

**Wed-18-Feb-7**

Platform

Wednesday, February 7, 2018

## Hymn 130

**Hymn 130****PSALM 36**

FROM DANISH VERSION

(130)

**CONGREGATION**

HARNACK O. C. ZINCK (?)

How wondrous is Thy mercy, Lord,  
 How faithful is Thy kindness.  
 Thou gav'st the treasure of Thy Word;  
 That Word dispels all blindness.  
 Thou holdest all things in Thy sight,  
 For in Thy presence is no night,  
 And in Thy light shall we see light.

Thy judgments are a mighty deep,  
 Thy wisdom past all seeking;  
 Thou watchest when we lie asleep,  
 We trust us to Thy keeping.  
 Thy love doth every blessing shower;  
 It rests alike on man and flower:  
 The whole creation owns Thy power.

## Hymn 40

**Hymn 40**

THOMAS MOORE AND THOMAS HASTINGS

*Adapted*

(40)

**CONSOLATOR**

SAMUEL WEBBE

Come, ye disconsolate, where'er ye languish,  
 Here health and peace are found, Life, Truth, and Love;  
 Here bring your wounded hearts, here tell your anguish;  
 Earth has no sorrow but Love can remove.

Joy of the desolate, light of the straying,  
 Hope of the penitent, fadeless and pure;  
 Here speaks the Comforter, tenderly saying,

Earth has no sorrow that Love cannot cure.

Here see the Bread of Life, see waters flowing  
Forth from the throne of God, pure from above;  
Come to the feast of love, come, ever knowing,  
Earth has no sorrow but Love can remove.

## Hymn 292

### Hymn 292

MARIA LOUISE BAUM

(292)

### PROTECTION

DUTCH FOLK SONG

Put on the whole armor of pure consecration,  
The breastplate of righteousness valiantly gird,  
With shield of true faith, and the helmet of salvation—  
The sword of the Spirit is God's mighty Word!

For His is the greatness, the power and the glory,  
The victory His, when for succor we call;  
His majesty shines in creation's wondrous story,  
And He is exalted as head over all!

## II Cor. 3:17 where

17 where the Spirit of the Lord *is*, there *is* liberty.

## Matt. 14:23-33

- 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
- 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
- 25 And in the fourth watch of the night Jesus went unto them, walking on the sea.
- 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
- 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
- 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
- 31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

- 32 And when they were come into the ship, the wind ceased.
- 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 15:26 when, 27

- 26 when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- 27 And ye also shall bear witness, because ye have been with me from the beginning.

SH 330:8-340:29

- When the following platform is understood and the
- 9 letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.
- I. God is infinite, the only Life, substance, Spirit, or
- 12 Soul, the only intelligence of the universe, including man. Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man
- 15 can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the
- 18 revelation of divine Science.
- II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine
- 21 Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God.
- 24
- III. The notion that both evil and good are real is a delusion of material sense, which Science annihilates.
- 27 Evil is nothing, no thing, mind, nor power. As manifested by mankind it stands for a lie, nothing claiming to be something, — for lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, hell, with all the etceteras that word includes.
- 30
- 331:1 IV. God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its
- 3 shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator
- 6 reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal
- 9 sense, which falsely testifies to a beginning and an

The deific  
supremacy

The deific  
definitions

Evil obsolete

Life the creator

end.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit.

Allness of Spirit

Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

The universal cause

VII. Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, — the same in essence, though multi-form in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

Divine trinity

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet:

Father-Mother

“For we are also His offspring.”

IX. Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death. As Paul says: “There is one God, and one mediator between God and men, the man Christ Jesus.” The corporeal man Jesus was human.

The Son of God

X. Jesus demonstrated Christ; he proved that Christ is the divine idea of God — the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.

Holy Ghost or Comforter

XI. Jesus was the son of a virgin. He was appointed

24 to speak God's word and to appear to mortals in such  
 a form of humanity as they could understand  
 as well as perceive. Mary's conception of  
 27 him was spiritual, for only purity could reflect Truth  
 and Love, which were plainly incarnate in the good and  
 pure Christ Jesus. He expressed the highest type of  
 30 divinity, which a fleshly form could express in that age.  
 Into the real and ideal man the fleshly element cannot  
 enter. Thus it is that Christ illustrates the coincidence,  
 333:1 or spiritual agreement, between God and man in His  
 image.

