is implied by "creator," in its development from the animism of the early Hebrews, whereby they began to conceive of God as no more than *ruach*, to the point where it is lifted and exalted to express to us "the animating divine Principle . . . self-existent Life, Truth, and Love"—the trinity of good, within which are to be found all there is to atom and element without a single destructive property. If there were within this one Infinite a single destructive property, being would disintegrate. Perfection, which "is the order of celestial being" (S. & H. 337: 17-18), would be inconceivable and there would be nothing but darkness, chaos—that primitive darkness and chaos over which the Spirit of God moved (see Gen. 1:2). Can we see from those first three propositions of the

Scriptures how this tremendous conception of the Science of the Scriptures evolves? We might even say that the whole of the remaining Scripture from Genesis 1: 3 is a development of how the Spirit of God moves on the face of the waters. The whole Scripture, and we may also say our whole textbook, derive from those first three propositions set forth in the first two verses of the first chapter of Genesis. Is it any wonder that, although the Elohist record came centuries after the Adam record, the prophets put it right in the forefront, and opened the Scriptures with those three leading propositions? It is the most wonderful thing in the Bible to see that they had the vision to do this; they were acting as scribes under orders; they couldn't help but place those three propositions right in the forefront; and if they had not done so, the Scriptures would not have been possible as a scientific textbook.

We see, therefore, how this term "creator" rises from primitive animism right through to the conception of the Infinite as self-existent Life, Truth, and Love.

God as Father

Then another conception appears of the Infinite as Father. Examples are found as follows.

PSALM 89: 26. "He shall cry unto me, Thou art my father, my God, and the rock of my salvation." Notice that in that one brief verse we have three Glossary terms,—"father," "rock," and "salvation." We notice how this conception of the Infinite as Father develops from the time of Abraham onwards. Then, running parallel with it, but in a much more obscure way, is the gradual emergence of God as Mother. That is implied through the Hebrew *El Shaddai*, which I mentioned earlier.

ISAIAH 9:6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Even the spiritual idea must be characterized in reflection by the property of fatherhood.

ISAIAH 63: 15, 16. "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting."

Now let us take the Glossary definition of "Father":

"FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God" (586: 9-10).

The theological use of the word God is far below the scientific conception of fatherhood as "eternal Life"—even this conception does not advance beyond Life.

God as Mother

Inseparable from Father is Mother, and although the direct Scriptural references to the term are more sparing than to "Father," the idea is frequently hinted by *EI Shaddai*. Let us consider the term in the Glossary, where I believe we have the high water mark of all definition where the Infinite is concerned. Notice how much more subjective it is:

"MOTHER. God; divine and eternal Principle; Life, Truth, and Love" (592: 16-17).

I always associate this definition with the seventh paragraph of the Platform, where Mrs. Eddy writes: "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love" (S. & H. 331: 26-27).

Principle as Life, Truth, and Love

It might be opportune to mention here a point which I shall make later concerning Principle as Life, Truth, and Love. Principle is the one term which more than any other denotes the absolute oneness and indivisibility of the Infinite, but unless we take diversified conceptions of that one Infinite it still remains inadequately defined. Here we learn that Life, Truth, and Love constitute it. Now let me take these three terms Life, Truth, and Love and consider them in a fourfold way—we shall take the fuller development of them later, this is but introductory. As the divine Principle in terms of Life, Truth, and Love breaks on our thought, that breaking of the light comes to us as the Word of Revelation; hence we define the divine Principle in its creative nature through the Word of Life, Truth, and Love. When we take that constitution of Principle in the Christ sense, Life, Truth, and Love constitute the ideal or highest conception of divine Principle, which comes to you and me, and is embodied within us, as the divine idea. When that same conception comes to us in terms of Christianity, we have a diversified sense of it through Father, Son, and Mother; we have, as it were, the family concept of divine Principle in which the Infinite is Father—the creative concept; in which it is Mother; and in which man and the universe as a whole constitute the compound idea, or the son of God. But when we come to the fourth, to the Science concept, we go as far as language can possibly take the question.

