

Nothing ever comes to mankind about God but idea. If you understand music, it is through idea; you don't understand a yard or a bucketful of Beethoven, but an idea of Beethoven. If you understand mathematics, it is through idea; you don't understand two pounds of addition or four pounds of subtraction. Every idea of God is ever-present. Charity begins at home, and the first thing to do, if you want to go anywhere, is to know yourself as God knows you. You know God and you know God's idea in a way that no other idea ever will, and so as you lift up thought to the ideas of God in an individual way, then your own true selfhood is born to you. The Psalmist says, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17 : 15).

### **A Personal Record**

Now the question is: How is it going to be born? Well, as I look back on my life, I believe that this idea of Science has been born to me in some measure,—I say "in some measure" quite humbly,—and therefore the best thing I can do is to tell you how it was born to me. I became a Christian Scientist in 1902, forty-six years ago, which is quite a while, and during that time I have awakened to some understanding of the truth about God and about man. I have awakened to a sense of what constitutes health, happiness, holiness, to a sense of what constitutes manhood, Christhood, and reality, and to-day I know that those ideas constitute my body. There is nothing in reality but idea, and those ideas that I have seen are ordered ideas, and I feel to-day that those are the things which constitute me. The other things are of no moment; I know that they pass away. As I look back at my life, and remember the things which I once thought were important, I realize that they just didn't amount to anything. I look back sometimes and I think of certain incidents and how I was so hurt by them at the time. Perhaps it seemed as though somebody had behaved badly to me, but now I look back and think how childish it all was, and I can just laugh at it. I can look back at experiences of hate, jealousy, disease, dishonesty, and the like, and think how ridiculous, how foolish! Those things pass away, but I know that the things in my life that have to do with God, with divine idea, just go on growing and growing; they comfort and strengthen and exalt one, and bring one into a sense of true manhood. And so after forty-six years I am convinced that nothing else matters but the Science of divine idea, and I want to tell you how it appeared to me.

When I became a Christian Scientist, I had been a pretty bad lad—I drank a lot. It was in my family, and when I was twenty-two I was as near killing myself with drink as could be, and then Christian Science came into my life and it passed away. At that

point I realized that there was something to do in life. I began to see that God is ever-present divine Mind. If God is ever-present He must be Mind, and if he is Mind He must be ever-present. Only Mind can be ever-present; with your mind you can be here, or in Calcutta, or Bombay, or New York, but not with personality or physique. When I saw that God is Mind, at that moment I saw the purpose and the power of Godlike thought. I thought, "Why, if God is Mind, then thought that is of the nature of God is omnipotent, omniscient, omnipresent, and omniactive." And so I made up my mind that I was going to begin to think that way. I concluded that thinking that way would do something for me, and the first thing it did was to take that desire for drink right out of my life in a very short while. The whole claim of heredity and weakness vanished.

### **The Synonymous Terms and the Days of Creation**

Then I began to study Mrs. Eddy's book, "Science and Health," and I was attracted most of all by the synonymous terms she gave for God. At the time I began to study "Science and Health," the synonymous terms were not given in the order that they are to-day. Mrs. Eddy changed the sequence of those synonymous terms several times, until the present sequence was revealed to her in 1907, and after that she never changed them again, and moreover, she never copyrighted "Science and Health" after that date. When that sequence came to her, she realized its finality.

I began to study those synonymous terms, and in 1916 I wrote a lecture on the synonymous terms, showing how they present different aspects of God. Take an analogy: my name is John Williams Doorly, but John and Williams and Doorly represent different aspects of one person. John is the brother and the friend; Doorly is the citizen; Williams doesn't mean anything—my father and mother knew some people called Williams, who had a lot of money, so they called me after them, but I never got any of the money!

And so I began to study these synonymous terms for God, and they showed me the nature of God in a very definite way, and in a vast way. And then one day I began to see that in these synonymous terms there were very much the same tones as in the days of creation which begin the Bible. I saw that Mind was intelligence, and that that was symbolized in the days of creation by "Let there be light;" I saw that Spirit was order and purity, and that that was symbolized by the firmament to divide the waters above from the waters beneath; that Soul was identity and definiteness, and was symbolized by "Let the dry land appear;" that Principle was system and Science, and was symbolized by the

sun, the moon, and the stars ruling over the day and over the night; that Life was inspiration and exaltation and multiplication, and was symbolized by the fish of the sea and the fowl of the air; that Truth was manhood, God's highest idea, that it was form and consciousness, and was symbolized in the days of creation by "Let us make man in our image, after our likeness;" and I saw that Love was fulfilment and was symbolized by the seventh day when "God saw everything that he had made, and, behold, it was very good."