Christ Jesus

3 XII. The word *Christ* is not properly a synonym for  
 Jesus, though it is commonly so used. Jesus was a human  
 name, which belonged to him in common with  
 6 other Hebrew boys and men, for it is identical  
 with the name Joshua, the renowned Hebrew leader. On  
 the other hand, Christ is not a name so much as the divine  
 9 title of Jesus. Christ expresses God's spiritual, eternal  
 nature. The name is synonymous with Messiah, and al-  
 ludes to the spirituality which is taught, illustrated, and  
 12 demonstrated in the life of which Christ Jesus was the  
 embodiment. The proper name of our Master in the  
 Greek was Jesus the Christ; but Christ Jesus better sig-  
 15 nifies the Godlike.

Messiah or  
Christ

XIII. The advent of Jesus of Nazareth marked the  
 first century of the Christian era, but the Christ is  
 18 without beginning of years or end of days.  
 Throughout all generations both before and  
 after the Christian era, the Christ, as the spirit-  
 21 ual idea, — the reflection of God, — has come with some  
 measure of power and grace to all prepared to receive  
 Christ, Truth. Abraham, Jacob, Moses, and the prophets  
 24 caught glorious glimpses of the Messiah, or Christ, which  
 baptized these seers in the divine nature, the essence of  
 Love. The divine image, idea, or Christ was, is, and  
 27 ever will be inseparable from the divine Principle, God.  
 Jesus referred to this unity of his spiritual identity thus:  
 "Before Abraham was, I am;" "I and my Father are  
 30 one;" "My Father is greater than I." The one Spirit  
 includes all identities.

The divine  
Principle and  
idea

XIV. By these sayings Jesus meant, not that the hu-  
 334:1 man Jesus was or is eternal, but that the divine idea or  
 Christ was and is so and therefore antedated Abraham;  
 3 not that the corporeal Jesus was one with the  
 Father, but that the spiritual idea, Christ,  
 dwells forever in the bosom of the Father, God, from

Spiritual oneness

6 which it illumines heaven and earth; not that the Father  
 is greater than Spirit, which is God, but greater, infinitely  
 greater, than the fleshly Jesus, whose earthly career was  
 9 brief.

XV. The invisible Christ was imperceptible to the  
 so-called personal senses, whereas Jesus appeared as a  
 12 bodily existence. This dual personality of the  
 unseen and the seen, the spiritual and mate-  
 rial, the eternal Christ and the corporeal Jesus manifest  
 15 in flesh, continued until the Master's ascension, when  
 the human, material concept, or Jesus, disappeared,  
 while the spiritual self, or Christ, continues to exist in  
 18 the eternal order of divine Science, taking away the sins  
 of the world, as the Christ has always done, even before  
 the human Jesus was incarnate to mortal eyes.

The Son's  
 duality

XVI. This was "the Lamb slain from the foundation  
 of the world," — slain, that is, according to the testi-  
 mony of the corporeal senses, but undying in  
 24 the deific Mind. The Revelator represents the  
 Son of man as saying (Revelation i. 17, 18): "I am the  
 first and the last: I am he that liveth, and was dead  
 27 [not understood]; and, behold, I am alive for evermore,  
 [Science has explained me]." This is a mystical state-  
 ment of the eternity of the Christ, and is also a reference  
 30 to the human sense of Jesus crucified.

Eternity of the  
 Christ

XVII. Spirit being God, there is but one Spirit, for  
 there can be but one infinite and therefore one God.  
 335:1 There are neither spirits many nor gods many. There  
 is no evil in Spirit, because God is Spirit. The theory,  
 3 that Spirit is distinct from matter but must  
 pass through it, or into it, to be individualized,  
 would reduce God to dependency on matter, and establish  
 6 a basis for pantheism.