Let me repeat: the constitution of divine Principle through the Word comes to us as the Word of Life, Truth, and Love,— the revelatory concept of it; Life, Truth, and Love in terms of the Christ is the divine ideal; Life, Truth, and Love in Christianity is the divine family amplified as Father, Son, and Mother; but when we go into the fourth or the

Science concept, the family concept of Christianity becomes so subjective that the term "Son" disappears and becomes only "sonship." Why? Because the idea in the Science concept is so wholly subjective that it is in and of its divine Principle as a constituent of its very being. This is indicated in the seventh paragraph of the Platform: "Life, Truth and Love . . . represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother;"—that which in Christianity was Father and Mother, in Science, is now hyphenated to be "Father-Mother," one conception;—"Christ the spiritual idea of sonship;"—that which was "Son" in Christianity, the individualized concept, is now "sonship," implying the gathering or aggregate of everything included in that term from the standpoint of Principle;—"divine Science or the Holy Comforter"—that is the third of the trinity.

All this requires deep and consecrated meditation, and that is why I am bringing it in now, so that in the next few days you can ponder it. We will come back to it from time to time, and you will see the underlying logic of these four conceptions. This paragraph from the Platform is, I believe, one of the most profound statements in *Science and Health* concerning the divine Principle as Life, Truth, and Love. It epitomizes the Science conception, and it is recorded that Mrs. Eddy regarded it as the most important in her whole textbook.

God as I, or Ego, and I AM

This divine Principle, being self-existent Life, Truth, and Love, is necessarily the only I, or Ego, of which our own I, or ego, is but an infinitesimal reflection. Mrs. Eddy writes: "We are individually but specks in His universe" (My. 109: 20-21). So this I, or Ego, gradually comes to light as we advance through Genesis into Exodus, where we have the revelation that came to Moses of the I AM (EX. 3: 14). That may be amplified in these words: "I shall forever continue to be that which I am now being," which is as far as the English tongue can convey the sense implied by the Hebrew. Mrs. Eddy paraphrases that in the most poetic way when she speaks of Life as "the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 290: 1-2)—past, present, and future all in one. That is the nature of the I AM.

Can you see that, running through the Scriptures, there is a developing concept of Deity? It begins with the primitive Jehovah and goes on to the idea of creator, which we lift above animism right up to self-existent Life, Truth, and Love. Then come these concepts of Father and Mother, which we lift out of the Hebrew context; and Father appears as Life, and Mother appears as the divine Principle that is Life, Truth, and Love; and we have now the I AM, which is defined in the Glossary as follows:

"I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego" (588: 20-21).

The only I, the only selfhood! We have this amplified under "I, or Ego" on the same page:

"I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind."

Whereas Mother was amplified to our thought as Life, Truth, and Love, this I, or Ego, amplifies divine Principle in lower degree, just as though it were being reduced to human consciousness. Those three terms Spirit, Soul, and Mind may give a hint of Christianity that is destined to come forth, because we know from earlier definitions that the Infinite understood as Christianity is best defined as Principle, Mind, Soul, and Spirit. Continuing the definition:

"There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle ..."

You see, within that one I, or Us, are to be found the individuality of man and woman. The word "blend" is used in the sense of fuse. If you pour one tumbler of water into another tumbler containing water, the two blend in the sense that as two distinct tumblers they lose all identity; they blend in the sense that they run together. But the term "blend" is also used in another sense, that numbers can still blend in that they harmonize with each other. Notes in music blend in that they harmonize, but they don't lose their identity. In this context we are concerned with the illustration of numbers which never blend with each other,—that is, they never run into each other and lose their identity, they never amalgamate, but by contrast "remain unchanged forever in their individual characters." The definition concludes:

"... All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material" (588: 9-19).

So we see here in this definition of "I, or Ego," that creation is regarded in an objective sense—"all the *objects* of God's creation." We noticed just now in the seventh paragraph of the Platform the use of "sonship" instead of "Son." There is a tremendous advance there from the objective sense to the subjective. But remember that in that subjective sense identity is never lost. As I once said on an earlier occasion, man still remains the divine object but subjectively held; all being is gathered and aggregated to constitute the one compound idea. Because Principle alone can comprehend that as a whole, only

Principle can conceive of it as sonship. Because you and I are individual, we cannot conceive of it as a whole; hence we regard man as the son of God.

