

July 1, 2002—Subject: God

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our selection this week is from-- CHRISTIAN SCIENCE PRACTICE-- by John Doorly. For a short biography of Mr Doorly, please [click here](#).

Mary Baker Eddy’s Key to the Scriptures

Until Mary Baker Eddy began to see what the days of creation really mean and gave an explanation of them in her textbook, “Science and Health with Key to the Scriptures,” the importance of these days had not been recognized since the time of Jesus and his immediate followers. But she discovered the vital import of those days of creation and brought out their full value, climaxing their tones in her all-important definition of God.

And so as we began to study the days of creation at the beginning of the Bible, and as we studied Mrs. Eddy’s interpretation of them in her “Key to the Scriptures” in the Christian Science textbook, they began to swell and swell in our thought, and we began to be able to use them,—not only to understand them, but also to use them. Then as we began to see that the climax of the days of creation was the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, it became clear that our next step was to find out what Mind is, what Spirit is, what Soul is, what Principle is, what Life is, what Truth is, and what Love is.

Today, as a result of our deep and earnest study, we are beginning to understand and use definite numerals of consciousness, and they can be used ten billion times more certainly than we can use the numbers in arithmetic. Those numerals of consciousness are the true meaning of the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love. By means of those numerals, the infinite ideas of the infinite are now brought into the focus of thought so that all may avail themselves of them. I have proved that this is true for forty-seven years, so I know what I am talking about, and some day these numerals will be perfectly natural to mankind.

Thousand-Year Periods of Bible History

We saw that these days of creation are the fundamental “root-notions” of all time, and that they run throughout the Bible; in fact, it was revealed to us that in the entire record of the Scriptures the Hebrews were illustrating these days in the thousand-year periods of Bible history. The Hebrew theory was that it would take seven thousand years to destroy the claim of materiality, and that this would come about according to the order of the days of creation. Peter said, “one day is with the Lord as a thousand years, and a thousand years as one day.” To the Hebrew a day of creation represented a thousand-year period, and this theory can be very clearly traced throughout the story of the Bible.

It is quite evident that the first thousand-year period of Bible history illustrates the breaking of the light of creation and the exposing of a false sense of creation; that the second thousand-year period illustrates the separating activity of the firmament of the second day of creation, operating in Noah's experience as an ark to save him from the flood; that the third thousand-year period illustrates through the stories of Abraham, Jacob, Joseph, and Moses the third day of creation with its "dry land" of definiteness; and that the fourth thousand-year period illustrates the fourth day of creation through its emphasis on system and government.

Jesus came at the end of the fourth thousand-year period and in the fifth thousand years he individually fulfilled the days of creation. You remember that he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." In other words, Jesus took the days of creation out of the time element and put them into the realm of eternity. In that way the days of creation became what we term numerals of consciousness, forever available.

Let me try to make that a little clearer. When a small boy begins to learn arithmetic, he is very proud when he knows 1, 2, 3, 4, 5, 6, 7, 8, 9; he just knows the order, and he says it over and over again. But soon the numbers become more than an ascending order to him—they become specific values and he can use them in calculations and in all kinds of combinations. Well, that is what Jesus showed to be true about the days of creation; he showed that they represent not only an ordered sequence of ascending thought, but also specific individual spiritual values which are always available.

The Synonymous Terms for God

So, as we have seen, when we studied the synonymous terms for God in "Science and Health" to find out exactly what Mrs. Eddy meant by them and how she had used them in her writings, we were laying hold on definite numerals of consciousness, for we were building up in our thought a sense of the meaning of each of the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love. We found that the term Mind means that which creates, controls, governs, that which expresses itself as idea, intelligence, wisdom, law, action, allness, healing power. We asked ourselves: What action? The action of everything. What intelligence? The intelligence of everything. What creation? The creation of everything. Then we began to see that Spirit gives a sense of reality, substance, birth, development, order, purity, baptism, strength, the fruit of Spirit, and so on. Next we saw that Soul means true identity, incorporeality, sinlessness, translation, safety, sanctity, satisfaction, calm, freedom, joy, and much more of that nature. Then we saw that Principle means the One, that it means true Science and system, that which you can understand, that which you can prove, that which demands obedience and absolute honesty, that which always interprets itself.