Infinite Spirit

XVIII. Spirit, God, has created all in and of Him-  
 self. Spirit never created matter. There is nothing in  
 9 Spirit out of which matter could be made,  
 for, as the Bible declares, without the Logos,  
 the Æon or Word of God, "was not anything made  
 12 that was made." Spirit is the only substance, the in-  
 visible and indivisible infinite God. Things spiritual and  
 eternal are substantial. Things material and temporal  
 15 are insubstantial.

The only  
 substance

XIX. Soul and Spirit being one, God and Soul are  
 one, and this one never included in a limited mind or a  
 18 limited body. Spirit is eternal, divine. Noth-  
 ing but Spirit, Soul, can evolve Life, for Spirit

Soul and Spirit  
 one

is more than all else. Because Soul is immortal, it does  
 21 not exist in mortality. Soul must be incorporeal to be  
 Spirit, for Spirit is not finite. Only by losing the false  
 sense of Soul can we gain the eternal unfolding of Life as  
 24 immortality brought to light.

XX. Mind is the divine Principle, Love, and can pro-  
 duce nothing unlike the eternal Father-Mother, God.

27 Reality is spiritual, harmonious, immutable,  
 immortal, divine, eternal. Nothing unspirit-  
 ual can be real, harmonious, or eternal. Sin, sickness,  
 30 and mortality are the suppositional antipodes of Spirit,  
 and must be contradictions of reality.

The one divine  
 Mind

XXI. The Ego is deathless and limitless, for limits  
 336:1 would imply and impose ignorance. Mind is the I AM,  
 or infinity. Mind never enters the finite. Intelligence  
 3 never passes into non-intelligence, or matter.

The divine Ego

Good never enters into evil, the unlimited into  
 the limited, the eternal into the temporal, nor the im-  
 6 mortal into mortality. The divine Ego, or individuality,  
 is reflected in all spiritual individuality from the infini-  
 tesimal to the infinite.

9 XXII. Immortal man was and is God's image or idea,  
 even the infinite expression of infinite Mind, and immor-  
 tal man is coexistent and coeternal with that

12 Mind. He has been forever in the eternal  
 Mind, God; but infinite Mind can never be in man, but  
 is reflected by man. The spiritual man's consciousness  
 15 and individuality are reflections of God. They are the  
 emanations of Him who is Life, Truth, and Love. Im-  
 mortal man is not and never was material, but always  
 18 spiritual and eternal.

The real  
 manhood

XXIII. God is indivisible. A portion of God could  
 not enter man; neither could God's fulness be reflected  
 21 by a single man, else God would be manifestly  
 finite, lose the deific character, and become  
 less than God. Allness is the measure of the infinite, and  
 24 nothing less can express God.

Indivisibility of  
 the infinite

XXIV. God, the divine Principle of man, and man in  
 God's likeness are inseparable, harmonious, and eternal.

27 The Science of being furnishes the rule of per-  
 fection, and brings immortality to light. God  
 and man are not the same, but in the order of divine Sci-  
 30 ence, God and man coexist and are eternal. God is the  
 parent Mind, and man is God's spiritual offspring.

God the parent  
 Mind

XXV. God is individual and personal in a scientific  
 337:1 sense, but not in any anthropomorphic sense. Therefore

man, reflecting God, cannot lose his individuality; but as  
 3 material sensation, or a soul in the body, blind  
 mortals do lose sight of spiritual individuality.  
 Material personality is not realism; it is not  
 6 the reflection or likeness of Spirit, the perfect God. Sen-  
 sualism is not bliss, but bondage. For true happiness,  
 man must harmonize with his Principle, divine Love; the  
 9 Son must be in accord with the Father, in conformity with  
 Christ. According to divine Science, man is in a degree  
 as perfect as the Mind that forms him. The truth of be-  
 12 ing makes man harmonious and immortal, while error is  
 mortal and discordant.

Man reflects the  
perfect God

XXVI. Christian Science demonstrates that none but  
 15 the pure in heart can see God, as the gospel  
 teaches. In proportion to his purity is man  
 perfect; and perfection is the order of celestial  
 18 being which demonstrates Life in Christ, Life's spiritual  
 ideal.