God as "Sun"

There are frequent references to this term in the Bible, and one of the loveliest is in Isaiah.

ISAIAH 30: 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,"—and that will be so,— "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." In the day when the oneness of being is understood, in the day of the inseparability of Principle and idea, that "breach" and that "wound" will be healed, and then " the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." We to-day are witnessing the fulfillment of that very prophecy. We to-day understand this oneness of being, possibly as it never has been before except by Christ Jesus; we understand the inseparability, the indivisibility of the one Infinite; and because of that, the "breach" and the "wound" are healed, or are in process of being healed, and the "light of the moon" is becoming "as the light of the sun, . . . the light of seven days." Now we see how the prophets knew well the full significance of that first record of Genesis. How consistent it is, as it runs through the Scriptures like a golden thread.

Here are some wonderful but more relative examples.

PSALM 84: 11. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

PSALM 89: 36. "His seed"—that is, the seed within itself —"shall endure forever, and his throne as the sun before me."

PSALM 121: 6, 7. "The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul."

PSALM 136: 1, 7-9. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever ... To him that made great lights: for his mercy endureth for ever: the sun to rule by day: for his mercy endureth for ever: the moon and stars to rule by night: for his mercy endureth for ever."

PSALM 148: 3. "Praise ye him, sun and moon: praise him, all ye stars of light."

Then there are a number of references in the New Testament.

MATTHEW 17:2. " . . . and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

I CORINTHIANS 15: 41. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory"—that is, in degree, in diversification. Remember, the term "sun" is employed to signify the one divine Principle as the Soul of all.

See also Revelation 1:16 and 19: 17.

Let us refer now to the Glossary definition:

"SUN. The symbol of Soul governing man,—of Truth, Life, and Love" (595: 1-2).

Soul is outside the body, outside all corporeality. Notice here it is not Life, Truth, and Love, but Truth, Life, and Love. That denotes the one divine Principle in terms of its Christ. Mrs. Eddy gives us the relative concept through Soul, then she gives us the absolute concept of the Christ through the terms Truth, Life, and Love.

We still have the Glossary terms "intelligence," "Mind," "Principle," "Spirit," and "substance" to consider in connection with the Scriptural concept of God.

God as Intelligence

"Intelligence" scarcely appears in the Bible at all. There is only one reference to the term, and that is in Daniel 11: 30, but it is used in a different sense, so that it scarcely helps us. In connection with a term such as this, remember that we are doubly privileged to have the revelation of Science, which gives us the ability to think from Principle, to think subjectively. The prophets were feeling their way, they were making a journey for the first time in human history from sense to Soul, and sometimes they had to express their meaning obscurely in terms which may be very difficult to translate. All the time they were feeling their way, and so we have to make allowance for that. But let us never cease to be grateful for the revelation of Science that enables us to think subjectively and work from Principle; let us never lose sight of the fact that we are identified as "an angel standing in the sun."

"Intelligence" is defined in the Glossary as follows:

"INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited" (588: 24-25).

The definition also refers to the chapter "Recapitulation," where Mrs. Eddy speaks of intelligence as "the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God" (469: 9-11).

God as Mind

Of Mind itself Mrs. Eddy writes in the Glossary:

"MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined" (591: 16-20).

The Infinite cannot be outlined, for to be outlined it would have to bear relation to something outside itself; it would be finite, therefore. But it outlines in the sense that it delineates its own ideas, its own identities; it delineates them spiritually, incorporeally, not physically in terms of matter, nor in terms of finite space.

The term Mind is used sparingly in the Bible. It appears in the following references:

Romans	8: 27	I Corinthian	2: 16
11:34	Philippians	2: 5	
I Peter	3:8		

There are many other references which clearly imply the Infinite as Mind or intelligence.