When we came to study the term Life as used by Mrs. Eddy, we saw that it refers to the one and only Being, the fatherhood of God, infinite maintenance, infinite sustenance, infinite exaltation, infinite inspiration, infinite resurrection of thought, infinite progression, infinite multiplication. Then we saw that **Truth** is Christ, the great Physician, the great Surgeon, the great Redeemer, the great Restorer, that it is true manhood, consciousness, reflection, perfect health in everything (not just physical health), and that it is absolutely positive.

Finally, we began to understand something of the nature of God as Love, which means fulfilment, divine motherhood, ascension above the mortal, infinite disposal, infinite design, infinite plan, infinite conception, infinite acceptance, infinite perfection and completeness, that which meets every human need, that which destroys fear, hate, jealousy, envy, and so on.

We began, then, to understand the sevenfold nature of the infinite; and remember, it is not “seven” in a numerical sense, because the numerals of consciousness are infinite, they reflect one another infinitely. The symbol “seven” indicates perfection and completeness. Applied to the days of creation, it indicates the completeness and perfection of the ascending stages of revelation. When you grasp the numerals of consciousness and the synonymous terms for God, then “seven” no longer means seven stages, but symbolizes the perfection of infinity.

Now, don't let us fool ourselves. We cannot understand the things of God without “absolute consecration of thought, energy, and desire” (S. & H. 3: 16). There is a perfect system of divine symbolism whereby we can lay hold on the ideas of God more definitely than we can lay hold on the ideas of any subject, but it demands of us honesty, it demands of us consecration, it demands of us intelligence. How can we understand God without intelligence, when God is intelligence, the infinite intelligence? It demands that we stop drifting and hoping by a little religious sentiment to find ourselves in heaven. Humanity has proved that this method doesn't work. We must put everything we have into understanding and proving the ideas of the infinite, or we shall never get anywhere.

The Fourfold Operation of Divine Ideas

Mrs. Eddy's whole revelation is built on the answer to the question, “What is God?” and as we went on we found that not only did the synonymous terms for God and the numerals of consciousness reflect one another and blend with one another, but that this reflection was based on four perfect orders, or processes, four perfect ways of blending, just as the numbers in arithmetic operate and combine through addition, subtraction, multiplication, and division. And so we found that these synonymous terms for God and their numerals of consciousness operate in four perfect orders, termed the Word of God, the Christ, Christianity, and Science. (S&H 575: 17—19 [to;] and 577: 12—19.)

We discovered that in Mrs. Eddy's textbook she gives three distinct orders of the synonymous terms for God, and we began to see clearly that the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, which Mrs. Eddy gives on page 465 of her textbook, corresponds to the Word of God, the creative Word, the breaking of the light. This is the order of the days of creation, whereby Mind says, “Let there be light”; Spirit says, “Let there be development through separation”; Soul says, “Let there be identity”; Principle says, “Let there be demonstration”; Life says, “Let there be eternity”; Truth says, “Let there be manhood”; and Love says, “Let there be completeness.” The light of spiritual ideas breaks through this sequence known as the Word of God.

This led us into a consciousness of the Christ, that which is forever coming from divine Principle, and we realized that the Christ is always translating the divine ideal, that it is “the divine message from God to men” (S. & H. 332: 10). And so we saw that the sequence of the synonymous terms for God given by Mrs. Eddy on page 115 of her textbook indicates the order of the Christ. It is where Principle says, “I am Life, I am Truth, I am Love—that is my ideal of myself; as Soul, I translate that ideal; as Spirit, I diversify, classify, and individualize that ideal—I give it infinite order; and as Mind, I make it manifest at the point of idea and at the point of power.”

We saw that this forever translation must lead on to the demonstration of true Christianity, and we realized that the sequence of the synonymous terms for God given in the definition of God in the “Glossary” of “Science and Health” illustrates the ordered operation of Christianity, whereby Principle says, “I am Mind [remember that in the Christ order Principle is translated down to this point of Mind, therefore all ideas are my ideas; as Soul, I identify every one of those ideas with myself; as Spirit, I gather all those ideas into one infinite reflection, and that reflection is of Life, Truth, and Love.” True Christianity is the reflection, or demonstration, of the divine nature throughout all space. And remember, Mrs. Eddy’s “Glossary” contains the definition of *Bible* terms, and the Bible records the greatest proof and demonstration of God that there has ever been in human history.