### **The Order of the Days of Creation**

And so I began to see that there was a very definite order in the days of creation. And that was where the trouble began! I presented the proposition to my fellow-religionists, but they would not accept the idea; they had no use for it whatever. But by this time I was so convinced of it that no matter what you had done to me I wouldn't have turned back. When you see a thing, you see it, and that's that!

And so for years I studied the days of creation very carefully with some of my friends, and we began to see that the days of creation had a very definite order,—an order which exists in everything. Take the approach to any subject—it doesn't matter what the subject is: the first thing that happens is that you get a little light on the subject, and then that light separates that which is true on the subject from that which is false. The third stage is that definite ideas come to you; this leads you to see that they are associated with some system. And then you begin to see that as you understand that system, it will exalt the sense of the ideas which have come to you, and multiply them. Then you see those ideas taking form, and finally you have a sense of their fulfilment. So whatever you are thinking about, you are thinking about it according to the order of the days of creation.

And so we went on studying, and we became more and more convinced that there was order in the story of the days of creation, and that as there was order it belongs to everybody. The minute you order a thing, it becomes available to everybody. Before it is ordered, one person may have a flair and understand it, but the other ninety-nine people may not have a flair and so they don't understand it, but the minute it is ordered and dependent on patient persistent thinking,—and as Mrs. Eddy says, "The time for thinkers has come" (S. & H. vii : 13),—it becomes universal. Moreover, it becomes irresistible.

We saw that the order of the days of creation presented definite values, just as the notes of music or the numbers in mathematics do. So then we began to study the synonymous terms for God

exhaustively and very carefully. We gave a great deal of time to it, and we found that Mrs. Eddy in her textbook had given very definite tones to each of them.

### **The Root-Notions of Reality**

Now, I have told you before about Leibniz's vision, but some of you are beginners and so I am going to tell you again. One of the world's greatest thinkers was a man called Leibniz, a German, who discovered the differential calculus. The thing which Leibniz envisaged is quoted by almost every great physical scientist to-day—as you know if you read Eddington or Jeans or **Bertrand Russell**. What Leibniz was most profoundly interested in was not the differential calculus, but in the possibility of finding a calculus for the ideas of reality, and he spent 50 years trying to find a few fundamental "root-notions." He knew that if he could decide on certain definite root-notions of reality, he could easily symbolize them, just as the root-notions of music have been symbolized by the seven notes and the root-notions of mathematics by the ten digits. Then he could put them into an intelligent calculus through which all men could learn and use them. But he failed because he couldn't decide on those root-notions of reality. Now, those root-notions of reality are contained in the days of creation, which begin the Bible, and Mrs. Eddy put them into the idiom of to-day when she gave the answer to the question "What is God?"

Don't the notes of music create music for you? Without the notes of music, you wouldn't have any music. They create music for you. And so the seven days of creation are the days of *creation* because they create in your thought in an intelligent and ordered way the things of reality.

Bible history is supposed to have started in 4004 B.C., but those days of creation which begin the Bible were written by the Hebrew prophets in captivity in about 550 B.C., and they were put at the beginning of the Bible because they are the "seed-plot" of the Bible, and the design they present permeates the Bible. Everything in the Bible is built upon those days of creation which are found at the beginning. The first chapter of Genesis gives you more than just seven tones, because it shows the way in which those seven tones work and how you can understand and use them.

### **The Age-old System**

The system presented in the days of creation had existed in thought before the time of the Hebrews. That system had in a great measure been used by the Chaldeans, although not on a basis of monotheism, as the Hebrews were to use it. The Chaldeans

realized that the things in the material universe were very indefinite and uncertain, and so they looked for a sense of certainty and definiteness to the system of the heavens,—the sun, moon, and stars. They began to symbolize the things of the heavenly system mathematically, because history shows that the Chaldeans were very active in astrology and mathematics.

Sir Charles Marston is one of the world's great archæological authorities, and he says that the more discoveries they make the more they find that mankind was always monotheistic, and that polytheism was merely a lapse; there was always a return to monotheism. Now, the Chaldeans had the symbol "one," as the Israelites had. We talk about the one Principle: the Hebrews said, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6 : 4). I began this meeting by telling you that there is nothing going on but the infinite One, and the symbol "one" was used to indicate that infinite One. The symbol "three" was used to indicate the threefold essential nature of the infinite One; Christianity has used it as the Trinity of Father, Son, and Holy Ghost.