God as Principle

Principle appears in the Glossary (593: 3), but only to refer back to "Recapitulation," page 465, where we have the supreme question and answer: "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Mrs. Eddy there gives the supreme answer, the answer that will stand for time and eternity. In the Scriptures the term Principle appears only twice, in both cases in the plural, referring somewhat obscurely to God. The phrases used are "first principles of the oracles of God" (Heb. 5: 12), and "principles of the doctrine of Christ" (Heb. 6:1), but there are other texts which indicate Principle quite clearly, though indirectly. For instance, we have the passage in the Epistle of James where we read of "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17)—clearly the implication is Principle, without deviation or partiality, but wholly impersonal and impartial.

God as Spirit

Of course, the term Spirit appears very frequently throughout the Old and New Testaments, since both the Hebrews and Greeks used their respective words for "breath" to express its meaning specifically. The Hebrew term, to which we referred earlier, was *ruach*. Spirit is defined in the Glossary as follows:

"SPIRIT. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, everlasting, omnipresent, omnipotent, infinite" (594: 19-21).

There are some useful references to Spirit in the Old Testament as follows:

Genesis 1: 2	Exodus 31 :3
6:3	35:31
Number 24: 2	

Both the Old Testament and the New cannot go further than symbolize Spirit through the word for "breath." For instance, in the first chapter of John's Gospel we have the word *pneuma* meaning air—our English word "pneumatic" comes from the same root. So the Greeks symbolized Spirit as accurately as they could, but still through the word *pneuma*.

JOHN I: 33. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

JOHN 4: 24. Here is possibly the clearest statement in all the Gospels on Spirit: "God is a Spirit:"—in the Greek the indefinite article does not appear:—"and they that worship him must worship him in spirit and in truth."

God as Substance

We also have numerous references to God as substance, the substance of everything, a selection of which is given below:

Job	1:3	Isaiah 6: 13
Psalms	139: 15,16	Hosea 12: 8
Proverbs	3: 9	Micah 4: 13
	8:21	Hebrews 10:34
	12: 27	11: 1

Summary

I have endeavored this morning to trace in no more than bare outline this evolving conception of Deity, beginning with primitive animism and the Hebrew *Yahweh*, and continuing through to divine Principle as Life, Truth, and Love. We have seen indications of God as Father, as Mother, as substance, as intelligence, as Mind, as Spirit, as Principle, as Life, and so on.

Let us ask ourselves the question: What is it that Mrs. Eddy has done for us in a manner that is supremely important? She has taken this evolving conception, which appears in such a scattered way throughout the Old and New Testaments, and she has resolved it for all time into divine order. That is her supreme contribution to this age: she has taken these scattered conceptions and resolved them into divine order, whereby we

to-day can at last conceive of perfection as "the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (S. & H. 337: 17-19). In resolving these scattered but nevertheless evolving conceptions into divine order, she has made possible the unfolding conception of the Infinite to us in a fourfold manner. She has given us an unfolding conception of the Infinite through the Word as Mind, Spirit, Soul, Principle, Life, Truth, Love; she has given us an unfolding conception of the Infinite in the Christ as divine Principle, Life, Truth, Love, Soul, Spirit, Mind; likewise in Christianity she has given us the conception of divine Principle, Mind, Soul, Spirit, Life, Truth, Love; and finally she has gathered all these terms within Science, whereby Principle is the pivot, the hinge, on which turn these evolving and balanced conceptions of Life and Soul, Truth and Spirit, Love and Mind, all amplifying in their respective ways what Principle is. The divine Principle constituted as Life, Truth, and Love comes to us as the Word of Revelation, which we define as the Word of Life, Truth, and Love; it comes to us as the Christ, whereby Life, Truth, and Love constitute the ideal of Principle; it comes to us as Christianity, wherein Life, Truth, and Love constitute and represent the divine family; and it comes to us as Science, wherein Life, Truth, and Love constitute God as Father-Mother, Christ as the spiritual idea of sonship, and divine Science as the Holy Comforter.

I think Mrs. Eddy's supreme contribution to this age was to gather, co-ordinate, and resolve these scattered unfolding conceptions of Deity in just those four ways, all of which conform to and embody this tremendous fact of divine order.