Purity the path to  
perfection

XXVII. The true idea of man, as the reflection of the  
 21 invisible God, is as incomprehensible to the limited senses  
 as is man's infinite Principle. The visible uni-  
 verse and material man are the poor counter-  
 24 feits of the invisible universe and spiritual man. Eternal  
 things (verities) are God's thoughts as they exist in the  
 spiritual realm of the real. Temporal things are the  
 27 thoughts of mortals and are the unreal, being the oppo-  
 site of the real or the spiritual and eternal.

True idea of man

XXVIII. Subject sickness, sin, and death to the rule  
 30 of health and holiness in Christian Science,  
 and you ascertain that this Science is demon-  
 strably true, for it heals the sick and sinning as no  
 338:1 other system can. Christian Science, rightly under-  
 stood, leads to eternal harmony. It brings to light the  
 3 only living and true God and man as made in His like-  
 ness; whereas the opposite belief — that man originates  
 in matter and has beginning and end, that he is both  
 6 soul and body, both good and evil, both spiritual and  
 material — terminates in discord and mortality, in the  
 error which must be destroyed by Truth. The mortality  
 9 of material man proves that error has been ingrafted  
 into the premises and conclusions of material and mortal  
 humanity.

Truth  
demonstrated

XXIX. The word *Adam* is from the Hebrew *adamah*,  
 signifying the *red color of the ground, dust, nothingness*.  
 Divide the name Adam into two syllables,  
 15 and it reads, *a dam*, or obstruction. This

Adam not ideal  
man

suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that  
 18 “darkness . . . upon the face of the deep,” when matter or dust was deemed the agent of Deity in creating man, — when matter, as that which is accursed, stood  
 21 opposed to Spirit. Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle  
 24 which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and  
 27 from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth “for man’s sake.”  
 30 From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

339:1 XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys  
 3 error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness.  
 Does not God’s pardon, destroying any one sin, prophesy  
 6 and involve the final destruction of all sin?

Divine pardon

XXXI. Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it  
 9 good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God.

Evil not  
 produced by God

A sinner can receive no encouragement from the fact that  
 12 Science demonstrates the unreality of evil, for the sinner would make a reality of sin, — would make that real which is unreal, and thus heap up “wrath against the  
 15 day of wrath.” He is joining in a conspiracy against himself, — against his own awakening to the awful unreality by which he has been deceived. Only those, who  
 18 repent of sin and forsake the unreal, can fully understand the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded  
 21 to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health,  
 24 sin to holiness, and God’s kingdom comes “in earth, as it is in heaven.” The basis of all health, sinlessness, and immortality is the great fact that God is  
 27 the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind

Basis of health  
 and immortality

30 or reality, and never to admit that sin can have intelli-  
gence or power, pain or pleasure. You conquer error by  
denying its verity. Our various theories will never lose  
340:1 their imaginary power for good or evil, until we lose our  
faith in them and make life its own proof of harmony  
3 and God.

This text in the book of Ecclesiastes conveys the  
Christian Science thought, especially when the word  
6 *duty*, which is not in the original, is omitted: “Let  
us hear the conclusion of the whole matter: Fear God,  
and keep His commandments: for this is the whole  
9 duty of man.” In other words: Let us hear the con-  
clusion of the whole matter: love God and keep His  
commandments: for this is the whole of man in His  
12 image and likeness. Divine Love is infinite. Therefore  
all that really exists is in and of God, and manifests His  
love.

15 “Thou shalt have no other gods before me.” (Exodus  
xx. 3.) The First Commandment is my favorite text.  
It demonstrates Christian Science. It inculcates the tri-  
18 unity of God, Spirit, Mind; it signifies that man shall  
have no other spirit or mind but God, eternal good, and  
that all men shall have one Mind. The divine Principle  
21 of the First Commandment bases the Science of being, by  
which man demonstrates health, holiness, and life eternal.  
One infinite God, good, unifies men and nations; con-  
24 stitutes the brotherhood of man; ends wars; fulfils the  
Scripture, “Love thy neighbor as thyself;” annihilates  
pagan and Christian idolatry, — whatever is wrong in  
27 social, civil, criminal, political, and religious codes;  
equalizes the sexes; annuls the curse on man, and leaves  
nothing that can sin, suffer, be punished or destroyed.