The symbol "four" was used to indicate the north, east, south, and west, the four points of the compass; the compass of divine thought has the four points of the Word, the Christ, Christianity, and Science. And then there was the symbol "seven," which was one of their most important numerical symbols, and it permeates the Bible from cover to cover; as a symbol of the perfection of spiritual things it was derived from the seven great planets known at that time.

The number "ten" was used to symbolize the application to the human of anything abstract; as a symbol it was derived from the ten fingers, which touch and handle things. Well, to-day our sense of the "ten" is the application of truth through our seven numerals of thought, the days of creation, and through the threefold process of analysis, uncovering, and annihilation. Finally, the symbol "twelve," indicating government, was derived from the twelve signs of the Zodiac; to-day we see the "twelve" as the proof of the threefold nature of God, Life, Truth, and Love, operating through the Word, the Christ, Christianity, and Science; the "three" multiplied by the "four" makes the "twelve."

The Hebrew prophets knew this system of the Chaldeans; remember that Abraham came out of Ur of the *Chaldees*. And so what the Hebrews began to do, as monotheism grew in their thought and they began to understand God, was to lift these symbols out of the realm of astrology and out of mysticism and paganism, and use them to symbolize the things of God. They were very intelligent and broad-minded men to do that; they saw that here was

a system of symbolizing ideas and that everybody accepted it, and so they said to themselves, "Let's use this system. Why go to work and invent another system? Let's use this and exalt it."

In about 550 B.C., when the Hebrews were in captivity in Babylon, they came into contact with Chaldean thought, and they adopted their system of symbolizing essential realities. This system had been indicated all the way through the earlier Scriptural writings, but had not been specifically presented. Now they took that system, and they formed it into a perfect system of symbolizing the working of the divine idea. Then they put it at the beginning of the writings which we call the Bible. Why did they put the days of creation at the beginning of the Bible? Because they are the basis, the "seed-plot," of the whole Bible.

### **The Numerals of Infinity**

Let me go on telling you how Science developed to us as we studied it. We began to see that the days of creation were ordered, and therefore that you could learn their definite values. If five sometimes came before four and sometimes after, you couldn't learn its definite value, but you can learn it, because it has a definite place and value in mathematical order. And so we began to learn the days of creation, and through that the synonymous terms for God swelled in our thought and we saw more of what they meant. We found that the days of creation were no longer just an order of the first day, the second day, the third day, the fourth day, the fifth day, the sixth day, and the seventh day, but presented numerals of infinite consciousness—not just seven, but infinite numerals. We began to see that Mind is infinite, and that therefore it is more than just the beginning of the process of revelation. Mind expresses the nature of Spirit, Spirit expresses the nature of Soul, and so on. All the synonymous terms express the nature of all the others. We began to see that all the synonymous terms are infinite, and we no longer thought about God's nature almost in terms of water-tight compartments.

Let me take an illustration from mathematics: the small boy learns 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and how proud he is when he can say them in that order! But very soon they become more than just an order to him, because he sees that they are values.

And so we began to see that all these ideas which symbolize to us Mind, Spirit, Soul, Principle, Life, Truth, and Love are the infinite ideas of God, forever reflecting each other, and then we saw that the number "seven" was used in the Scriptures not only as a symbol of the objective way, the learning way, through seven stages of inspired thought, but also as a symbol of the subjective way,

the way of power, and as such the number "seven" was used to symbolize perfection and completeness.

So we began to study the synonymous terms for God in Mrs. Eddy's writings and in the Bible, and we found that the term Mind represents cause, origin, beginning, power, law, action, intelligence, "Let there be light," healing power, the medicine of Mind; it is all-seeing, all-hearing, and all-acting; it is the infinite All, it knows nothing about nothingness; it is adhesion, cohesion, attraction, and so on.

Then we saw that Spirit is the infinite substance, the infinite good, divine order; it is that which gives infinite birth, infinite development; it is grace and baptism and strength, and so forth.

Then we began to see that Soul is the infinite identity, that Soul identifies everything with God, that Soul means salvation and satisfaction; it means safety because it identifies everything with God; it is joy and bliss and freedom; it is sinlessness, and therefore obliterates all sense of sin; Soul means incorporeality, it is always outside of corporeality.