Finally, we began to see that there must be a fourth order, the order of Science, and we saw that this order is really embodied in the Word order regarded subjectively. If we look at the Word order from the central term, Principle, we see Principle, Life, Truth, and Love on one side, and Principle, Soul, Spirit, and Mind on the other. Moreover, we saw later that this order has four aspects—the Word of Life identified as Soul; Christ, Truth, reflected as Spirit; Christianity, Love, made manifest as the aliveness of Mind; and Science, resting on Principle. And so it embodies the whole plan of Science.

So there we had our four distinct orders, and we saw that Mrs. Eddy had epitomized those orders in the terms “incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science].” In that one sentence of Mrs. Eddy’s, therefore—“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love”—we found crystallized the whole of the eternal divine system. This fourfold sense of things is going to become more and more familiar and natural to us,—just as natural as addition, subtraction, multiplication, and division. The four-dimensional calculus of divine ideas, which we know today as the Word of God (the breaking of the light), the Christ (the translation from God to men), Christianity (the using of that translation), and Science (the fundamental fact of being)—the understanding of that is today coming to mankind irresistibly. Many of you are going to see in your lifetime all these divine categories becoming common knowledge.

The Timeless Divine System

Well, we found that Mrs. Eddy’s whole textbook is based on these few fundamentals of the divine system and we soon began to find them illustrated abundantly throughout the Bible. How could it be otherwise? This is the *one* infinite eternal system of thought, the one divine method of manifestation, and there could be no other. It is the timeless story of the infinite One; of the “three” of the essential nature of that One as Life, Truth, and Love; of the “four” of the Word, the Christ, Christianity, and Science; of the “seven” of Mind, Spirit, Soul, Principle, Life, Truth, and Love; of the “ten” of the application of the “seven” in human experience through the analysis, uncovering, and annihilation of error; and of the “twelve” of the pure demonstration of Life, Truth, and Love (the “three”) through the “four” of the Word, the Christ, Christianity, and Science.

That system is as fundamental as light, as fundamental as God Himself, as eternal as God Himself. It isn’t an invention. In considering the ideas of God, the things of reality, in an ordered way, we are touching the hem of reality itself.

We are not just touching something that the Chaldeans tried to give form to, something that the prophets put into the days of creation, something that Jesus understood and demonstrated and taught, that John the Revelator symbolized, that Mrs. Eddy reduced to system in her textbook, but something which has existed from everlasting to everlasting and is as eternal as God Himself, something that inevitably mankind will have to accept.

Moreover, in this scientific age religion can no longer remain something that people tend to jeer at, but it must and will become something which intelligent and earnest men and women can think about, which they can understand and prove for themselves. That is the proposition before all of us, and it is up to each one of us individually to understand and prove the ideas of the infinite in their Science and system.

The Implications of the Divine System for Us Today

As we have said, this perfect divine and scientific symbolization of the ideas of God, which all men of good will and of spiritual sense can understand and prove, is not something which the Chaldeans invented, or something which Jesus invented, or something which Mrs. Eddy invented; rather is it the forever appearing of the Christ-idea in its Christianity and its Science. We are just catching a faint glimpse of it today. Mrs. Eddy writes, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S. & H. 271:1—5). What is called Christian Science is not just a fairly recent religious organization nor a system which Mrs. Eddy originated; it is as old as God Himself, as Mrs. Eddy realized. It is that which the Chaldeans tried to symbolize, that which Abraham left Ur in order to find, that which the prophets expanded, that which Christ Jesus demonstrated perfectly, that which John described in Revelation, and that which Christendom has always been seeking after. It is the appearing of the Christidea to this scientific age, and it appears today as exact spiritual Science.

The divine ideal which Jesus expressed so completely must be forever available in all ages. That Christ-ideal must appear to every age in a form adapted to the requirements of that age, and that is how it appeared to Abraham, Jacob, and so on. In this age it has to appear in such a form that it enables us to deal with the so-called calculus of mortal beliefs, of mortal theories, because the human mind claims to have a calculus of thought operating according to law and system and organization. So the Christ-idea today appears in the form of the divine infinite calculus of God's ideas. The Christ for today, therefore, is not one single individual, but the "Spirit of truth" which Jesus promised; he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." That "Spirit of truth," that Comforter, is universal, impersonal, understandable, demonstrable, wholly spiritual, and essentially scientific Truth.