We began to see that Principle means basis, foundation, the infinite One, infinite Science, infinite system, infinite interpretation, infinite proof, infinite demonstration. Whatever is in Principle you can prove; whatever is in Mind, or Spirit, or Soul, you can understand, and then in Principle you can prove what you understand, as eternal Life, conscious Truth, and divine Love.

Then we saw that Life is infinite fatherhood, eternity, infinite exaltation, infinite multiplication, infinite inspiration, immortality, the infinite Being, the esse of all things, infinite individuality.

Then we saw that Truth is the Son of God, the form of the Son of God, the infinite consciousness, that which is called the Mind of Christ; we saw that Truth is Christ, the great Physician, the great Surgeon, the great Redeemer, the great Restorer; we saw that Truth operates infinitely, and is a two-edged sword which analyzes, uncovers, and destroys error, and establishes truth; we saw that Truth is true manhood, God's highest idea.

And then we saw that Love means beauty and holiness, perfection, infinite fulfilment, infinite ascension, all glory, infinite disposal, everything that is lovely.

And so we had a sense of what these synonymous terms really mean, and as we understood them, they became power,—the power of God, the omnipotence of Truth. As you understand mathematics, the ideas of mathematics become power to correct mistakes; as you understand music, the ideas of music become power to correct inharmonies. Our understanding of the synonymous terms for God became power. We saw that they operated as law, order,

rule, system, method, form, and plan or design. And so we were getting somewhere.

Then we went on studying, and we were very happy over these tones of divinity which were revealing God to us. We saw that they all reflect each other. Mind is law, but there is not only the law of Mind, but also the law of Spirit (which is order), the law of Soul (which is rule), the law of Principle (which is government), the law of Life (which is method), and so on. And so we began to see that all these terms reflect each other, because there is only the One. They are all reflections of each other, and of the infinite One.

### **The Christ Order**

For quite a while we were quite happy with this order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. And then we went a step further—principally because our critics began to say: “But there is more than one order in ‘Science and Health.’” We began to think, “Well, what do the other orders mean?” So we began to search, and we found on page 115 of “Science and Health,” where Mrs. Eddy gives the translation of immortal Mind, that there is this sequence: divine Principle, Life, Truth, Love, Soul, Spirit, Mind. By this time we knew the tones of the synonymous terms, and we knew that Principle is that which interprets itself, it is basis and foundation, and we knew that Life is fatherhood, Truth sonship, and Love motherhood, and so we saw that here was a sequence in which divine Principle was interpreting itself as Life or infinite fatherhood, as Truth or infinite sonship, and as Love or infinite motherhood. God in Himself must be Father, Son, and Mother. If God was Father and Mother, and man was just son, then man would have an original office, and would not be the full reflection of God. God in Himself is Father, Son, and Mother, and so man reflects fatherhood, sonship, and motherhood.

We began to see that this sequence brings out how divine Principle is forever interpreting itself to itself as the infinite Life (infinite fatherhood), as the infinite Truth (infinite sonship), and as the infinite Love (infinite motherhood); that is the one infinite Person of God.

Then we began to see that this infinite ideal which God has of Himself, this one infinite ideal, which is of course known only to God, cannot be grasped in its entirety. You can't even grasp mathematics or music in its entirety. If God's own ideal of Himself as Life, Truth, and Love is to become available to mankind, it must be translated from ideal to idea, because mankind can grasp idea, whereas it can't grasp ideal as a whole. By this time we knew that Soul translates, and we saw that in this sequence Soul

translates divine Principle, Life, Truth, and Love, out of the realm of the ideal into the realm of idea; it makes all things definite.

Then we saw that Spirit gives infinite order to this translation, that Spirit diversifies, classifies, and individualizes it. And finally we saw that Mind makes it manifest at the point of idea. You remember how Mrs. Eddy presents the "Scientific Translation of Immortal Mind":—"GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. MAN: God's spiritual idea, individual, perfect, eternal"—this idea is brought down to the realm of infinite, individual, spiritual ideas,—the truth about everything that God has made, as idea; all those ideas considered as one compound idea constitute the compound idea man. Then Mrs. Eddy goes even further; she continues, "IDEA: An image in Mind; the immediate object of understanding.—*Webster*" (S. & H. 115: 13-18). So she brings idea down to the point of understanding, and that which you understand, in any scientific subject, is always idea.

So we began to see and understand this second sequence of the synonymous terms. We knew that the Word of God appears to us as a process of seeking, in which Mind says, "Let there be light," Spirit says, "Let there be development," Soul says, "Let there be definiteness," Principle says, "Let there be power," Life says, "Let there be multiplication," Truth says, "Let there be consciousness," and Love says, "Let there be fulfilment." And now we knew that the Christ appears to us as a process of finding. Mrs. Eddy says that Christ is "the divine message from God to men" (S. & H. 332: 10), and that it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), and so we began to see that this second sequence was the sequence of the Christ-idea. And as we thought it out, it became natural, warm, lovely, potential, real, and living in our thought.

### **The Christianity Order**

Then we went on, and began to figure out another sequence of the synonymous terms which we found in the Glossary of "Science and Health." This was "Principle; Mind; Soul; Spirit; Life; Truth; Love" (S. & H. 587: 6-7). We saw that it must illustrate Christianity because Mrs. Eddy says that the Glossary "contains the metaphysical interpretation of Bible terms" (S. & H. 579: 4-5), and the Bible is the story of "Christ's Christianity" as "the chain of scientific being . . . maintaining its obvious correspondence with the Scriptures" (S. & H. 271: 1-4). We saw that Principle reflects on itself, and it says, "I am Mind, and therefore all ideas are my ideas; as Soul all ideas are identified with me; as Spirit all those ideas are diversified, classified, and individualized,

and brought into one infinite reflection in Spirit to be reflected as the Person of God, which is Life, Truth, and Love.”

And so you find in Christianity that every idea is recognized as an idea of Principle, every idea is identified with Principle, every idea in Principle is given diversification, classification, and individualization, and all ideas are found in the one ideal, which is Life, Truth, and Love. We saw that that was a process of using. The Word is a process of seeking, the Christ a process of finding, and Christianity a process of using.

### **The Science Order**

We knew that there must be four orders, because we knew that the city was foursquare, and so we thought and prayed about it. Then one day we were reading about the wonderful candlestick which Moses was told to make “after their pattern, which was shewed [him] in the mount” (Ex. 25 : 40). Whether Moses was literally “in the mount” is very doubtful, but he was undoubtedly in the “mount” of exalted thought, and he symbolized certain ideas of God by a candlestick. It had one main shaft and three branches on each side. We saw that the main shaft represents Principle, and that the three branches on one side represent Life, Truth, and Love, the essential nature of God, and that the three branches on the other side represent Mind, Spirit, and Soul. We saw that Life and Soul constitute the Word of Life identified; that Truth and Spirit are the Christ reflected; that Love and Mind are the fulfilment of Love (Christianity, the infinite relationship of God) made manifest through the metaphysics of Mind; and that Principle is the essence of Science.

So that is the way in which we came to see something of the City Foursquare. That was a good many years ago, and as the years have gone by, our sense of it has grown and grown, and has enabled us to decipher the story of the Bible so that it has become an open book to us. It has made the Bible a real, living, vital textbook of Science and Christianity. And in this world, unless Science becomes Christianity and Christianity becomes Science, we are headed for disaster. Physical science has come to the point where it may destroy the world, and religion without science is scorned. At a time when men have seen the absolute necessity of coherent and intelligent thinking, vague thinking is failing to satisfy anybody, and the younger generation just laughs at it. To-day it is imperative that we should find a basis for the wedding of science and religion, and that basis is to be found in the Bible.

### **The Tones of the Days of Creation**

For a long time we had been considering the “seed-plot” of the Bible, the story of the days of creation. We soon discovered

that these days of creation were laid out absolutely scientifically and systematically. For instance, you will find that in the first day there are three distinct statements in the Bible: "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Those three statements have the tone of Mind, first as Mind ("Let there be light"), second as Spirit (Spirit is the infinite good, and Spirit separates), and third as Soul ("God called the light Day," and everything to do with naming has the tone of Soul).

Then we saw that the second day of Spirit also has three distinct tones, and that they are Spirit reflecting the nature of Mind, of Spirit, and of Soul. Then in the third day there are five tones, and we saw that they are Soul operating as Mind, as Spirit, as Soul, as Principle, and as Life. In the fourth day there are five tones,—Principle operating as Mind, as Spirit, as Soul, as Principle, and as Life. In the fifth day of Life there are only four tones,—Life operating as Mind, as Spirit, as Soul, and as Principle,—and these four tones are the Word of Life operating as the Word, as the Christ, as Christianity, and as Science. In the sixth day there are all seven tones, and also the Word, the Christ, Christianity, and Science, each in its own aspect,—the diagonal of the Matrix. On the seventh day you see that the whole of the sixth day,—the seven tones and the four essential aspects of the Word, the Christ, Christianity, and Science,—is embosomed in divine Love, and so there are two tones in the seventh day,—Love as Truth, and Love as Love.