From everlasting to everlasting there has never been anything going on but the infinite, forever reflecting on itself as one ideal,—as Life, as Truth, and as Love,—and forever translating that ideal; because God is Love, Love translates its ideal. If you have an ideal and you love somebody, you want them to have it, and how much more must that be true of the infinite motherhood of Love! And so the divine ideal of Principle is always reflecting on itself as Life, Truth, and Love, and is forever being translated through Soul, Spirit, and Mind. Soul translates that ideal; Spirit orders it by diversifying, classifying, and individualizing it; and Mind forever makes it manifest as infinite individual ideas.

That process has been going on from everlasting to everlasting, and it is going on today. There is nothing else going on but the infinite. Everything else that **seems** to be going on is the testimony of the physical senses, which is fleeting, false, finite, and untrue.

Before the operation of the infinite divine ideal, the dream of ignorance and mist and materiality has to some extent emerged into the civilization that we know today, but if men had understood the divine fact in any degree as Christ Jesus understood it, as the prophets understood it, as John understood it, and as Mary Baker Eddy understood it, they could have introduced it into the human problem universally, and we would not be faced today with the hell of materialism let loose. It is perfectly certain that unless we have enough of the Mind of Christ in this age to turn back scientifically and Christianly the attempt of the carnal mind to destroy all that is worthwhile in the world, it will accomplish its evil purpose. Unless in humanity's thinking there is enough of pure idealism that is true, understandable, and demonstrable, what is going to prevent the carnal mind, highly organized on a material basis, from carrying out its attempt to destroy humanity's well-being? What is going to prevent it? The thing that has prevented it all along is the irresistible development of the Christ-idea. The carnal mind has made many ravages on humanity, but it always meets with defeat, because there is nothing going on but the infinite. Nevertheless, the price that is paid is appalling, and it could be avoided if only men would devote their energies towards putting on the Mind of Christ.

When humanity understands intelligently the sevenfold nature of the infinite and the fourfold way in which that operates—and in the lifetime of many of you, you will see this taking place, so that the Science of God's ideas becomes as normal and natural to men as arithmetic is,—then humanity will be able to analyze every situation in mortality, uncover the specific error about God, and replace that error with the specific truth about which it is a lie. In that way humanity will be able to silence materiality, with all its hate and its greed and its cruelty.

So you see, that system of symbols which originated in some sense of astrology and mathematics among the Chaldeans developed and developed. When Abraham came out of Ur of the Chaldees, that was the beginning of the great spiritual movement which adapted the symbolic system of the Chaldeans to the purposes of monotheism. That system was developed by the Hebrew prophets, proved and demonstrated by Jesus of Nazareth and his followers, and exemplified in the Book of Revelation; without the spiritual significance of its symbols Revelation would remain an enigma, whereas it is a wonderful scientific treatise, as we know. Today that whole development has culminated in the realization that we have a perfect system of symbols whereby we can lay hold on the ideas of God more definitely than we can lay hold on the ideas of any subject. Moreover, we can prove the ideas of God with more certainty and accuracy than we can calculate an eclipse or the answer to any arithmetical problem.

The Things of Spirit Must Become Us

Now, all this demands of us honesty and consecration; we cannot understand the ideas of God unless we live them. It also demands orderly thinking; how could the things of divinity and infinity operate without order, chaotically? Moreover, it demands of us spiritual culture. Real spiritual culture just cannot exist along-side hypocrisy. It is no use saying, "Spirit is purity," and then being impure; it is no use saying, "Spirit is good," and then being evil. Either the things of Spirit become so real to us that they are **us**, or we don't go anywhere. If we try to learn spiritual things mechanically and intellectually, we just tie ourselves up into knots with them. Spiritual things are Truth made manifest, and Truth made manifest is a foundational part of all reality, and therefore of us, and so spiritual things must be ours. As Paul says, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

And so the Science of the Christ must become us, we must live it, we must breathe it, we must act in accord with it, we must love it, or we shan't get anywhere; if it does become us, then we partake of its nature. What is its nature? Its nature is power, presence, healing, and action,—the nature of God. And so, if we let it become us, we find ourselves reflecting the divine nature.