### **The Science which is Christian**

And so we saw the whole layout of this picture, and that layout has been considered by all kinds of peoples, and no one has ever punctured it; no one has ever been able to show one flaw in it, and there have been some very intelligent people considering it. It has become more real, more vital, more living, more provable, and more exalting to us; we have been using it as a key to unlock the Scriptures, and it does this perfectly. What we have come to Oxford for is to consider something of the Scriptures, but from the standpoint of this system.

Now, you don't ask me to believe that my emotional sense of music has the same deep, real sentiment as Malcolm Sargent's sense of music, which is based on understanding. That would be ridiculous. When you understand any subject, your sentiment deepens, it must deepen; you have more and more of the sentiment and science of it, and that is what we are finding as we go on studying the Science of the Christ. Mrs. Eddy called her discovery

Christian *Science*, so if it isn't scientific in the truest sense, then it is an absolute fraud, but it is the highest Science in all the world. She called it *Christian Science*, because it is based on spiritual values. And she found Christian Science in the Bible.

### Science and Individuality

To-day there is no remedy for the conditions in the world but Science. There are two things that this meeting is going to emphasize at every point. The first is that we are dealing with absolute Science, the purest Science in all the world, the Science of divine Mind and its ideas, and the second that it is up to every individual to get it for himself. If you think that somebody else can usher you into heaven, you are mistaken, and you are going to have to walk a long way back. No one can usher you into mathematics, music, or anything that is worth-while. And so there are two things that are going to permeate this meeting; the first is Science, and the second is absolute individuality.

Your privilege as an idea of God is at all times to commune with the infinite ideas of God. The fundamental fact about you, if you awaken to it and use it, is that you have the Mind of Christ and that you have it in a way that nobody else has. That is why we all need each other; we each reflect God in a way that no other idea does, and therefore every idea is invaluable to every other.

So in the infinite divine Principle, Life, Truth, and Love, there is one perfect ideal, and in that perfect ideal every idea is essential to every other idea. In your true selfhood you are essential to every idea in the world: in your little petty jealousies and hurt feelings and fears you aren't essential to anybody, not even to yourself, and you're just a nuisance. But as the son of God, when you are thinking in the realm of God-likeness, the realm of reality, you are essential to mankind, and that is why we are all wedded to each other. That is true Christianity, the infinite relationship and infinite reflection of all God's ideas. As we understand that relationship, and we begin to let that relationship come into our thinking and into our lives, it will manifest itself, and there will be no more war, hate, division, hurt feelings, jealousy, or envy. The most pitiful and the most pathetic things in the world are hate, jealousy, and envy. There is nothing so pathetic. We shouldn't condemn the person who hates or is jealous or envies; we should pity him, because he is just committing suicide. Here is this wonderful, wonderful picture of the infinite Science of the infinite ideas of God which every one of us can inherit through pure, spiritual, and exalted thought; we haven't a moment to turn aside from it, not one moment. To-day nothing else can solve the problems in the world.

### **The Prophetic Writings and the New Testament**

Now, we are going to take first of all the book of Hosea, and then Jeremiah, who is the prince of the prophets. In considering these prophetic writings, just remember what Mrs. Eddy says: "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication" (S. & H. 501 : 1-6). You find in the prophetic writings that what was impelling the authors was their awareness that the Hebrew nation was responsible to God for the development and safety of the spiritual idea, and that the Hebrew nation was not playing the game at that time. So the background of the prophetic books was the attempt to awaken the Hebrew nation to what was destroying it spiritually, and to make it realize its responsibilities. When you come to the New Testament, you find that the teachings of Jesus are to do with all mankind; they present the ideas of God, the ideas of Life, Truth, and Love, the ideas of all that is worth having. And so remember that the prophetic writings haven't the clarity of the New Testament writings. They are wonderful, but they are more obscure. The loveliness of the New Testament is beyond words; its beauty and holiness and Science are absolutely indescribable.

The tools that we have to-day are the days of creation swelling and becoming numerals of consciousness, which show us the real meaning of the synonymous terms, and then the synonymous terms showing us the numerals of infinity from a subjective standpoint, and operating in the four divine orders of the Word, the Christ, Christianity, and Science, all reflecting each other in perfect order and harmony; with those tools you can interpret the New Testament, and its order, its accuracy, and its beauty just overwhelm you, it is so wonderful. But as you read the prophetic writings it becomes perfectly evident that the New Testament isn't something entirely separate. It is a new birth, but it is the continuation of the Old Testament. Mrs. Eddy says: "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). Remember that Jesus was forever explaining the Scriptures to his followers, and telling them to "search the scriptures." What Scriptures? The Old Testament, the prophetic books, because of course there was no New Testament at that time. And the more I understand the prophets, the more I see how wonderful it is that in their writings you see the birth of that divine system which was fulfilled by Jesus and demonstrated by Jesus. After the time of Jesus it faded, but as Goodspeed

says, in his introduction to "The Story of the Bible," "Many problems supposedly quite modern are tellingly dealt with in the Old Testament; indeed, our social reformers are simply saying over again just what the Hebrew prophets said twenty-five hundred years ago." So we need to understand what the prophets taught in order to solve the world's problems to-day.

And remember, in studying the prophets, take it easily; don't try to get hold of all the details at once, because the details are sometimes a little obscure. But when we come to the New Testament, all that we have considered of the prophets will shine for us. It will be transparent to us, because the New Testament shows us the climax of it.

So Mrs. Eddy says: "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil" (S. & H. 501 : 1-18). Symbols, intelligent symbols of the ideas of God, owe their origin to the fact that God is Love, and that Love translates itself. The translation of divine Principle, Life, Truth, and Love, forever translating the ideal down to the point of idea, down to the point of understanding, down to the point of system and symbol, is always going on, and that is why civilization advances and must go on advancing.

Material creation began, according to mortal belief, about two thousand million years ago, in mud and slime and darkness and mist, but it has developed into the civilization that we know to-day. Why? Because the Christ is ever appearing, because divine Principle, Life, Truth, and Love, is forever translating itself throughout eternity, and nothing can resist it. Every knee must eventually bow to Christ. Eventually we shall all come to the realization that nothing is true but Truth, that nothing is real but Spirit, that nothing is real but idea, and that mortality is bound to disappear. At times it seems in the advance of civilization as though hell is let loose, because mortality resists, and mortals don't want Truth,

but the birth goes on in spite of everything and nothing can stop it.

### **Thousand-Year Periods of Bible History**

The Hebrew believed that this birth took time. He called the ordered visions or periods of light the days of creation, and he said, "One day [of spiritual enlightenment] is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3 : 8); the Hebrew believed that it would take a thousand years to develop each aspect of God's nature. Therefore you find that Bible history is split up into thousand-year periods. In the first thousand years Mind, the creator, says "Let there be light," and the light of Mind in the first thousand years of Bible history analyzes, uncovers, and annihilates a false sense of creation; that is symbolized by the mythical story of Adam and Eve and Cain and Abel. Remember this: if you went home to-night and you found a condition that was wrong, there is a threefold process by which you would deal with that condition. First you would analyze it, then you would bring the error to the surface, and finally you would do away with the error. Mrs. Eddy has shown that the scientific translation of mortal mind takes place through three degrees. (See S. & H. 115 : 19-3.) When your thought begins to be enlightened, you see that the physical is just the physical, that it has nothing to do with God. As your thought rises, it arrives at the second degree, the moral, and the moral is that which can separate to some extent between the physical and the spiritual; thus the error of the situation is uncovered. Finally, you arrive at the third degree, where the spiritual is seen to be the only and the mortal disappears. You use this threefold process whenever you heal a case. It was symbolized in the record of the first thousand years by Cain, Abel, and Seth; Cain was a symbol of the physical, Abel a symbol of the moral, and Seth a symbol of the spiritual; it was believed that out of Seth came the line of the Christ.

Then in the second thousand years of the Bible there is the mythical story of Noah and the ark, which saved Noah from the flood, and there again you find the process of analysis, uncovering, and annihilation. The ark symbolized spiritual understanding, which dealt with the error of the situation. The token of the covenant made with Noah was the bow, with its seven colours, the symbol of the seven days of creation. In this period you have the tone of Spirit, and you see the separation of that which is real from the floods of human thought; that which was in the ark represented the reality of the situation, and that which symbolized fatherhood, motherhood, and sonship, and the right idea of everything, was saved.

And then you come to the third period, and you see Soul identifying the idea of God; you have the stories of Abraham, Isaac, Jacob, Joseph, the twelve tribes of Israel, Moses, and the Promised Land. The tone is wholly one of definiteness and identity, and that is the third numeral of consciousness, the numeral of Soul.