Whenever we understand anything that is spiritually true, and we welcome it and love it and put it into our lives, we don't have to demonstrate it: it demonstrates itself. The power of it is infinite, the presence of it is infinite, the dynamic nature of it is infinite, the continuity of it is infinite. It is much bigger than we are. Every idea of God is much bigger than our thinking is, and so if we entertain the ideas of God in pure spiritual consciousness, they will prove themselves. As Paul said, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." The effect of Principle is always of the same nature as Principle, and therefore in a degree as perfect as its Principle. Jesus' demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is scientific, logical, Christlike, and divine; there isn't anything in all the world but that divine perfection

Reasoning from God Alone

Before we go on to consider the chapter "Christian Science Practice," I want to read you some references which show very clearly that Mrs. Eddy based everything on the reality of Spirit and the unreality of matter, because that is the basis we are going to work from here and the basis from which we must always work. During this series of talks we are going to learn systematically and scientifically how to lay hold on the ideas of reality, of Life, Truth, and Love,—how to understand them, how to translate them, how to make them manifest in our experience. Every one of those ideas is ever-present and ever-available to spiritual consciousness, just as all there is to $2 - 2 = 4$ is right here in this room and everywhere. The Psalmist declared, "If I make my bed in hell, behold, thou art there." Every idea of infinity is ever-present, ever-available, and infinitely demonstrable to spiritual thought; Christ Jesus proved this fact overwhelmingly in his life.

Now, throughout these talks let us bear in mind Mrs. Eddy's Statement about Jesus: "The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love" (S. & H. 52: 19—23). If you reason from a human position, either act in accord with it, we must love it, or we shan't get anywhere; if it does become us, then we partake of its nature. What is its nature? Its nature is power, presence, healing, and action,—the nature of God. And so, if we let it become us, we find ourselves reflecting the divine nature, Whenever we understand anything that is spiritually true, and we welcome it and love it and put it into our lives, we don't have to demonstrate it: it demonstrates itself.

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Again, Mrs. Eddy says, “For right reasoning there should be but one fact before the thought, namely, spiritual existence” (S. & H. 492: 3—4). She also writes, “Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions” (S. & H. 467: 29—3). Again, she states, “The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being,—its combinations, phenomena, and outcome,—but have built instead upon the sand of human reason” (Un. 9:12—16).

In “Miscellany” Mrs. Eddy makes two very positive statements about Science, namely: “Science is divine; it hath no partnership with human means and ends, no half-way stations. Nothing con-ditional or material belongs to it” (My. 260: 11—13), and “Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom” (My. 242: 5—7).

I long to see the day when the term Christian Science doesn’t denote a small religious sect, but means to all men that which it actually is—the one and only Christian Science, or spiritual Truth. I long to see the day when it no longer tends to excite ridicule and animosity whenever it is mentioned, simply because it has often been so indefinitely and incoherently presented. Some day the term Christian Science will be exalted in men’s -minds to mean what it really is,—the scientific reality of spiritual things. That day, will come, but today it’s looked upon for the most part as a small religious body whose members don’t have doctors and who make claims about the healing of the sick which, in the main, they don’t substantiate.

Divine Science is the only Science. Don't let us forget that. Nothing in human experience—let alone in mortality—can be scientific. Mrs. Eddy says, "All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have revealed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (S. & H. 126: 8—14). As we have seen all along, what appears to us as human progress has not come about because of the improvement of the human, but in spite of the human and because of the irresistible operation of the Christ-idea. Mrs. Eddy says, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God" (Mis. 360: 32—2).

So we are going to reason wholly and entirely from the absolute, from Science, from reality, from the things of Spirit, from that which is eternally true, not from that which looks true to the physical senses today and is gone tomorrow. Physical sense testimony isn't of the nature of Truth in any way, shape, or form. We are going to reason from God alone, and by now we have some concept of what God really is. We know something of what Mind is, of what Spirit is, of what Soul is, of what Principle is, of what Life is, of what Truth is, and of what Love is; we know something of the numerals of consciousness, which symbolize and convey to our thought the ideas of those synonymous terms, and we also know how to blend them in the orders of the Word, the Christ, Christianity, and Science.

Remember that fundamentally there is nothing in all the world which is in any way scientific except the activity of divine ideas. In proportion as we understand the ideas of God,—the ideas of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love,"—we can understand all things in reality and in the human. But the only way we can understand them is by thinking from Principle and in no other way. Nothing in all the world will enable us to analyze human so-called systems but thinking from divine Principle. Whatever we need to know divinely and humanly, we know only through our understanding of the synonymous terms for God and their operation in the Word, the Christ, Christianity, and Science. How does the mathematician analyze mistakes in arithmetic? By reasoning from the principle of arithmetic, not by learning about a system of mistakes, which couldn't possibly exist anyway.

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