Then you come to the fourth period, to the wonderful prophetic age of Principle, in which system and Science began to appear.

Then you come to the fifth period, in which Jesus appeared as the idea of Life and overcame death. He proved Truth by demonstrating the Christ, and Love by his ascension. It seemed up to the time of Jesus that this system of metaphysics was developing in thousand-year periods, but Truth knows no time, Truth is infinite, and so Jesus 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" (John 4 : 35); the Hebrews had seen the nature of God as Mind, Spirit, Soul, and Principle, but Jesus showed them that the "harvest" has nothing to do with time. Jesus fulfilled the seven days; he demonstrated the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Now to-day we know that Science and system have nothing to do with time. In system and Science there is no time, but these illustrations in the Bible which show us the tone of Mind in the first period, of Spirit in the second period, of Soul in the third period, of Principle in the fourth period, and in the fifth period of Life, Truth, and Love, which Jesus demonstrated, enable us to crystallize the tones of the synonymous terms and bring them into ordinary everyday use.

You know how the world has learnt mathematics throughout the ages. It has learnt the numbers, and addition, subtraction, multiplication, and division. We say that it takes the small boy a certain time to learn each one of them; the time factor enters in. But when you become a mathematician you use them instantaneously; there is no sense of time at all, but just mathematics. And so this system which the Hebrews believed would take thousands of years to develop,—and it has seemed to do so in mortal history,—is being seen to-day to be wholly timeless. Since Mrs. Eddy discovered Science, the world has changed more in fifty years than it had in the previous thousand years, and this rapid change is going to go on, because men are understanding ever-presence. Time is disappearing, the limits are disappearing, man is coming into his birthright of idea. "The kingdom of God is within you," and it is "at hand;" it is the spiritual scientific understanding of the

ever-presence and the availability of every idea that expresses God. There is nothing that is in the infinite Mind which we call God that is not yours. It is all yours as idea, and as you understand and use that idea through that which is your birthright, the Mind of Christ. "Beloved, now are we the sons of God" (I John 3 : 2), and we must use that; therefore nothing must be in our thought but that which is Mind, that which is Spirit, that which is Soul, that which is Principle, that which is Life, that which is Truth, and that which is Love. Nothing else must be in our mind.

### **Culturing our Understanding of God**

So the whole time I am going to turn your thought back to the "incorporeal [the Word of God, that which is of the nature of Soul, which is incorporeal], divine [the Christ, that which is of the nature of Principle, the idea of Principle], supreme [that which is of the nature of Life and Truth or Christianity], infinite [that which is of the nature of infinite fulfilment or Love] Mind, Spirit, Soul, Principle, Life, Truth, Love." There is the whole answer: it is all in that. Time and time again I am going to bring your thought back to that statement. What does it matter what symbols Hosea uses in a verse as long as they bring to you the tones of the synonymous terms, and show you how they combine? The actual idiom he uses is of little importance: to-day we should put in another idiom what Hosea says in his own idiom. The symbol is not the substance, but it is the idea which it symbolizes which matters to you. What matters is whether a mental and spiritual animus comes to you so that you know more of the divine tones and they are natural to you. As you know this "seed-plot" of the first chapter of Genesis, which Mrs. Eddy has embodied in her answer to the question "What is God?" ["God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love"], as you know that, you've got the whole answer, you've got infinity, —infinite eternity and infinite idea.

### **This is Your Child**

So that is what we are going to bear in mind as we consider the Scriptures. Our whole purpose is to culture in our thought this scientific, systematic, spiritual system of divine metaphysics, this "seed-plot." And as you grasp it, its "beginning will be meek, its growth sturdy, and its maturity undecaying" in your thought. You will find that you are God's own idea, you will awaken to what you really are, and what you are not will pass away.

Remember that this divine idea which is being born to us is your child, that you are its parent, that you are the father and

the mother to it. So lift it up. The mother protects her child, she mothers it, she clothes it and does everything for it. Now, this is your child. Don't attach to it anything that is unlike Christ.

We have come here for two weeks to think of the things of God, and nothing should enter our thought but the things of God; if the evil one can put something into your thought which is unlike God it will do it, and it will try to rob you of the glory of finding your own true selfhood "hid with Christ in God." This is "holy ground." So be a mother and a father to this idea, and be Godlike: be like Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we shall have a wonderful two weeks.